

LESSON 44

Being Good Citizens

D&C 58:21-22, 26-28; 98:4-10;134; Article of Faith 12; Our Heritage, pages 133-34

OVERVIEW:

Participating in government. Obeying the laws of the land. Strengthening the community.

(The Church is politically neutral. It does not endorse political parties, platforms, or candidates. Candidates should not imply that they are endorsed by the Church or its leaders. Church leaders and members should avoid any statements or conduct that might be interpreted as Church endorsement of political parties or candidates. Members should do their civic duty by supporting measures that strengthen society morally, economically, and culturally. Members are urged to be actively engaged in worthy causes to improve their communities and make them wholesome places in which to live and rear families. Church Handbook of Instructions, Book 2:, 325)

(The First Presidency has said: We strongly urge men and women to be willing to serve on school boards, city and county councils and commissions, state legislatures, and other high offices of either election or appointment. Letter of 15 Jan. 1998.)

(Elder M. Russell Ballard: In the Church, we often state the couplet, "Be in the world but not of the world."... Perhaps we should state the couplet... as two separate admonitions. First, "Be in the world." Be involved; be informed. Try to be understanding and tolerant and to appreciate diversity. Make meaningful contributions to society through service and involvement. Second, "Be not of the world." Do not follow wrong paths or bend to accommodate or accept what is not right... Members of the Church need to influence more than we are influenced. We should work to stem the tide of sin and evil instead of passively being swept along by it. We each need to help solve the problem rather than avoid or ignore it. CR, Apr 1989, p. 100-01) With this principle in mind of trying to solve the problem, what is the Church's position on home schooling? Should we take our children out of the public school system or try to help make the public school system better? Thomas S. Monson: "The Church has always had a vital interest in public education and encourages its members to participate in parent-teacher activities and other events designed to improve the education of our youth." [Precious Children, a Gift from God," Ensign, June 2000, p, 2. In a letter from the Church Educational System (CES) dated 16 November 2000: The Church is neutral regarding home schooling. The manner of education of children is considered to be the parents' decision.)

(President Gordon B. Hinckley: It is amazing what courtesy will accomplish. It is tragic what a lack of courtesy can bring. We see it every day as we move in the traffic of the cities in which we live. A moment spent in letting someone else get into the line does good for the one who is helped, and it also does good for the one who helps. Something happens inside of us when we are courteous and deferential toward others. It is all part of a refining process which, if persisted in, will change our very natures. CR, Apr 1996, p. 70)

SCRIPTURES:

SECTION 58: 21 Let no man break the ^alaws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. (It is expected that Latter-day Saints will be obedient to the laws of the land. However, they are to hold forth the law received from Christ as an example to the governments of men. Hopefully, in this manner, they may influence the laws of respective nations to align more closely with the laws of God. Members of the Church are also encouraged to be actively involved in

political processes, especially in areas where moral issues are concerned. "If this people live to the principles they have embraced," declared Brigham Young, "they will be capable of counseling the nations; for we build upon a just foundation, and our principles are truth, righteousness, and holiness. Let us stand by those principles until they crush out folly, . . . and we become teachers of wisdom to the nations" (Journal of Discourses, 7:66). Revelations of the Restoration, p. 422)

22 Wherefore, be ^asubject to the powers that be, ^buntil he reigns whose right it is to reign, and subdues all enemies under his feet.

26 For behold, it is not meet that I should command in all things; for he that is ^acompelled in all things, the same is a ^bslothful and not a wise servant; wherefore he receiveth no reward.

27 Verily I say, men should be ^aanxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

28 For the power is in them, wherein they are ^aagents unto themselves. (As an agent unto yourself, you have the power of self-action. That is, you determine how you are going to act or what you are going to do. In the dictionary of Joseph Smith's day, agency was defined as "exerting power" or the "state of being in action." An "agent" was defined as one "entrusted with the concerns of another." The dictionary cited as examples an attorney or a minister (Webster, Dictionary, 1828, s.v. "agent"). There is no hint or intimation that the word has anything to do with choosing or the freedom of choice. Teaching this principle, Joseph Fielding Smith said: "I have heard people say, and members of the Church too, 'I have a right to do as I please.' My answer is: No, you do not. You haven't any right at all to do just as you please. There is only one right that you have, and that is to do just what I read to you: keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he lives, or what he is— when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father in heaven has given to everyone of us, in the Church and out, the gift of free agency. That free agency gives us the privilege to accept and be loyal to our Lord's commandments, but it has never given us the right to reject them. Every man who rejects the commandments of our Father in heaven is rebellious" (Conference Report, April 1967, 120-21). Revelations of the Restoration, p. 424) And inasmuch as men do good they shall in nowise lose their ^breward.

SECTION 98: 4 And now, verily I say unto you concerning the ^alaws of the land, it is my will that my people should observe to do all things whatsoever I command them. (Regarding the relationship of the Church and the state, none have stated the matter better than James E. Talmage, who wrote: "In the case of a conflict between the requirements made by the revealed word of God, and those imposed by the secular law, which of these authorities would the members of the Church be bound to obey? In answer, the words of Christ may be applied—it is the duty of the people to render unto Caesar the things that are Caesar's and unto God the things that are God's. At the present time the kingdom of heaven as an earthly power, with a reigning King exercising direct and personal authority in temporal matters, has not been established upon the earth. The branches of the Church as such, and the members composing the same, are subjects of the several governments within whose separate realms the Church organizations exist. In this day of comparative enlightenment and freedom there is small cause for expecting any direct interference with the rights of private worship and individual devotion; in all civilized nations the people are accorded the right to pray, and this right is assured by what may be properly called a common law of humankind. No earnest soul is cut off from communion with his God; and with such an open channel of communication, relief from burdensome laws and redress for grievances may be sought from the power that holds control of nations. "Pending the overruling by Providence in favor of religious liberty, it is the duty of the saints to submit themselves to the laws of their country. Nevertheless, they should use every proper method, as citizens or subjects of their several governments, to secure for themselves and for all men the boon of freedom in religious service. It is not required of them to suffer without protest

imposition by lawless persecutors, or through the operation of unjust laws; but their protests should be offered in legal and proper order. The saints have practically demonstrated their acceptance of the doctrine that it is better to suffer evil than to do wrong by purely human opposition to unjust authority. And if by thus submitting themselves to the laws of the land, in the event of such laws being unjust and subversive of human freedom, the people be prevented from doing the work appointed them of God, they are not to be held accountable for the failure to act under the higher law" (Articles of Faith, 422-23). While imprisoned at Liberty Jail, the Prophet Joseph Smith wrote: "The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun" (Teachings of the Prophet Joseph Smith, 147). Revelations of the Restoration, p. 708-09)

5 And that ^alaw of the land which is ^bconstitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. (Joseph Smith: "It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one that liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on the earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights" (Teachings of the Prophet Joseph Smith, 326).)

6 Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the ^aconstitutional law of the land;

7 And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

8 I, the Lord God, make you ^afree, (Without freedom there can be no salvation. To compel choice is to deny choice. Agency, which is the power to act on choices that have been freely made, was the gift of God to each of his spirit children at the time of their spirit birth (Moses 4:3) and is the God-given right of every soul born into this world (2 Nephi 2:26-27). It can be set down as an eternal principle that that which enhances the freedom of choice comes from God and that which enslaves and limits the power of action comes from the prince of darkness. Revelations of the Restoration, p. 709-10) therefore ye are free indeed; and the law also maketh you free. (Every law that has come from God and every wise and just law found in the governments of men has been established to preserve and protect the freedom of those for whom it was given. Revelations of the Restoration, p. 710)

9 Nevertheless, when the ^awicked ^brule the people mourn.

10 Wherefore, ^ahonest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil. (As a book cannot exceed the wisdom and spirit of its writer, so will the system of government given a particular people never rise above the character of those chosen to lead. This principal was emphasized by King Mosiah when he related that monarchy is a good form of government if the king is righteous: "Therefore, if it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments, yea, if ye could have men for your kings who would do even as my father Benjamin did for this people—I say unto you, if this could always be the case then it would be expedient that ye should always have kings to rule over you" (Mosiah 29:13). On the other hand, he also emphasized the power of a wicked king: "He enacteth laws, and sendeth them forth among his people, yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws he causeth to be destroyed; and whosoever doth rebel against him he will send his armies against them to war, and if he can he will destroy them; and thus an unrighteous king doth pervert the ways of all righteousness" (Mosiah 29:23). In an official statement of the First Presidency, issued January 1928, President Heber J. Grant and his counselors proclaimed: "Laws which are enacted for the protection of society have no value except when they are administered in righteousness and justice, and they cannot be so administrated if dishonest men occupy administrative offices. "The Lord says: 'When the wicked rule, the people mourn.' Wise men, good men, patriotic men are to be found in all communities, in all

political parties, among all creeds. None but such men should be chosen. "Without beneficent laws, righteously administered, the foundations of civilization crumble, anarchy reigns, decay and dissolution follow. "We call upon all members of The Church of Jesus Christ of Latter-day Saints throughout the world to honor the laws of God, and obey and uphold the law of the land; and we appeal to good men and women everywhere, regardless of creed, party affiliation, race or condition, to join with us in an effort to put into operation the words of Lincoln, the great emancipator, that our country may continue to be a light to the world, a loyal, law-abiding, God-fearing Nation" (Clark, Messages, 5:258). Revelations of the Restoration, p. 710-11)

SECTION 134

A declaration of belief regarding governments and laws in general, adopted by unanimous vote at a general assembly of the Church held at Kirtland, Ohio, August 17, 1835. HC 2: 247—249. The occasion was a meeting of Church leaders, brought together to consider the proposed contents of the first edition of the Doctrine and Covenants. At that time this declaration was given the following preamble: "That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same." (On 17 August 1835, a conference of the Church was held in Kirtland, Ohio, to examine and approve the compilation of revelations that had been prepared for publication in the Doctrine and Covenants of the Church. After the priesthood quorums and the congregation had voted unanimously to accept these revelations for publication, W. W. Phelps arose and read an article on marriage. This was voted on and ordered to be published with the revelations. Then Oliver Cowdery arose and read the article on laws and governments that constitutes this section. It too was accepted for publication in the Doctrine and Covenants. Neither article was accepted as a revelation or thought to be other than a general expression of belief. **Oliver Cowdery was the author** of both articles. Joseph Smith was not present at this conference. He and Frederick G. Williams were on a short mission to Michigan. He did not learn about the inclusion of these two articles until his return. **He did not approve of either action but chose to respect the vote of the conference** (Smith, Doctrines of Salvation, 3:195). The article "Marriage," which was written before the revelation known to us as Doctrine and Covenants 132 was committed to writing, was dropped from the Doctrine and Covenants in the 1876 edition. Section 132, which contains the Lord's law of eternal marriage, was added at that time. Revelations of the Restoration, p. 1122. The reason for the article on "Government and Laws in General," is explained in the fact that the Latter-day Saints had been accused by their bitter enemies, both in Missouri and in other places, as being opposed to law and order. They had been portrayed as setting up laws in conflict with the laws of the country. Smith, CHMR, 2:30-31. **It should be noted that in the minutes, and also in the introduction to this article on government, the brethren were careful to state that this declaration was accepted as the belief, or "opinion" of the officers of the Church, and not as a revelation, and therefore does not hold the same place in the doctrines of the Church as do the revelations.** Smith and Sjodahl, Commentary, p. 852)

1—4, Governments should preserve freedom of conscience and worship; 5—8, All men should uphold their governments, and owe respect and deference to the law; 9—10, Religious societies should not exercise civil powers; 11—12, Men are justified in defending themselves and their property.

What are the purposes of government? See items 1 through 9 below.

1 WE believe that ^agovernments were instituted of God (The supposition that all governments—as this statement implies—"were instituted of God for the benefit of man" is simply not defensible. Certainly we believe that the government known to Adam was given of God, as was that given on Sinai to Moses.

We believe that the Founding Fathers of the government of the United States of America were inspired in what they did, but in the context of world history, such governments constitute precious few among countless governments formed by uninspired and conspiring men. Although the principles of righteous government were instituted of God, those principles are not often found in the many forms of government instituted by mankind. Revelations of the Restoration, p. 1122-23. Joseph Fielding Smith: Taking this article [Section 134] in its entirety we are willing to accept it, for it contains sound principles that are acceptable today, and will be approved by the Church until that day comes when the Rightful Ruler of the earth shall come to set up his perfect government. [Sec. 38:21-22.] One statement in this article, we could modify and give a better meaning. "We believe that governments were instituted of God for the benefit of man," might be more nearly correct if stated: "A perfect government was instituted of God for the benefit of man." The statement that governments, if this is interpreted to mean all governments, were instituted of God, may be questioned. Yet it is true that he holds men accountable for their acts in relation to the governments which man has set up, and which are not approved of God. (CHMR, 1948, 2:63-64.) for the benefit of man; and that he holds men ^baccountable for their acts in relation to them, both in making laws and administering them, for the (1) good and safety of society. (The Lord in the very beginning revealed to Adam a perfect form of government, and this was "instituted of God for the benefit of man;" but we do not hold that all governments, or any man-made government, was instituted of God although the Lord holds a controlling hand over them. It was not long after the Lord established His government with Adam, and had commanded him to teach correct principles to his children, that men began to rebel and turn away. From that time forth the authority to rule was usurped by men and, with few exceptions ever since, the governments in the earth have been and are the governments of men, and the guiding hand of the Lord by revelation and authority vested in his servants has been ignored. The day is to come, and is near at hand, when the Lord will come in his power and make an end of all man-made governments and take His rightful place as King of kings, and Lord of lords. Smith and Sjodahl, p. 852-53 Erastus Snow: Anarchy—shall I say, is the worst of all governments? No: Anarchy is the absence of all government; it is the antipodes [opposite] of order; it is the acme of confusion; it is the result of unbridled license, the antipodes of true liberty. The Apostle Paul says truly: "For there is no power but of God: the powers that be are ordained of God." At first this is a startling statement. Even the monopoly of the one-man power as in Russia, or the Monopoly of the aristocracy as in other parts of Europe, or the imbecility and sometimes stupidity of a republic like our own, **is far better than no government at all.** And for this reason, says the Apostle Paul, "The powers are ordained of God," not that they are always the best forms of government for the people, or that they afford liberty and freedom to mankind, but that any and all forms of government are better than none at all, having a tendency as they do to restrain the passions of human nature and to curb them, and to establish and maintain order to a greater or less degree. One monopoly is better than many; and the oppression of a king is tolerable, but the oppression of a mob, where every man is a law to himself and his own right arm, is his power to enforce his own will, is the worse form of government. JD, 22:151)

2 We believe that no government can exist in ^apeace, except such laws are framed and held inviolate as will secure to each individual the ^bfree exercise of ^cconscience, the right and control of property, and the ^dprotection of life.

3 We believe that all governments necessarily require ^acivil ^bofficers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

4 We believe that religion is instituted of God; (If this statement is taken at face value there would have been no need for Joseph Smith and the Restoration. We could simply join the great chorus of voices that tell us that as all roads in the ancient world led to Rome, so all faiths are capable of leading us to salvation. Again, true religion and true worship were instituted by God in the beginning, while man-made philosophies masquerading as religion are not the work of God. Revelations of the Restoration, p. 1123) and that men are amenable to him, and to him only, for the exercise of it, unless their religious

opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of ^aworship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish ^bguilt, but never suppress the freedom of the soul.

5 We believe that all men are bound to ^asustain and uphold the respective ^bgovernments in which they reside, (First Presidency (Brigham Young, Heber C. Kimball, Willard Richards): Sustain the government of the nation wherever you are, and speak well of it, for this is right, and the government has a right to expect it of you so long as that government sustains you in your civil and religious liberty, in those rights which inherently belong to every person born on the earth; and if you are persecuted in your native land, and denied the privilege of worshipping the true God in spirit and in truth, flee to the land of Zion, to America—to the United States, where constitutional rights and freedom are not surpassed by any nation—where God saw fit, in these last days, to renew the dispensation of salvation, by revelations from the heavens, and where all, by the Constitution and laws of the land, when executed in righteousness, are protected in all the civil and religious freedom that man is capable of enjoying on earth; and our national institutions will never fail, unless it be through the wickedness of the people, and the designs of evil men in brief authority; for those rights were ordained of God on this land, for the establishment of the principles of truth on the earth; and our national organization originated in the heavens. (MS, July 17, 1852; 14:321-26.)) while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and ^crebellion are unbecoming every citizen thus protected, (N. Eldon Tanner: There are many who question the constitutionality of certain acts passed by their respective governments, even though such laws have been established by the highest courts in the land as being constitutional, and they feel to defy and disobey the law. Abraham Lincoln once observed: “Bad laws, if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed.” This is the attitude of the Church in regard to law observance. We agree with the author of the following statement: “In reality the man who defies or flouts the law is like the proverbial fool who saws away the plank on which he sits, and a disrespect or disregard for law is always the first sign of a disintegrating society. Respect for law is the most fundamental of all social virtues, for the alternative to the rule of law is that of violence and anarchy.” (Case and Comment, March/April issue, 1965, p. 20.) There is no reason or justification for men to disregard or break the law or try to take it into their own hands. Christ gave us the great example of a law-abiding citizen when the Pharisees, trying to entangle him, as the scriptures say, asked him if it were lawful to give tribute money unto Caesar. After asking whose inscription was on the tribute money, and their acknowledgment that it was Caesar’s, he said: “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” (Matt. 22:21.) It is the duty of citizens of any country to remember that they have individual responsibilities, and that they must operate within the law of the country in which they have chosen to live. CR, Oct 1975, p. 126) and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience. (President Joseph F. Smith taught that as long as governments serve their citizens in righteousness, those citizens should support their government: The law of the land, which all have no need to break, is that law which is the constitutional law of the land, and that is as God himself has defined it. . . . Now it seems to me that this makes this matter so clear that it is not possible for any man who professes to be a member of the Church of Jesus Christ of Latter-day Saints to make any mistake, or to be in doubt as to the course he should pursue under the command of God in relation to the observance of the laws of the land. . . . The Lord Almighty requires this people to observe the laws of the land, to be subject to "the powers that be," so far as they abide by the fundamental principles of good government, but He will hold them responsible if they will pass unconstitutional measures and frame unjust and proscriptive laws. . . . If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution, where is the law, human or divine, which binds me, as an

individual, to outwardly and openly proclaim my acceptance of their acts? JD 23: 70-71)

6 We believe that every man should be ^ahonored in his station, rulers and magistrates as such, being placed for the (2) protection of the innocent and the (3) punishment of the guilty; and that to the ^blaws all men show ^crespect and deference, as without them (4) peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of (5) regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, (6) prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7 We believe that rulers, states, and governments have a right, and are bound to enact laws for the (7) protection of all ^acitizens in the free exercise of their religious ^bbelief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy. (Wilford Woodruff: God will bless no king, no emperor and no president who will not give unto his subjects the rights and privileges in their relationship to God which the Father Himself has given unto them. Whenever these subjects are deprived of their rights, those who preside over them are held responsible. Deseret Weekly News, 19 Apr 1890, p. 561)

8 We believe that the commission of crime should be ^apunished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the (8) public ^bpeace and tranquility all men should step forward and use their ability in bringing ^coffenders against good laws to punishment.

9 We do not believe it just to ^amingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied. (First Presidency (Joseph F. Smith, John R. Winder, Anthon H. Lund): The Church of Jesus Christ of Latter-day Saints holds to the doctrine of the separation of church and state; the non-interference of church authority in political matters; and the absolute freedom and independence of the individual in the performance of his political duties. If, at any time, there has been conduct at variance with this doctrine, it has been in violation of the well settled principles and the policy of the Church. We declare that from principle and policy, we favor: The absolute separation of church and state; No domination of the state by the church; No church interference with the functions of the state; No state interference with the functions of the church, or with the free exercise of religion; The absolute freedom of the individual from the domination of ecclesiastical authority in political affairs; The equality of all churches before the law. (CR, April 1907, p. 14.) Ezra Taft Benson: **I support the doctrine of separation of church and state as traditionally interpreted to prohibit the establishment of an official national religion. But I am opposed to the doctrine of separation of church and state as currently interpreted to divorce government from any formal recognition of God.** The current trend strikes a potentially fatal blow at the concept of the divine origin of our rights and unlocks the door for an easy entry of future tyranny. If Americans should ever come to believe that their rights and freedoms are instituted among men by politicians and bureaucrats, then they will no longer carry the proud inheritance of their forefathers, but will grovel before their masters seeking favors and dispensations—a throwback to the feudal system of the Dark Ages. God, Family, Country, p. 283-84. It is obvious to perceptive observers of the political scene both today and in past times that a strong spiritual influence from the Almighty is an absolute necessity for effective secular government. As President J. Reuben Clark said, "where any matter touched by the State has to do with our spiritual welfare, our religion, the Church (meaning all churches) not only may but must be concerned." (Church News, 16 June 1945) The separation between church and state, as required by the U.S. Constitution and by the fundamental laws of many nations, must therefore not lead to a separation of law and gospel. All men should strive to promote sound principles of government that are built on the doctrines taught by the Lord. Studies in Scripture, 1: 533)

10 We believe that all religious societies have a right to deal with their members for disorderly conduct, ^aaccording to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has ^bauthority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship. (John A. Widtsoe: There are really only three kinds of offenses of which the Church takes cognizance. First and most serious is the breaking of the moral law in any of its division. Second, deliberate disobedience to the regulations of the Church, which renders a person liable to such punishment as the Church can properly mete out to its members. Third, the incorrect interpretation of doctrine, coupled with an unwillingness to accept the correct view after proper explanations of the doctrine have been made. The first two types of violation are of conduct, the third of belief. All imply non-conformity to the practices or non-acceptance of the teachings of the Church. (Program of the Church, 1938, p. 164.))

11 We believe that men should appeal to the civil law for (9) redress of all ^awrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in ^bdefending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded. (John Taylor: We shall abide all constitutional law, as we always have done; but while we are God-fearing and law-abiding, and respect all honorable men and officers, we are no craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasoning clamor. We will contend inch by inch, legally and constitutionally, for our rights as American citizens. (The Life of John Taylor, 1882, p. 363.))

12 We believe it just to ^apreach the gospel to the nations of the earth, and warn the righteous to save themselves (Joseph Smith: Remember that your business is to preach the Gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. [Sec. 10:62-63.] Remember that "it is a day of warning, and not a day of many words." [Sec. 63:58.] If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the Gospel. (HC 1:468, December 19, 1833.)) from the corruption of the world; but we do not believe it right to interfere with ^bbond-servants, (In the spring of 1844, in order to give the Saints a candidate for whom they could vote in good conscience, the Prophet announced his candidacy for the presidency of the United States. In so doing he also announced a most enlightened platform which included a provision for Congress to pay slaveholders a reasonable price for their slaves with money obtained from the sale of public lands, and from deduction of pay from the members of Congress. The idea, which was ignored, received wide public acclaim eleven years later when it was proposed by Ralph Waldo Emerson. The Prophet continued, "The southern people are hospitable and noble. They will help to rid so free a country of every vestige of slavery whenever they are assured of an equivalent for their property" (Smith, History of the Church, 6:207). Revelations of the Restoration p. 1124. Although the Church teaches that slavery is wrong and counter to the fundamental rights of an individual, the Prophet Joseph Smith taught that when slavery is tolerated by a government, it is not the Church's position to try to overthrow that established order: Joseph Smith: It should be the duty of an Elder, when he enters into a house, to salute the master of that house, and if he gain his consent, then he may preach to all that are in that house; but if he gain not his consent, let him not go unto his slaves, or servants, but let the responsibility be upon the head of the master of that house, and the consequences thereof, and the guilt of that house is no longer upon his skirts, he is free; therefore, let him shake off the dust of his feet, and go his way. But if the master of that house give consent, the Elder may preach to his family, his wife, his children and his servants, his man-servants, or his maid-servants, or his slaves; then it should be the duty of the Elder to

stand up boldly for the cause of Christ, and warn that people with one accord to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness, to be kindly affectionate one toward another, that the fathers should be kind to their children, husbands to their wives, masters to their slaves or servants, children obedient to their parents, wives to their husbands, and slaves or servants to their masters. (HC 2:263-64, September 1, 1835.) neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in ^cservitude.

Article of Faith 12: We believe in being ^asubject to ^bkings, presidents, rulers, and magistrates, in ^cobeying, honoring, and sustaining the ^dlaw. (David O. McKay: The three significant words used in the 12th Article of Faith express the proper attitude of the membership of the Church toward law. These words are obey, honor and sustain. The Article does not say we believe in submission to the law. Obedience implies a higher attitude than mere submission, for obedience has its root in good intent; submission may spring from selfishness or meanness of spirit. Though obedience and submission both imply restraint on one's own will, we are obedient only from a sense of right; submissive from a sense of necessity. Honor expresses an act or attitude of an inferior towards a superior. When applied to things it is taken in the sense of holding in honor. Thus, in honoring the law, we look upon it as something which is above selfish desires or indulgences. To sustain signifies to hold up; to keep from falling. To sustain the law, therefore, is to refrain from saying or doing anything which will weaken it or make it ineffective. We obey law from a sense of right. We honor law because of its necessity and strength to society. We sustain law by keeping it in good repute. CR, Apr 1937, p. 28 James E. Talmage: A question has many times been asked of the Church and of its individual members, to this effect: In the case of a conflict between the requirements made by the revealed word of God, and those imposed by the secular law, which of these authorities would the members of the Church be bound to obey? In answer, the words of Christ may be applied—it is the duty of the people to render unto Caesar the things that are Caesar's, and unto God the things that are God's. At the present time the kingdom of heaven as an earthly power, with a reigning King exercising direct and personal authority in temporal matters, has not been established upon the earth. The branches of the Church as such, and the members composing the same, are subjects of the several governments within whose separate realms the Church organizations exist. In this day of comparative enlightenment and freedom there is small cause for expecting any direct interference with the rights of private worship and individual devotion; in all civilized nations the people are accorded the right to pray, and this right is assured by what may be properly called a common law of humankind. No earnest soul is cut off from communion with his God; and with such an open channel of communication, relief from burdensome laws and redress for grievances may be sought from the power that holds control of nations. Articles of Faith, p. 422-23)

Our Heritage, pages 133-34: While he was serving as a member of the Quorum of the Twelve, Ezra Taft Benson had an unusual opportunity to be an example of gospel living. In 1952, with the encouragement of President David O. McKay, he accepted an appointment as the Secretary of Agriculture under Dwight D. Eisenhower, president of the United States. This was the only time in the history of the Church that a member of the Quorum of the Twelve served in a United States president's cabinet. During his eight years of service, he gained widespread respect at home and abroad for his integrity and for his expertise in guiding and carrying out the agricultural policies of the United States government. He came into contact with leaders of nations and opened doors to representatives of the Church throughout the world.

(In his first general conference address after becoming Secretary of Agriculture he said: I have been happy in the privilege to serve, in a small way at least, this great country and the government under

which we live. I am grateful to the First Presidency and my brethren that they have been willing, not only to give consent, but also to give me their blessing as I responded to the call of the chief executive. (CR, Apr 1953, p. 40)