

THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."—John 8: 31, 32.

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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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PRESIDENT SMITH'S VIEW ON DEMOCRACY IN CHURCH GOVERNMENT

A Call to Build Zion

Extracts from an address by President Frederick M. Smith at the Stone Church, Independence, Missouri, Sunday afternoon, January 4, 1920.

One of the great things that stands between us and progress to-day is a wrong conception of democracy, one which will permit a man, solely because he holds the priesthood and does not happen to think as the superior officers do, to indulge in any kind of an attack that he pleases on his superior officers, in the name of democracy. It is utterly wrong, and in the name of heaven, every honest-hearted, well-intentioned, and whole-souled Latter Day Saint ought to protest against it, because they ought to distinguish between the right of free speech and license of speech, or, in other words, they ought to distinguish between the right to oppose a thing before it has become a law and to protest against it after it has become law. A distinction should be recognized.

If Zion is to be redeemed, if Zion is to be established, it is going to demand a strongly centralized government. I say that advisedly. I would like to burn that into the heart of every Latter Day Saint. It is going to take a strongly organized, strongly centralized government.

I think I hear some of you say "Despotism!" Please distinguish between that and despotism—between an organization with a strongly centralized administrative head, and despotism. I will grant you that a strongly centralized government may become a despotism if the chief is allowed the right to make all the laws; but so long as the glorious rights of democracy are preserved and the people themselves say what are the laws to which they shall be compelled to yield obedience, there is absolutely no chance for that man to become a despot.

Here is a church organization—and I want to say to you that as I examine the government of this church from its various angles and with the benefit of the observation I have made of the experiences of other men, the organization of this church challenges my admiration, because it preserves the rights of the people. Not even the president of the church, functioning as your prophet, seer, and revelator, can present to you a thing for your acceptance that you do not have a right to examine; and you can reject it, even though there comes a "thus saith the Lord." You have the right to examine it and can reject it if you so desire. You may reject the word of God, himself, in doing it; but you have that right. Hence, it is utterly impossible for anyone to fasten upon you a law that you do not approve of. You determine what are the laws that he executes, even if he becomes absolute in his power as administrator of the law.

A word as to the so-called "recall." You will notice that a

number of the States are reading into their statutes the right to recall any of their officers for maladministration. We have that right in this State. It is a very valuable part of the statutes of any State. Has it ever occurred to you that this church has the recall privilege and has had it from the very first? And our system of recall is much more easily worked and much more effective than that used by any of the States, for in our church you do not have to get out a signed petition and get a certain number of signers in order to oust any general officer. All you have to do is to wait for General Conference and if one more than one half of the delegates on the floor say so, not one of your general church officers can hold over for another year. We are not allowed to appeal to a court or to ask a reason, but simply have to yield to the voice of the body. So there isn't very much danger of a despot living over a year, is there? You would not need to suffer very long until off would come his official head.

Now then, Zion is to be established (and this is what I would like to have you carry away as the theme of the afternoon) first by law and order, as God set it down, and it must have a strongly centralized and localized powerful government to administer its affairs, from the head down. It is a government that must work in righteousness, and at the same time it demands that in all righteousness it shall be supported by the people, and that cannot be done if it is being undermined by insidious gossip.

I wonder how long it will be until we have Zion. My concern has been intensified of late. Forces are at work which threaten our Government, and the men at Washington know this well. Discord and chaos are liable to break out over night and the institutions upon which we lean for our safeguard may crumble, and our protection be weakened.

I wish I could tell you some of the things I feel I know; and the great concern that has stirred me at times is, When that time of chaos comes will this people be prepared to furnish the place of safety God has intended that we should? If we are going to prepare that place, we must be up and doing. The time of need may be nearer than you think. Whether it be five years, or one, or whether it be fifty, it makes no difference to us in regard to our determination to do everything in our power to establish the things God has told us we should establish. We cannot do it, let me repeat, unless we as a people present a solid front to the enemies of humanity; and we are not presenting that front, that solid front, because some of the so-called liberties of free speech are being dis-

torted into license that ought not to be tolerated. In injuring individuals, they injure officials; in injuring officials, they injure the body in which the office is held.

We have one of the most admirable forms of government in existence. It is so admirable, so magnificent, so far-reaching, and so splendid in its organization that we do not appreciate it. . . .

I wonder what we are going to do about it all. Are we going to really work in earnest? Are we going to get together?

The Law and Stewardships

In the midst of many theories, it is well to return occasionally to consider what the law says, and what is necessarily and evidently inferred from its terms.

The objection to all industry being held by the church as a body, is first, that every experience of the past has shown that the actual control soon gravitates into a few hands.

In the New Testament church no man considered aught that he had his own. This worked well for the time, but by the Roman Catholic Church it was interpreted so as to en-

PROGRAM

Lectures to General Conference Appointees, Independence, Missouri, March 22 to April 3, 1920.

Date	9.30 to 11 A. M.	2.30 to 4 P. M.
March 22	Religion. Walter W. Smith.	The Godhead—Self-Existence. Walter W. Smith.
March 23	Godhead—Personality. Walter W. Smith.	The Godhead—Trinity. Walter W. Smith.
March 24	The Godhead—Attributes. Walter W. Smith.	Agency—Man; Self-Conscious. J. A. Koehler.
March 25	Agency—Conduct. J. A. Koehler.	Atonement—Christ's Work. J. F. Garver.
March 26	Atonement—Man's Work. J. F. Garver.	Principles of the Gospel—Doctrine. J. A. Gillen.
March 27	Principles of the Gospel— Ordinances and Sacraments. J. A. Gillen.	Authority—Origin. J. A. Gillen.
March 29	Authority—Purpose. J. A. Gillen.	The Church—Origin. F. M. Smith.
March 30	The Church—Organization. F. M. Smith.	The Church—Object. F. M. Smith.
March 31	Revelation—Necessity. F. M. Smith.	Revelation—Mode. F. M. Smith.
April 1	The Holy Spirit—Gifts. E. A. Smith.	The Holy Spirit—Fruits. E. A. Smith.
April 2	Zion—Necessity. B. R. McGuire.	Zion—Factors. B. R. McGuire.
April 3	Zion—Processes. B. R. McGuire.	Liberty and Government. S. A. Burgess.

I wish I could say in the utmost feeling of fraternity, "Let us get together and build Zion; let us begin now; let us start now; let us do something that every day will make us feel that we are working toward the establishment of Zion!" . . .

Perhaps I have spoken enough. I have spoken of what lies close to my heart; I have given it to you as my contribution as your leader. What are you going to do with it? Are you going to support and get behind the movement? We need not only to implore God every night as we go to our secret closets for prayer, but we need also to rise from our knees and say that the morning light that shall come following our night of rest shall find us active in carrying out the thing that shall contribute to the bringing about of the conditions that we prayed for. Let us help God establish Zion!

courage the turning over of land and industry to the church. The result was that in the Middle Ages the church controlled the larger part of the land and of the industry.

It was because of this in the time of Henry VIII, the monasteries were confiscated. It was because of this that in recent years the French and the Spanish Governments have forced a division between the church and state, and set aside the concordat, and have attempted to secure again for their people freedom of administration. It is because of this that we find the church prohibited the taking of large quantities of land in Missouri and elsewhere in the United States. Some of those who consider the value of a man owning his own stewardship have in consideration the law of the land, and the experience of past ages frequently repeated.

Some will reply, "Well, we will have a revolution and set aside or change the law," but that does not change the fact

that we would substitute for the experience of the past, an untried scheme.

That under the law of God we are all stewards is clear. That we should hold our property, be it more or less, in the interest of the common good is also clear. It is clear that much of the work of the church, including the presiding bishopric, must be done by legal trustees. This includes the various institutions and departments of church work.

It is clear as we look around the world that enterprise and management have much to do with the development of natural resources and in increasing the product of labor. Regardless of the question of a legal trusteeship men should receive an adequate recompense for their labors. This permits of self-denial, of sacrifice, of saving, and of the consecration and the paying of tithing. This makes for the development of individual character.

The law of the church clearly provides that a man may receive his inheritance and his stewardship for his own property:

"Every man shall be made accountable unto me, a steward over his own property."—Doctrine and Covenants 42: 9.

Again we read:

"All children have claim upon their parents for their maintenance until they are of age; and after that, they have claim upon the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances."—Doctrine and Covenants 82: 2.

This evidently infers that some parents will have the means to provide their children with an inheritance. Other passages may be quoted but we refrain for the present.

It seems evident that the divine plan calls for individual endeavor and individual possession of property, and for a full and complete consecration and cooperation.

So a man considers that which he has, as held by him in moral trust for God. Such methods will be employed as will secure the largest possible return, and the surplus or excess will be turned into the common treasury of the church.

The Order of Enoch provides for a clear case of trusteeship. But the rules there given apparently are to those who administer that order, and not to the church membership at large. Still it is true that the law of consecration, tithing, and surplus applies to every man, woman, and child in the church, but not of constraint or compulsion. S. A. B.

Cooperation the Keynote of Our Success

When we think of Russia we think of chaos. When Russia turned to Bolshevism we rather universally expected final dissolution and ruin. Yet Russia persists—even to the point of flourishing. The supreme council, representing the allied powers of Europe, are willing to make peace with Russia through the medium of the cooperative societies, of itself a recognition by them of the power by which struggling Russia has been able to maintain her existence.

On the other hand, contrasted with the efforts of the Russian Bear to learn to walk as men, we turn to the city of Enoch and the success attained by them—based on the most wholesome kind of cooperation. We think of the golden era of Book of Mormon times when peace and unity and love brought great riches—all through Christian cooperation.

The possibilities of united effort, interwoven with the love of God toward our neighbors are almost beyond expression. As a mere business proposition the world has demonstrated and is demonstrating what can be done when groups of people cooperate instead of competing. What can we not do when along with the best principles of business organization developed by the thoughtful men of the world we shall combine the true ideals of service to the people of God?

It may be that we shall literally be driven to do the things we have so long contemplated in the forming of colonization and cooperative associations. The economic pressure brought to bear on us by the war, the rising prices, the curtailment of production, the extravagant habits of the people, are all having their effect on us, and as a means of self-preservation we may be compelled to unite our talents and our means to control production and distribution for ourselves. We are sorry it has not already been accomplished and in operation now when we need so many things as a church, but there is no need in wasting our time pining over the past. The failures in communism and socialistic enterprises in the world simply should be buoys to mark the location of ledges or rocks which might wreck our crafts.

We must come to a common recognition of what cooperation is meaning to the world. We should be so intelligently alert that we shall each of us be able to function in a cooperative state of operation, whether our part be as entrepreneurs or the simpler responsibility of caring for the home that shall be necessary to shelter our bodies and provide the necessities of life.

No one can afford to say it does not concern him, for every one of us will be affected, whether we will or not. True, some may have the greater responsibility of caring for the larger industries of production and manufacture or the general spiritual interests of the church, but no democracy like ours can exist and flourish without an intelligent constituency who understand the principles underlying their procedure. A mere blind following of methods prescribed by others may be as good as an example but poor in individual results. We must always be susceptible to development.

We concede the fact that underlying all our social problems is the dominant one of purity of heart and holiness of purpose. There is no doubting the fact that without an overwhelming desire to develop our brothers and sisters to the utmost, we shall continue to develop selfishness and greed and envy.

But we all know how difficult it is to arrive at our ideal state in our dealings with each other so long as we are operating under our present competitive system. We maintain that until we organize ourselves into associations and orders and groups in order to eliminate the evils of our present methods in dealing with each other, we shall not be able fully to develop ourselves according to the demands that will be made upon us. With this is associated the necessity of agreeing on a working basis for our dealings with each other and the holding and development of properties.

A great deal is being said about cooperation and stewardships, but it is not all mere talk. The idea is taking the world by storm. We quote from the New International Year Book for 1918; note the astonishing progress it is making:

"One of the most interesting sociological consequences of the war has been the great impetus given by it to the cooperative movement. This was no doubt due in large part to the high prices and the necessity of greater economy in household budgets; but it was due in part also to the intensification of community feeling which such a great common effort as war induces. From every principal country at war came reports of the increased resort to cooperative forms of economic effort."

In Austria the number of societies increased in 1917, in spite of great activities in municipal food distribution, from 476 to 482 during the year. On June 1, 1917, the French Wholesale Society had 482 members and the total business for 1918 was reported as \$8,400,000. In Switzerland the membership in local societies increased during 1917 from 310,000 to 325,000 and had combined sales of \$38,000,000, an increase of 20 per cent. A cooperative life insurance society was also added.