

QUOTATIONS

ON

Church Government

In February, 1924, the Presiding Bishopric wrote the First Presidency requesting a council of the Presidency, Twelve, and Presiding Bishopric to advise regarding the financial dilemma in which the church then found itself.

President Frederick M. Smith submitted this request to the High Council, stating that he would be guided by their advice. In accordance with the advice of this High Council a council of the Presidency, members of the Twelve in America, and the Order of Bishops, was called. This council met April 15 and continued in session for ten days.

It soon became apparent that the differences between the Presidency and Presiding Bishopric were an essential factor in the situation. The council therefore asked the Presidency to submit a statement of their views on Church Government, and with two minor amendments these were adopted by the council.

A number of the brethren are asking for citations relative to these resolutions on Church Government, and the attached is suggested as bearing on the cause as it is indicated in the law, precedent, and opinion of our fathers in the faith.

Sincerely yours,

JAMES A. GILLEN.

www.LatterDayTruth.org

Concerning Church Government

“This church, as defined by the late Joseph Smith, is a theocratic-democracy—not man made, but of divine appointment and origin. (Matthew 16: 18; Doctrine and Covenants 1: 5; 17: 7; Book of Mormon, 1 Nephi 3: 221; Book of Nephi 10: 1.)

“The government of the church is by divine authority through priesthood (Doctrine and Covenants 1: 2, 5; 68: 4; 104; Acts 20: 28). The government in its objective is beneficent, and its purpose is betterment of human conditions. The divine authority becomes operative through the consent of the governed—the common consent indicated in the law (Doctrine and Covenants 25: 1; 27: 4). It is divine government among the people, for the people, and for the glory of God and the achievement of his purposes towards ideal conditions.

“God directs the church through clearly indicated channels (Doctrine and Covenants 43: 1; 43: 2; 27: 2); and his voice is the directing power of the church; but to this assent of the people must be secured.

“In organic expression and functioning there must be recognized grades of official prerogative and responsibility (Doctrine and Covenants 104; 122: 9), with supreme directional control resting in the Presidency as the chief and first quorum of the church (Doctrine and Covenants 122: 2, 9; 104: 42). This control it is presumed is beneficent. Protection against prostitution of this power is amply provided in the law.

“To carry into effect the purposes of the church, effective administration is imperative, and organic solidarity is maintained only by effective discipline, which is in consonance with the beneficent purposes of the church, but yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected.

“This view of the organization of the church affirms the interdependence of departments and coordination of action, and holds General Conference as the instrument of the expression of the will of the people.”

Adopted by Joint Council—Presidency, members of the Twelve in America, and Order of Bishops, April, 1924.

Quotations on the Subject

*This Church, as Defined by the Late Joseph Smith, Is a
Theocratic-Democracy—Not Man-Made, but of
Divine Appointment and Origin*

“And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”—Matthew 16: 18.

“Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time; and after having received the record of the Nephites, yea, even my servant Joseph Smith, jr., might have power to translate, through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, . . .”—Doctrine and Covenants 1: 5.

“All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve HIM to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into HIS CHURCH.”—Doctrine and Covenants 17: 7.

“The one is the church of the Lamb of God, and the other is the church of the devil.”—Book of Mormon, 1 Nephi 3: 221.

“But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob.”—Book of Mormon, Nephi 10: 1.

“I go emphatically, virtuously, and humanely for a Theocracy, where God and the people hold the power to conduct the affairs of men in righteousness.”—Joseph the Martyr, *Times and Seasons*, vol. 5, p. 510, April 15, 1844.

“The government of the church is of a twofold character and may be said to be a theocratic democracy.”—Joseph Smith, *Saints' Herald*, December 25, 1895.

*The Government of the Church Is by Divine Authority
Through Priesthood*

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into HIM in all things, which is the head, even Christ.”—Ephesians 4: 11-15.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost HATH MADE YOU OVERSEERS, to feed the church of God, which he hath purchased with his own blood.”—Acts 20: 28.

“And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.”—Doctrine and Covenants 83: 3.

“Follow me.” “I am come that they might have life.” “As my Father sent me, even so send I you.”—Jesus.

“The Church Government consists:

1. Of a First Presidency, consisting of a president and two counselors.
2. A Quorum of Twelve (a traveling high council).
3. A ‘Standing High Council’ of the church; and at each stake a similar SUBORDINATE standing high council, consisting of twelve chosen for that purpose.
4. A High Priests’ Quorum.
5. One or more Quorums of Seventy, not exceeding seven.
6. Quorums of Elders.

7. Bishops, consisting of a Presiding Bishop and associate or local bishops—*said bishops having temporal jurisdiction subject to the general direction of the church, and higher church authorities.*
8. Quorums of Priests.
9. Quorums of Teachers.
10. Quorums of Deacons.”—Articles of Incorporation of Church, adopted in 1872 and in 1891; see Old Rules of Order and Debate, Article 1, p. 116.

“God has set certain officers in the church over others, each in their order and grade, the lesser to be subject to the higher in respect to authority and counsel; the lesser not to dictate nor lead the higher.”—W. W. Blair, *Saints' Herald*, vol. 40, p. 415, 1893.

Doctrine and Covenants 1: 2, 5, 6.

The Government in Its Objective Is Beneficent, and Its Purpose Is Betterment of Human Conditions

“And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore let my servant Oliver Cowdery carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly.”—Doctrine and Covenants 68: 4.

“And again, thou shalt not be proud in thy heart; let all thy

garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, woe unto them, for their death is bitter.”—Doctrine and Covenants 42: 12.

“This is my work and my glory, to bring to pass the immortality, and eternal life of man. And now, Moses, my son, I will speak unto you concerning this earth upon which you stand; and you shall write the things which I shall speak. And in a day when the children of men shall esteem my words as naught, and take many of them from the book which you shall write, behold I will raise up another like unto you, and they shall be had again among the children of men, among even as many as shall believe.”—Doctrine and Covenants 22: 23, 24.

The Divine Authority Becomes Operative Through the Consent of the Governed—the Common Consent Indicated in the Law

“Behold, I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville; and to performing your labors on the land, such as is required, until after you shall go to the west, to hold the next conference; and then it shall be made known what you shall do. And all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith. Amen.”—Doctrine and Covenants 25: 1.

“Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him; for, behold, these things have not been appointed unto him; neither shall anything be ap-

pointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.”—Doctrine and Covenants 27: 4.

“The authority and duty of these officers was to preside over and minister to the flock of God, and though appointed of God they must nevertheless have the formal and explicit consent of the members to do so.”—Joseph Smith in *Millennial Star*, 14: 20, 26; *Times and Seasons*, 3: 915.

“When Joseph and Oliver were to be ordained elders in the church, Joseph says, ‘We were commanded to defer this our ordination until such times as it should be practicable to have our brethren who had been and who should be baptized assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them DECIDE BY VOTE whether they were willing to accept us as spiritual teachers.’”—Joseph Smith, in *Millennial Star*, vol. 14, p. 20, Supplement; *Times and Seasons*, vol. 3: 915.

It Is Divine Government Among the People, for the People and for the Glory of God and the Achievement of His Purposes Toward Ideal Conditions

Among the People.

“And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.”—Numbers 11: 17.

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, GOVERNMENTS, diversities of tongues.”—1 Corinthians 12: 28.

“The power and authority of the higher, or Melchisedec, priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.”—Doctrine and Covenants 104: 9.

“But, behold, verily, verily I say unto thee, No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou

mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead.”—Doctrine and Covenants 27: 2.

For the People.

“And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for anything of all that he hath done in trespassing therein.”—Leviticus 6: 7.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”—Ephesians 4: 11-15.

*God Directs the Church Through Clearly
Indicated Channels*

“O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.”—Doctrine and Covenants 43: 1.

“And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the comforter, and expounding all scriptures unto the church, and it shall be given thee, in the very moment, what thou shalt speak and write; and they shall hear it, or I will send unto them a cursing instead of a blessing.”—Doctrine and Covenants 23: 3.

“If my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blessed, because they pollute mine holy grounds,

and mine holy ordinances and charters, and my holy words, which I gave unto them.”—Doctrine and Covenants 107: 13.

Paul was subject to the decision and direction of James. See Acts 15: 13-21, especially verse 19; also Galatians 2: 9.

In Organic Expression and Functioning There Must Be Recognized Grades of Official Prerogative and Responsibility

“The quorums in respect to authority are designed to TAKE PRECEDENCE IN OFFICE as follows: The presidency, the twelve, the seventy in all meetings and gatherings of the membership, where no previous organization has been effected. Where organization has been arranged and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons; the parallels are: in the presidency, the president and his counselors; in the second presidency, the twelve; in the missionary work, first the twelve; second, the seventy; in the standing ministry, the presidency, second, the high priests; third, the elders, then priests, teachers, and deacons in their order.”—Doctrine and Covenants 122: 9, April, 1894.

“The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews.”—Doctrine and Covenants 104: 12.

“High priests, after the order of the Melchisedec priesthood, have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member.”—Doctrine and Covenants 104: 5.

“The seventy are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations; first unto the Gentiles and then to the Jews.”—Doctrine and Covenants 104: 13.

“It is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation.”—Doctrine and Covenants 104: 30.

“Again verily I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even

twelve, to assist as counselors; and thus the presidency of the high priesthood, and its counselors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.”—Doctrine and Covenants 104: 35.

“When branches and districts are organized, they should be so organized by direction of the conferences, or by the personal presence and direction of the twelve, or some member of that quorum who may be in charge, if practicable; or, if a branch, by the president of the district with the consent, knowledge and direction of the missionary in charge, when circumstances prevent the missionary in charge being present.”—Doctrine and Covenants 120: 1.

“In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in case of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law. He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church.”—Doctrine and Covenants 120: 4, 5.

“Teach one another ACCORDING TO THE OFFICE wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me.”—Doctrine and Covenants 38: 5.

“Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you: And to esteem them very highly in love for their work’s sake. And be at peace among yourselves.”—1 Thessalonians 5: 11, 12, 13.

Supreme Directional Control Rests in the Presidency as the Chief and First Quorum of the Church

“In the church, as in all organizations where a form of efficient government is needed there seems to have been provision made in the law for the fine balance had when the three divi-

sions into legislative, judicial, and executive departments are recognized and maintained. For efficiency of administration to be had supreme directional control must lodge somewhere. Our law clearly places this with the Presidency, as the Joint Council has expressed. And this directional control is for the purpose of carrying out the policies which have been determined by **PROPHETIC INSTRUCTION** with **LEGISLATIVE APPROVAL** and legislative enactments in harmony with constitutional law and divine command. It is of course not presumed or assumed that supreme directional control shall be exerted outside the purposes of the church as determined by the law and the objective of endeavor. That is to say, the directional control shall be in harmony with law and **GENERAL CONFERENCE ENACTMENT** based on the constitutional law, but in the executive line shall be supreme."—From letter of President Frederick M. Smith in reply to an inquiry asking for his interpretation of directional control.

4. B. "My servants have been harsh one with another, and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members. **THE BURDEN OF THE CARE OF THE CHURCH IS LAID ON HIM WHO IS CALLED TO PRESIDE OVER THE HIGH PRIESTHOOD OF THE CHURCH, AND ON THOSE WHO ARE CALLED TO BE HIS COUNSELORS;** and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time."—Doctrine and Covenants 122: 1, 2, April, 1894.

"And again, the duty of the president of the office of the high priesthood is to **PRESIDE OVER THE WHOLE CHURCH**, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church."—Doctrine and Covenants 104: 42.

"And this shall be your business and mission in all your lives to preside in council and set in order **ALL** the affairs of this church and kingdom."—Doctrine and Covenants 87: 5, March 4, 1833, to Joseph Smith; S. Rigdon, F. G. Williams, Counselors.

"And let the first lot on the south [of Kirtland Temple] be consecrated unto me for the building of an house for the presidency, for the work of the presidency, in obtaining revelations, **AND FOR THE WORK OF THE MINISTRY OF**

THE PRESIDENCY, IN ALL THINGS PERTAINING TO THE CHURCH AND KINGDOM.”—Doctrine and Covenants 91: 1.

“I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the WHOLE church.”—Doctrine and Covenants 107: 39, January 19, 1841.

“But thou shalt not write by way of commandment, but by wisdom; and thou SHALT NOT COMMAND HIM WHO IS AT THY HEAD AND AT THE HEAD OF THE CHURCH, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead.”—Doctrine and Covenants 27: 2, to O. Cowdery, September, 1830.

“For unto you (the Twelve), and those (the First Presidency) WHO ARE APPOINTED WITH YOU, TO BE YOUR COUNSELORS AND YOUR LEADERS, is the power of this priesthood given, for the last days and for the last time,” etc.—Doctrine and Covenants 105: 12.

“These tracts to be written by those in the ministry and those of the brothers who are not of the ministry who have a talent for writing, and to be submitted to the presidency before being published.”—Doctrine and Covenants 125: 11.

General Conference Resolution No. 386; Resolutions of Joint Council Adopted 1894

“7. That the Presidency is the LEADING QUORUM in the church. That the duty of presiding over the church devolves on that quorum. That it is the PREROGATIVE OF THE PRESIDENT TO PRESIDE OVER THE WHOLE CHURCH, to BEAR THE RESPONSIBILITY OF THE CARE AND OVERSIGHT OF THE WORK OF THE CHURCH, IN ALL ITS DIFFERENT DEPARTMENTS, and through the constituted officers of the church in their various callings, according to the laws, rules, and regulations in force and recognized by the church.”

“9. That the members of the PRESIDENCY ARE LEADING INTERPRETERS AND TEACHERS OF THE LAWS AND REVELATIONS OF GOD, and are of right presidents of the General Assemblies of the church.

“10. That the members of the Presidency are to preside over the High Council, and in the exercise of this duty to render decisions on important cases submitted to that council.”

“12. That the Presidency are the counselors of the Twelve

and exercise the right of presidency by DIRECTION AND COUNCIL to that quorum.”

“14. That the Twelve are the second quorum in authority and importance in the general work of the church; and is the leading missionary body of laborers, under the DIRECTION AND COUNCIL OF THE PRESIDENCY, whose duty it is to preach the gospel, win souls to Christ, administer in the rites of the gospel, carry the gospel to this and every other nation, TAKE CHARGE OF AND DIRECT other missionaries; and to do any work within their calling, which the necessities of the work and general welfare of the church may demand.”

“A report on the right of the Twelve to ordain Bishops, made by a committee of the Twelve consisting of Gomer T. Griffiths, John W. Rushton and Paul M. Hanson, and unanimously adopted by the then Quorum of Twelve, was by order of the President of the Quorum transmitted to the First Presidency March 25, 1918. From the conclusion of this report the following is excerpted: “Bishops can possess NO authority WHICH IS OUTSIDE OF OR SUPERIOR TO that which is exercised by the presidency of the high priesthood of the church.”

“In a committee report discussed by the Joint Council May 1, 1917, considered by paragraphs, and adopted as a whole, the following statement is made:

“Inasmuch as the Presidency is responsible for the DIRECTION OF THE AFFAIRS OF THE WHOLE CHURCH, it is obviously proper that ALL THE DEPARTMENTS OF THE CHURCH MINISTRY should work in harmony with and UNDER SUPERVISION OF THE PRESIDING AUTHORITY OF THE WHOLE.”

“At this council the following were present: F. M. Smith, J. W. Rushton, U. W. Greene, F. M. Sheehy, Peter Anderson, W. M. Aylor, J. F. Curtis, J. A. Gillen, F. A. Smith, B. R. McGuire, J. F. Keir.”—Joint Council minutes, Record 4, p. 71.

“The appointing of a presiding officer with suitable assistants is but a step on in the organization of powers for the common end; and instead of this one arrogating to himself the aims, objects, titles, and powers of an autocrat, he is but an arm of the public service, and must labor in accordance with the law governing the whole. Should he cease to be governed by that law, he ceases to be a ‘servant of all.’ The localizing a center of religious government was a measure introduced with a view of facilitating the carrying on of the work in its entirety; not for the purpose of centralizing power. Those who now fear the concentration of power would do well to make a more thorough examination of the objects of church association, and study to a better conclu-

sion the theory of the gospel as applied to human associations.”—Joseph Smith, *Saints' Herald*, vol. 18, p. 743.

“The Lord made Joseph the Seer the ‘head,’ and the ‘leader’ of his church on earth. Therefore let him lead. The Lord called his son, Joseph to succeed him in leading and in teaching the church, and for that reason I have always said, Let Joseph, by the grace of God, lead! Let him act as the ‘head’ of the church on earth. His official ‘position’ DEMANDS this! Let no person, directly, or indirectly, attempt to lead the leader God has appointed! Don’t do it by preambles and resolutions; don’t do it by any species of coercion or undue influence; but on the other hand support him by faith, confidence, prayers, and in every other godly way. His responsibilities are great and numerous, and he should have no obstruction cast in his way by perverse or by over zealous persons. His official teachings and ministrations should be FIRST among the ministry and the Saints. Let this be religiously observed by all, and unity, peace, power, and great progress will come to the church. And while I write the Holy Spirit testifies, Yea, saith the Lord God, let my people hear and heed my servant Joseph, and so will joy and gladness and prosperity come to Zion and her children.”—W. W. Blair, in *Saints' Herald*, vol. 41, p. 157.

“The Father counsels Christ (John 12: 49; 50; Acts 2: 23, etc.); and Christ, through his servants, in their order, counsels his people. (Isaiah 9: 6 with Exodus 18: 19; Numbers 27: 21; Psalms 16: 17; Luke 7: 30; Acts 20: 27; etc., etc.) Of Adam, Michael, who was the first presiding high priest of our race (Doctrine and Covenants 83: 2; 104: 18-28), it is said there was “given unto him the keys of salvation under the counsel and direction of the Holy One” (Doctrine and Covenants 77: 3). And this counsel and direction is ordained of God to go from ‘the head of the church’ on earth to the various grades of officers in their respective order and calling, each minister to ‘stand in his own office, and labor in his own calling’ (Doctrine and Covenants 83: 21), heeding the commandment which says, ‘Let every man learn HIS duty, and to act in the office in which HE is appointed, in all diligence.—W. W. Blair, in *Saints' Herald*, vol. 40, p. 432, 1893.

“In keeping with the high office and most responsible calling, and duty of ‘the head of the church,’ the Lord has placed the Twelve, the high council, the bishopric, the high priests, etc., etc., under the counsel and ‘direction’ and presidency of this officer, for the unity, instruction, and edification, and salvation of all. This is God’s order of government; this is his method of church building. It is not a system of ‘one-man power’; for this officer, in common with every other

member of the church, is subject to the law of God.”—W. W. Blair, in *Saints’ Herald*, vol. 40, p. 432, 1893.

This Control It Is Presumed Is Beneficent

“The Spirit saith further, that the spirit of distrust and want of confidence in those who are called and ordained to act in the various responsible positions in the priesthood and in authority in the church is unbecoming those professing faith in God, Jesus Christ his Son, and the Holy Spirit of truth and evinces a serious lack of that charity which Paul, an apostle of Christ, declared to be the quality of Christian virtue which thinketh no evil. Those who go out from the assemblies and solemn conclaves of the church should exercise great care in their ministration abroad both to the branches where they may officiate and in their preaching the gospel to those outside, to avoid sowing seeds of distrust and suspicion either in public ministration or in private conversation. The church has been admonished heretofore in this respect and the Spirit saith again it is unbecoming to the character and calling of those who administer in the name of Jesus Christ the Lord.”—*Doctrine and Covenants* 131: 4.

“Verily, verily, I say unto you, my servant, Frederick G. Williams, Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counselor unto my servant, Joseph Smith, jr., unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood; therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in council, in the office which I have appointed unto you, in prayer always vocally, and in thy heart, in public and in private; also in thy ministry in proclaiming the gospel in the land of the living, and among thy brethren; and in doing these things thou wilt do the greatest good unto thy fellow-beings, and will promote the glory of him who is your Lord; wherefore, be faithful, stand in the office which I have appointed unto you, succor the weak, lift up the hands which hang down, and strengthen the feeble knees; and if thou art faithful unto the end thou shalt have a crown of immortality and eternal life in the mansions which I have prepared in the house of my Father. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ, Amen.”—*Doctrine and Covenants* 80: 1.

Protection Against Prostitution of This Power Is Amply Provided in the Law

“There can be no possible better guarantees given to a people for the maintenance of their liberty than those assured to the people of the church in their organic church law; and

it is only necessary that it be known that anyone intrusted with the liberties of the people is proving recreant to his trust to apply the remedy. Concentration is only to be feared when the power of applying the remedy is denied, or the law by which it is guaranteed is ignored. So far as the Reorganization is concerned, this power is not denied nor the law ignored.”—Joseph Smith, *Saints' Herald*, vol. 18, p. 743.

To Carry Into Effect the Purposes of the Church Effective Administration Is Imperative

“Behold, I say unto you, David, that you have feared man and have not relied on me for strength, as you ought; but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you HAVE NOT GIVEN HEED UNTO MY SPIRIT, AND TO THOSE WHO WERE SET OVER YOU, BUT HAVE BEEN PERSUADED BY THOSE WHOM I HAVE NOT COMMANDED; wherefore, you are left to inquire for yourself, at my hand, and ponder upon the things which you have received.”—Doctrine and Covenants 29: 1.

Organic Solidarity Is Maintained Only by Effective Discipline

“I frequently rebuke and admonish my brethren, and that because I love them, not because I wish to incur their displeasure, or mar their happiness. Such a course of conduct is not calculated to gain the good will of all, but rather the ill will of many; therefore, the situation in which I stand is an important one; so you see, brethren, the higher the authority, the greater the difficulty of the station; but these rebukes and admonitions become necessary from the perverseness of the brethren, for their temporal as well as spiritual welfare. They actually constitute a part of the duties of my station and calling. Others have other duties to perform, that are important, and far less enviable, and may be just as good, like the feet and hands, in their relation to the human body—neither can claim priority, or say to the other, I have no need of you.”—Joseph Smith, in *Saints' Herald*, vol. 37, p. 182, 1890.

“The Seventies are to be taken from the quorum of elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry.”—Joseph Smith, the Martyr, *Saints' Herald*, vol. 37, p. 182, 1890.

“Reprove, rebuke, exhort, with all long-suffering and doctrine.”—2 Timothy 4: 2.

“We commanded you, that if any would not work, neither should he eat.”—2 Thessalonians 3: 10.