

THE TRUE DESIGN AND ORDER OF WORLD GOVERNMENT

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Sometimes as Latter-day Saints we have difficulty seeing through the maze of personal and private opinions, and it is always a challenge to determine where the truth lies in a particular issue. We do not have too much difficulty in the field of religious thought, because we are prone to go to the proper standard or criterion to measure things. We are not upset about whether baptism is practiced by sprinkling, pouring or dry cleaning; but when we get outside the realm of the religious, we have some difficulty. Essentially the reason for this is that we do not in these instances go to a central authority. We have had the idea impressed upon our minds that Mormonism is merely a religious system, "four walls and preachin," and that it has nothing to say about the social, economic or political aspects of life. At least we haven't analyzed Mormonism any further than in the area of religious thought; and if we do analyze it further, we don't believe it with the same authority that we do its declarations on religious matters. Tonight I would like to talk about the Gospel's standard of principles and doctrines that deal with the social, economic and political aspects of life. It is not difficult to measure something if you have a yardstick or if you have a standard. But if you disregard the standard then any person's measurement is as good as another. I think we need to keep in mind that there is almost as much, for example, in the Doctrine and Covenants dealing with so-called nonreligious subjects as there is on certain religious subjects. There is more said there on economics than there is on baptism, and there is much there on the subject of politics.

To begin, let me talk about some of the basic fundamentals the Prophet set forth. In this dispensation, the Lord has designed to gather together all things in one, and those things that are gathered together in one are to be gathered together in Christ. The Apostle Paul indicated that this would be true of both things in heaven and of things on earth. It is through the sealing powers of the Priesthood that

we gather the righteous beyond the veil together in Christ and organize them in the true patriarchal order of heaven. To gather all things together in Christ on the earth and place them under the law of God the true order of society must be established on earth. Here, for example, the Prophet Joseph Smith expressed the ideal to be developed in our day by referring to an ancient precedent. Said he:

"When the children of Israel were chosen with Moses as their head, they were to be a peculiar people, among whom God should place His name; their motto was: 'The Lord is our Lawgiver; the Lord is our Judge; the Lord is our King; and he shall reign over us.' While in this state they might truly say, 'Happy is that people, whose God is the Lord.' Their government [and here he is talking about the political system of ancient Israel] was a theocracy; they had God to make their laws, and men chosen by Him to administer them; He was their God, and they were His people. Moses received the word of the Lord from God Himself; he was the mouth of God to Aaron, and Aaron talked to the people, in both civil and ecclesiastical matters; they were both one, there was no distinction; [Then note his application of this ancient ideal to modern times,] so will it be when the purposes of God shall be accomplished: when 'the Lord shall be King over the whole earth,' when 'Jerusalem shall be His throne.' 'The law shall then go forth from Zion, and the word of the Lord from Jerusalem.' "

The prophet then adds this rather interesting conclusion: "This is the only thing that can bring about the 'restitution of all things spoken of by all of the holy Prophets since the world was." This is the only thing, he adds, that can bring about "the dispensation of the fulness of times, when God shall gather together all things in one."

Joseph Smith, as the head of this great dispensation, received revelation necessary (if it were implemented and put into operation) to establish the Kingdom of God in all aspects of its program, all things might be gathered together in Zion. May I therefore suggest that a study of the Kingdom of God, as he envisioned it, should give us correct principles pertaining not just to the religious sphere of life but to the social, economic and political sphere of life. And it is of this view that I would like to discuss with you this evening.

The ultimate ideal, to which the Saints look forward, as I suspect is true also of many other Christian people, is the reign of Christ on earth, as King of kings and Lord of lords. We have several

statements confirming that this ancient hope has been re-established as a goal to be achieved in our day. For example, the Lord has said:

"Verily I say unto you that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and ye shall be a free people, and ye shall have no laws but my laws when I come, for I am your Lawgiver, and what can stay my hand?" (D&C 38:21-22)

In Section 45 of the Doctrine and Covenants, the Lord again spoke of the day of His coming: "And the earth shall be given unto them [i.e. the faithful] for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation. For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (Verses 58-59)

As we talk about this millennial program, we need to clarify that the foundation of the Kingdom of God is centered in the Holy Priesthood of God. If you ask what constitutes the basic nucleus of the Kingdom of God, the answer would be the Holy Priesthood. The Prophet made this statement: "What constitutes the Kingdom of God?" He then answered, saying, "Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the Kingdom of God; and where the oracles of God are not, there the Kingdom of God is not." (Teachings of Joseph Smith, p. 272) Using this as a basis, let us see if we can say that the foundation of the Kingdom of God is the Priesthood. When the Kingdom of God is developed and begins to expand from this nucleus it develops in two different areas, the ecclesiastical and the political. In other words, it expands itself into a Church and a state; and both organizations have their center in the Holy Priesthood. The Prophet Joseph Smith said, for example: "Those holding the fulness of the Melchizedek Priesthood are kings and priests [political and ecclesiastical authorities] of the Most High, holding keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy." (*Ibid.*, p. 322) The Priesthood is a perfect law of theocracy, and those holding the fulness of the Priesthood may serve as both kings and priests unto God. For example, on one occasion President Brigham Young first discussed the organization of the Church with its various auxiliaries branches and departments. He then turned from his statement of the

Church organization to the political area of the Kingdom. Having referred to the Church, he then said,

"This is what we are in the habit of calling the Kingdom of God. But there are further organizations. The Prophet gave a full and complete organization of this kingdom the spring before he was killed.... The Kingdom of God will protect [speaking of its political department] every person, every sect and all people upon the face of the whole earth in their legal rights; I shall not tell you the names of the members of this kingdom, neither shall I read you its constitution, but the constitution [that is, the constitution of the political kingdom] was given by revelation [that is, given to Joseph Smith by revelation.] The day will come when it will be organized in strength and in power." (J.D., XVII, 156)

The Prophet Joseph, then, had a rather full concept of the Kingdom and in turn delivered this concept to other presiding brethren prior to his death.

Under the Kingdom of God the Church is more particularly and appropriately referred to as a society—the Society of Zion. This new society has a religious foundation. And centered therein are the social aspects of society, which include an educational program and a recreational program. In addition there is an economic program, the law of consecration and stewardship, which is actually an economic order of the Melchizedek Priesthood. All these are integrated into the spiritual care of the Gospel.

The political program that centers as an independent organization under the Priesthood is the Government of God. The Government of God is concerned with the political law that will eventually be implemented and established as a means of instituting the millennial reign of Christ. The Government of God will use the Constitution of the United States as its basic document of government, so that, when the millennial reign is ushered in and Christ is established as King of king and Lord of lords, the Constitution will be the basic political law of the earth expanded to a world federation under the law and direction of the Priesthood.

The Prophet organized the political branch of the Kingdom of God just prior to his death. Today is March 11, 1965. If you were to go back to March 11, 1844, you would find that on that day the Government of God was organized. The Prophet called together a

group of men whom he designated, initially, as a Special Council. Later he called this group of men the General Council. During the remaining period of his lifetime, there were some 53 men made members of the General, or Special, Council, some of whom were not members of the Church. Daniel H. Wells, for example, was a member of it, though he was not then a member of the Church. Joseph Jackson, later involved in the martyrdom of the Prophet, was also a member of it. There is some evidence that Thomas L. Kane may later have been made a member of it. I can get him up to the tent door where they were meeting, at least, but I have not as yet found the actual record that he was a member. But I personally believe that if we had the full record we would find that the reason Thomas L. Kane was such a friend of the Latter-day Saints during the Johnson Army episode was because he felt he had a political obligation to these people—that he was a member of their society, politically.

As I said, the Prophet initially called this interesting body of men the Special Council, and then the General Council. But because there were some 53 men made members of it during his lifetime, it later was nicknamed the Council of Fifty. I might say, parenthetically, that it was this Council and not the Church that organized and executed the westward movement of the Saints, from Nauvoo to the Rocky Mountain Basin, and it was this Council that colonized the Saints in the Rocky Mountain Basin. It was this Council that sent the first colony here to Provo, as a little frontier community in those days. This political body incorporated itself into and became the old provincial State of Deseret. That provincial state was actually the Kingdom of God organized upon the earth, in a practical way. One of its members, Benjamin F. Johnson, was a special "buddy," if you may use this term, of the Prophet Joseph Smith. He was made a member of this Council and later wrote of it stating:

"About this time was organized his private Council of Fifty—the embryo Kingdom of God upon the earth—an organization distinct from the Church [note this, distinct from the Church], a nucleus of popular government which will exist for all people 'when the heathen are given for an inheritance, and the uttermost parts of the earth as a possession to Him whose right it is to reign,' a government formed of representatives from every nation, principality or tribe upon the earth; a government of God, for the people and by the people, in which man will be taught to know his origin and to govern himself, which will

continue through the millennial period as the outer wall or government around the inner temple of priesthood, until all are come to the knowledge of God." (Benjamin F. Johnson's hand-written journal, p. 94)

Here we see the basic concept of the Kingdom of God. To see this concept more clearly, let me turn to an analysis of a few of the scriptures that have a bearing on the subject. This kingdom has been spoken of prophetically by many of the ancient prophets. Daniel, as you know, was a great prophet as well as an important political figure in his day. The Lord favored Daniel with certain revelations concerning the political program to be established in the earth. Daniel 2 and Daniel 7 are, in particular, statements concerning the latter-day political Kingdom of God. You may recall, for example, the story of Nebuchadnezzar's dream of the huge image. This kingdom of which Daniel spoke, that would be established in the latter days, was to be a political kingdom. It is naive and absurd, if you don't mind me being a little blunt in my statement, to assume otherwise. In this great panorama of kingdoms, Nebuchadnezzar was shown one world power after another: the Babylonian, the Medeo-Persian, the Greco-Macedonian, the Roman Empire (that divided as the body divided downward into the two divisions, one at Rome and the other at Constantinople) and, finally, the modern national state system. The complete termination of the so-called Holy Roman Empire, out of which the modern national state system developed, came to a historical conclusion with the French Revolution that followed our own American Revolution. This destroyed the last vestiges of the former system. Out of this period there came forth the seething sentiments, feelings, forces and impulses of modern nationalism. Modern nationalism, as a manifestation in our modern times, started earlier and was prominently expressed in the Treaty of Westphalia. But it was not until after the French Revolution that the development of our modern national-state system took place. And if you will go to the history of the 1830's and 1840's, you will find that this was a period of ardent nationalism throughout the western world.

Now, as Daniel predicted, in the days of these latter-day kings, the God of heaven would establish a Kingdom, and this Kingdom would eventually roll forth and fill the world. During the course of the Kingdom's development, the modern national-state system would be destroyed; and then the Kingdom of God would roll forth and take the

place of this system, and eventually fill the whole earth. Now I think it's absurd to take the view that a Church, with only ecclesiastical authority, is going to take the place of a political system. The Kingdom of God, as it is expressed in Daniel's vision, must of necessity become a political system. For example, let me read some comments by certain presiding brethren who have spoken on this general subject. Here is President Brigham Young, who says,

"The kingdom that Daniel saw will push forth its law, and that law will protect the Methodists, Quakers, Pagans, Jews, and every creed there ever was or ever will be, in their religious rights.... The kingdom that Daniel saw will actually make laws to protect every man in his rights, as our government does now, whether the religions of the people are true or false." (J.D., II, 189).

Brigham Young isn't talking about a church in this statement, but about a political system that will make laws to govern people and protect them in their inalienable rights. Orson Pratt also spoke of Daniel's prophecy, stating of Nebuchadnezzar's dream: "It was prophetic scenery, reaching to latter times, showing him how man-made governments should be destroyed, and how the divine government should succeed and triumph, and have universal and everlasting dominion on the earth." (The Seer, II, 310) Here is the concept the brethren have had on this subject. Certainly, the kingdom that Daniel saw was to be a church, and it was to have its center in the Priesthood. But it wasn't merely to be a church. Instead, it was eventually to become, in addition, a political system and fill the world.

Now the Kingdom, as Daniel saw it, will not develop its political character to full fruition until the great council at Adam-ondi-Ahman is held. That council will witness the official coronation of Christ as King of kings and Lord of lords. This is the official launching of the Kingdom of God. However, as we study what has been said on this subject, it is apparent that the Kingdom of God in its political character will be developed sometime prior to that time, and at the Council at Adam-ondi-Ahman it will then be perfected and given to Christ. The Prophet Joseph Smith talked about the council at Adam-ondi-Ahman situation in the Teachings, p. 157, stating, "Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. [This preparation is a subject in and of itself. There are certainly

preliminary preparations made by Michael previous to the advent of Christ to that august body.] He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council.... The Son of Man stands before him, and there is given Him glory and dominion. [Now, what do we mean by dominion? We mean political power and authority.] Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family."

Let me now turn to the seventh chapter of Daniel and excerpt a few statements from what Daniel there says on the subject. Speaking of his vision of future developments, Daniel makes this statement: I beheld till thrones were cast down, and the Ancient of Days did sit." In other words, his vision extended into the future until this particular point, when he saw that thrones were cast down and the Ancient of Days did sit. He then spoke about the things that transpired as Adam, the Ancient of Days, appeared first on the scene, and organized things in preparation for the advent of Christ. Then, speaking of Christ's advent, he says, "I saw the night visions, and I beheld, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom. [Now, what was given to Christ? Dominion and glory and a kingdom,] that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel later notes that the forces of corruption and of iniquity in the earth will successfully oppose the development of the Kingdom of God until he said, "the Ancient of Days came, and judgment was given to the saints of the most High; and the time came that the saints possess the kingdom." He finally ends with this declaration, "And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Here, then, is the general prophetic picture of the establishment of the Kingdom of God in its political power, as a part of this great program of restoration. And as I view the matter, it is part of our obligation, as Latter-day Saints, to see clearly that which we ought to do to sustain correct political and economic principles, which we

might work in a proper and legitimate way for the building up of the Kingdom of God on the earth.

Now, there are certain things that we must do, that are preliminary to the development of the Kingdom of God. One of them is that we first preach the Gospel and develop the Church. President John Taylor once discussed this subject, stating, "We talk sometimes about the Church of God, and why? We talk also about the Kingdom of God [in its political character,] and why? Because, before there could be a kingdom of God [in a political sense, that is], there must be a church of God." He then gave two basic reasons this must be so, stating, first, "Because of the impossibility of introducing the law of God among a people who would not be subject to and guided by the spirit of revelation." If you are going to have a Kingdom of God, politically, you have first the need to have a people who are nurtured and cultured in the processes of revelation, have you not? And the first thing that you must do, then, in order to build a foundation for this Kingdom is to go out and preach the principles of faith, repentance, baptism and the Holy Ghost, and to teach people in the theocratic structure of the Kingdom. Another reason why the Church must, of necessity, precede the Kingdom is that this kingdom, instead of being founded upon dissension and division, is, instead, a kingdom of union and of brotherhood. As President Taylor discussed this part of the preliminary program, he first spoke about man-made efforts to establish the great society. If I may use a little modern terminology, stating, "They have started various projects to try and unite and cement the people together without God; but they could not do it." Then he mentions several of these systems that were tried in his day. He then said, "We have had peace societies, based upon the same principles. But all these things have failed, and they will fail, because, however philanthropic, humanitarian, benevolent, or cosmopolitan their ideas it is impossible to produce a true and correct union without the Spirit of the living God; and the Spirit can only be imparted through the ordinances of the gospel, Hence Jesus told his disciples to go and preach the gospel to every creature.... It was by this cementing uniting spirit, that true sympathetic, fraternal relations could be introduced and enjoyed." (J.D., XVIII, 137)

Here then, is the foundation necessary. If we are going to unite people together and achieve social justice without destroying their freedom, without regimenting them either with the whip or the carrot,

we must first develop that element of spontaneity and that element of brotherhood that springs from within men as a result of the enlightening influences of the Spirit. Here is where the Kingdom of God concept goes right to the very root of things and provides the basis of spontaneity necessary to reconcile the two diverging ideals of freedom and union. There is no person in the Church but who knows that one of the greatest ideals that the Church preaches is individual freedom, and yet we are also told, without equivocation, that unless we are one we are not Christ's. But that oneness does not come by force. That oneness comes, instead, by a union of truth with truth; and by the influence of the Spirit men can begin to see eye to eye, and can have a true brotherhood, because of the influence that the divine light, truth, and power has within the individual. Here, then, is the very basic foundation of this Kingdom.

Another reason the Church must first be developed is that Zion needs to become an ensign and a standard--an attractive power and influence to the nations of the earth. Here the Prophet had some important things to say. It was he who first expressed the idea in our day that eventually the nations of the earth will come up to Zion to learn of her ways. He said, for example.

"We are trying to gird up our loins and purge from our midst the workers of iniquity; and we hope that when our brethren arrive from abroad they will assist us in rolling forth this good work, and to accomplish this great design, that Zion may be built up in righteousness, that all nations may flock to her standard, that as God's people under His direction, and obedient to His law we may grow up in righteousness and truth. And when his purposes shall be accomplished, we may receive an inheritance among those who have been sanctified."

This idea of having the nations look to Zion requires that we maintain an independent course and not become too tightly enmeshed in the welfare state, that we stand not only for freedom but that we stand for the building of Zion. Here we must go back to the ideal expressed by Brigham Young and John Taylor, and others who declared, "It is the Kingdom of God or nothing." Our responsibility is not just, along with other freedom-loving people, to maintain the principle of freedom; but our responsibility is to show the world the way out of the woods. It is our responsibility to build up the correct form of society, on its true social and economic foundation so that

people can see the solution to the problems of life. This, I believe, is our challenge.

Looking at it in this light, let me turn to the Doctrine and Covenants for a third reason why we must build up the Church before the Lord can establish the political area of the Kingdom. Here in Section 78 we have the revelation that instructed the Prophet to organize the United Order. The United Order is an administrative organization designed to bring together into a basic union all the economic programs that had been put into operation under the Law of Consecration in the Prophet's day. That is why it was called the United Order. And as the Lord reveals the need and design of this administrative organization to the Prophet he spoke of the end, purpose and design to be achieved through this divine economic system. In verse 13 and 14, He explained, "Behold this is the preparation wherewith I prepare you, and the foundation and the ensample which I give unto you, whereby you may accomplish the commandments which are given you; [Now note the objectives the Lord had in mind], that through my providence, notwithstanding the tribulation that shall descend upon you, that *the church may stand independent above all other creatures beneath the Celestial World...* (Italics added) May I suggest the Lord here means that the Church must stand independent above every man-made program, including the political state. Here, then, is our challenge and responsibility, to be independent and to show others the way to solve their social and economic problems, by implementing and putting into operation the Lord's program. But this is not all. Note the further objective or goal to be achieved when the Lord states, without breaking the sentence, "that you may come up unto the crown prepared for you and be made rulers over many kingdoms." Now what is the ultimate objective? Is it not that the Saints might come up to the crown prepared for them and be made rulers over many kingdoms—that they might come up and establish the political kingdom and develop it in the earth. But to do that they must first develop the economic program that the Lord has given to them, and become independent above all other creatures beneath the celestial world. Here, then, is the Lord's desire, that the Saints should develop to be an example, an ensign to the world, not only to show others that we have the true religious faith, but to show others that we have the true pattern of social organization—that we have got a youth program, just to illustrate, that intelligently takes

care of our young people by giving them meaningful expression to their dynamic aspirations and desires; that we have an educational program that is not only solid in its academic foundation but that produces a kind of individual who is a Christian; and that we have an economic program that solves the problem of social justice and actually realizes the ideal of brotherhood, union and equality of economic opportunity. When the Saints raise Zion to be such a standard and an ensign, then and only then, I believe, will the people of the world come and say to the Latter-day Saints, "Whether we believe your religion or not, we must admit that you do have a society that solves the problems of living and we might then say, "We also have the plan of a political program that will solve the problems of the world." In this way, we may then offer them that which is necessary to establish this ideal political system.

In the Lord's plan for the Kingdom of God, the U.S. Constitution will be utilized, with certain reorientations that are necessary to place it under the direction of the Priesthood. Here let me read a comment by President George Q. Cannon, one of the great political figures in the early church. He is here speaking of the future day when the Kingdom of God will be put into operation. Said he:

"Suppose their ideas [that is, the ideas of the Latter-day Saints] were fulfilled, that is, that we, as it is destined we shall be, were the people who uphold Constitutional government upon this continent, who restored the government [and note the idea of a restoration, as he here expresses it] to its primitive condition when all the political parties shall have fallen into chaos; would we feel at liberty to say that none but the Latter-day Saints should be elected to office of trust and responsibility? No. Joseph Smith set the pattern; he taught the brethren who were with him better ideas; you well-informed Latter-day Saints know that there are two powers which God has restored in these the last days. One is the Church of God, and the other is the Kingdom [that is, Government] of God. A man may belong to the Kingdom of God and yet not be a member of the Church of God. In the Kingdom of God, using it in the political sense, there may be heathens and Pagans and Mohammedans and Latter-day Saints and Presbyterians and Episcopalians and Catholics and men of every creed. Will they legislate for the Church of Jesus Christ alone?.... No. Why? Because God is the Father of the Latter-day Saints as well as of every human being.... When he establishes his kingdom it will

protect all in their equal rights.... Does not this look right? That is the kind of kingdom that we have to contend for; that is the kind of kingdom we have to establish, and it is already provided for in the constitution given unto us by God, and through the glorious labors of the fathers who laid the foundation of this government, who were inspired and raised up by our Almighty Father for this express purpose. [Now, note the concept he has of the Constitution as a universal document.] There is no liberty that a human being can desire, neither is there a right that can be exercised properly, that we do not have under the Constitution of our land. It needs no amendment about it; it is broad enough [and here is the qualifying phrase,] if interpreted in its true spirit, to cover the individual, the continent, and the entire globe [in other words, to become a universal document] and furnish freedom for all." (J.D., XX, 204)

It is also in this light that the revelations of the Lord view the constitution, as a universal document intended to be given to all people. For example, in section 101, the Lord declares of the Constitution that it has been "established, and should be maintained for the rights and protection of all flesh [not just for Americans,] according to just and holy principles." (Verse 77) In Section 98, the Lord also makes a similar declaration concerning the universality of the Constitution, stating: "And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind." There is our goal, and I believe that it was the goal that Joseph Smith had in mind in the 1844 campaign, when he said, "Come—yea, come, Texas; come Mexico, come Canada; and come, all the world: let us be brethren, let us be one great family, and let peace be a universal peace." (DHC, VI, 208)

The Prophet Joseph Smith was both a constitutionalist and an internationalist. Both philosophies were combined in this thought; but to unite these ideals he would first build up Zion to become an ensign, to show people by her example the way to solve the problems of life and to be a bulwark against any encroachment on human freedom in a quest for social justice that might desire to bargain away freedom in order to achieve security. Under this great concept, the Kingdom of God would include both a church and state. The church would be a spiritual and social ideal. It would be a system of free, united, economically progressive individuals, who could show the world how the economic and social factors in society could be

organized to uplift people and develop them—to aid and abet the true development and expression of personality, so that all the influences in this system would be directed to develop the individual man. The political organization of the Kingdom might then be geared, as it ought to be, merely to the goal of maintaining individual rights and freedom.

The Constitution never was designed to be an instrument for the attainment of social justice, in the sense that under it government should direct the economic and social aspects of life. Instead, as the Lord has defined the purpose of the Constitution, it was given to protect individual rights and privileges. For example, a revelation declared that the Constitution was established "according to just and holy principles; *that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given up to him* that every man may be accountable for his own sins in the day of judgment." (D&C 101:77-78) In other words, the Constitution is given to uphold man's moral agency and to maintain his individual freedom. It is not given to solve the social and economic problems of life.

In this respect, the Constitution, alone, is deficient, because it does not provide sufficiently for the solution of the social and economic problems of life. Along with it, we need the Society of Zion, to show the way to a solution of the social and economic problems of life. With this as an ensign and a standard to the world, we might then, instead of bartering away freedom at the quest for social justice, merely say, "Look at the Latter-day Saints. Here is what they are doing within a framework of freedom, without bartering away individual rights and without exerting coercive power, to solve their problems in the social and economic areas of life." In this way, Zion could show free men how to solve their problems without bartering away their freedom. Would to God that we had this ideal system established in the world today, in the struggle against Communism, where we could really say, Here is a society that really achieves the good life, that really achieves social justice, and it does it without bartering away individual freedom. I think the crying need of the world today is for the Saints to raise the standard of Zion, and show other people how to solve their problems—not just to offer salvation to them in a religious way, but to show them the way out of the woods, to show them how to achieve the good life and meet the issues of

social justice without socializing the state and thereby establishing a paternalistic system that coddles man from the womb to the tomb, and barter away his freedom in the process. I think this is the most crucial need we have today.

Now, finally let me say something about the concessions that nonmembers of the Church will need to make, and also some of the advantages they will gain in helping to establish the Kingdom of God. In order to implement this system, nonmembers will, of necessity, have to make certain concessions. This may be difficult for some of them. They will have to help establish a theocracy. A theocracy recognizes the right of the Priesthood, for example, to nominate men to political office and to direct the policy of the government. Said Brigham Young this is true of theocracy:

"Few, if any, understand what a theocratic government is. In every sense of the word, it is a republican government [that is, it is founded upon republican principles of representation, etc.,] and differs but little from our National, State, and Territorial governments; but [and he makes this important qualification] its subjects will recognize the will and dictation of the Almighty." (JD, VI, 342) Here, then, is the difference between the Government of God and the government of the United States. Its subjects will recognize the will and dictation of the Almighty, first, in nominating men to political office, to be accepted by the consent of the people, as we do under the theocratic structure of the Church; and second, by the Lord, through His living Priesthood, having the right and prerogative to set the policy of government for the maintenance of freedom. But let me qualify these conclusions. This is to be true only on the basis that Zion indeed shows the world that she can solve the problems of society without bartering away the principle of freedom. And having demonstrated the reality of this ideal, people of the world might then allow the Saints these prerogatives to concede to the leading councils of Priesthood the right to nominate men to political office, and the right to set the policy of government.

Now what are the benefits of this system? I think the benefits far outweigh, even for nonmembers of the Church, the concessions. To approach this subject, let me suggest that I do not believe that you people, or any other people in their right mind, would consent to establish a world government founded with the two-party system as the tool for establishing men in political office. If you could exclude

the problem of Communism and, if you could establish a world federation on democratic principles, where you would have the two party system as the means of getting people into office, you would not vote for it; and neither would I, and I will tell you why. Just ask yourself the question, Where would be the basis or the center of political power? Well, it would be among the uneducated masses of the earth. Such a system, subject to men of political aspirations, would become a chaotic system that would level men down rather than upward, with those people who had demonstrated integrity and intelligence to lift themselves by their bootstraps to a high plane of cultural and technical development being subject to the will of the masses. On the other hand, I think it has been pretty well demonstrated that the so-called colonial peoples, or the unenlightened people of the earth, do not want much to be dictated to by small minority groups who have achieved, economic, political and military power. The whole issue of colonialism today bears witness of this fact. So neither position would be acceptable.

But let us take a look at the proposal offered in the Kingdom of God. This requires, first, that we must establish a real, thorough-going ensign or standard to the world. Here, we must build up a people who literally and practically demonstrate how to establish social justice without bartering away their freedom. The economic program of Zion must be founded in the Christian spirit of consecration, where wealth is consecrated to the proposition that each individual has an equal right and an equal opportunity to gain and to be blessed by the wealth of the world. Having developed an ideal society where power is controlled and used to uplift the individual, and where power is sanctified by the Spirit of the Gospel, the Kingdom of God concept proposes that this society be placed at the center of the proposed system and given the right to nominate men to political office and to direct the policies of government in a world theocratic federation, where each body of people would have the right to their own religious beliefs and their own cultural practices. The Kingdom of God does not unduly militate against the cultural practices of a people. Instead, under the Constitution equal rights and privileges are given to all men. Then, there may be instituted an intelligent system of teaching men how to better themselves by their own self-effort rather than by means of a dole. Here, I believe, is the

only practical solution that can be developed to cope with the dilemma of our times.

We as Latter-day Saints have the key to world peace. We hold the keys, not just to the preservation of freedom, but also to peace and progressive attainment in the social and economic spheres of life. The Kingdom of God is the only practical solution, as I see it, to our world problems. But it requires that, as Latter-day Saints, we not only hold the line against the encroachments upon our freedom by state welfare measures, but that we also build up Zion, that the Lord might, in his own time, establish His righteous rule in the earth. We need to build up Zion to where people will say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." (Isaiah 2:3) This is the ideal, and I think it is a meaningful one and a practical one, and not merely some big religious romance that Joseph Smith dreamed up. It is an ideal that combines all the great social and economic ideals, and brings them together in the Gospel to introduce a system of peace and happiness on the earth, for which I pray in Jesus' name, Amen.