World Government as Envisioned in the Latter-Day Saint "City of Zion."

Hyrum Leslie Andrus

Brigham Young University - Provo

Follow this and additional works at: https://scholarsarchive.byu.edu/etd

Part of the Mormon Studies Commons, and the Political Science Commons

BYU ScholarsArchive Citation

Andrus, Hyrum Leslie, "World Government as Envisioned in the Latter-Day Saint "City of Zion."" (1952). All Theses and Dissertations. 4485.

https://scholarsarchive.byu.edu/etd/4485

This Thesis is brought to you for free and open access by BYU ScholarsArchive. It has been accepted for inclusion in All Theses and Dissertations by an authorized administrator of BYU ScholarsArchive. For more information, please contact scholarsarchive@byu.edu, ellen_amatangelo@byu.edu.
WORLD GOVERNMENT AS ENVISIONED
IN THE LATTER-DAY SAINT
"CITY OF ZION"

A Thesis
Submitted to the Department of Political Science, Brigham Young University
in Partial Fulfillment of the Degree of Master of Science

174848 by
Hyrum L. Andrus
(1952)
PREFACE

In making a study of several historic figures of the past a noted American writer concluded:

A study of the memoirs of great statesmen shows most of them working under a sense of destiny not of their own making, choosing and applying expedients under its limitations, and thus divining the future which they are helping to make. The accuracy of the divination seems to determine the degree of immortality attained by the statesman, as of the writer on political science. Lincoln's place is higher than that of Calhoun, not because he was a greater logician but because he more accurately reflected the titanic movement of forces which was to dominate the close of the nineteenth century. More people read Marx than Gladstone because the former more effectively conceived the inevitabilities inherent in the Victorian age.¹

Joseph Smith, a contemporary of Lincoln and Marx, also sought to divine the future and in his life's work laid a foundation which, according to his own words, will eventually "revolutionize the whole world."² Some may at present challenge the accuracy of his divination since the experiment he undertook is not as yet completed, but time will prove the correctness or incorrectness of his claims. "When a prophet speaketh in the name of the Lord, if the thing follow not,


nor come to pass, that is the thing which the Lord hath not
spoken, but the prophet hath spoken it presumptuously."¹

If, however, his claims are valid and the foundation he laid
of true merit, then Josiah Quincy, in his Figures of the
Past, was correct when he said:

It is by no means improbable that some future text-
book for the use of generations yet unborn will contain
a question something like this: "What historical Ameri-
can of the nineteenth century has exerted the most power-
ful influence upon the destinies of his countrymen?" And
it is by no means impossible that the answer to that in-
terrogatory may be thus written: Joseph Smith, the
Mormon prophet.²

This study is an attempt to determine the eventual
development of the work which Joseph Smith initiated. In
this undertaking the recorded statements of Joseph Smith,
his associates, and subsequent leaders of the Church have
been used, coupled with the Mormon interpretation of sacred
scriptures dealing with the subject. The writer accepts all
responsibility for interpretations made regarding future de-
velopments as portrayed in this study. It should also be
acknowledged that this treatment is incomplete and in some
respects inadequate. This, however, is due partially to the
nature of the study and partially to a lack of definite in-
formation upon this subject.

I would be ungrateful, to say the least, if I did
not here express gratitude to all who have directly and in-
directly assisted me in accomplishing this study. I am

¹Deuteronomy 18:22.

²Cited in G. Homer Durham, Joseph Smith Prophet-
Statesman (Salt Lake City: The Bookcraft Co., 1944), p. 205.
especially indebted to Professor William C. Carr who aided me in the selection of this field of study, and who has meticulously gone over this material and sympathetically overseen its development. To him I am most grateful. To Dr. Sidney B. Sperry I am also indebted for his effort in reading the material and offering many helpful criticisms.

Hyrum L. Andrus
Chapter | Page
--- | ---
The Policy of Purchasing Land in Zion | 67
The United Order of Consecration and Stewardship to Be the Rule of Zion | 67
Limited Jurisdiction of Zion's Law | 67
Conclusion | 67

V. ZION AND ISRAEL'S REDEMPTION | 83

Israel's Rejection and the Gentile's Opportunity | 83
Israel to Rise to Prominence | 83
World Trends at the Time Israel Is to Rise to Power | 83

VI. THE TRANSITION OF POWER TO ISRAEL | 102

Redefinition of Latter-day Israel | 102
The Ephraimites in the Latter-day Kingdom | 102
The Rejuvenation of the Indian People | 102
The Lost Tribes of Israel | 102
Judah and Jerusalem | 102
Zion and Jerusalem in the New World Order | 102

VII. INHERENT PRINCIPLES WITHIN ZION'S GOVERNMENT: (1) RELIGIOUS | 114

Basic Principles and Ordinances of Christianity Necessary | 114
"The Law" | 114
The Sabbath Day to be Commemorated | 114
The Unifying Power of the Spirit of God in the Ancient Apostolic Church | 114
The Loss of the Powers of the Holy Spirit in the Christian World | 114
The Ancient Powers of the Holy Spirit within Zion as a Unifying Force | 114

VIII. INHERENT PRINCIPLES WITHIN ZION'S GOVERNMENT: (2) THEO-DemOCRACY | 114

Christ the Head of Zion's Government | 114
Rights and Liberties of the People in Zion | 114
The Power Motive Not a Part of Zion's Law | 114
Early Development of Theo-Democracy | 114
The Balance of Authority with the Rights of the Individual | 114
Theo-Democracy in the Kingdom of God (Secular) | 114
CONTENTS

Chapter                                          Page

I. INTRODUCTION AND DEFINITION                1

   World Government Through the Cause of Zion
   Definition of Zion
   A Kingdom under the Rule of God
   Advocated
   Summarization

II. THE NATURE OF WORLD EVENTS DURING THE ESTABLISHMENT OF ZION AS A WORLD POWER. 16

   The View of Prominent Authorities on World Trends
   Warnings from Church Authorities
   The Civil War as a Beginning of Modern Warfare
   Zion to Grow as Perplexities Increase
   The Alternatives of Western Civilization
   The Effect of Corruption and Secret Diplomacy
   Conclusion

III. THE GOVERNMENT OF GOD                    32

   Perplexities among the Nations Previous to the Introduction of the Kingdom of God
   Central Authority of the Kingdom of God to be in Zion
   Circumstances Leading to the Establishment of the Kingdom of God
   Kingdom of God to Uphold the United States Constitution
   Liberties within the United States Constitution to be Given to all People
   The Development of the Kingdom of God not to be by Conquest

IV. THE ESTABLISHMENT OF ZION'S CENTRAL CITY  50

   The Vision of a Central City of Government
   The Building Site Designated
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>IX. ZION'S UNITED ORDER OF CONSECRATION AND STEWARDSHIPS</td>
<td>126</td>
</tr>
<tr>
<td>The Lord's Right to Direct in All Spheres of Human Activity</td>
<td></td>
</tr>
<tr>
<td>The Process of Consecration</td>
<td></td>
</tr>
<tr>
<td>The Allocation of Stewardships</td>
<td></td>
</tr>
<tr>
<td>The Individual's &quot;Private Rights&quot;</td>
<td></td>
</tr>
<tr>
<td>The Stewardship System in Corporations</td>
<td></td>
</tr>
<tr>
<td>X. COMMUNITY PROPERTY AND ITS MANAGEMENT IN THE UNITED ORDER OF CONSECRATION AND STEWARDSHIP</td>
<td>143</td>
</tr>
<tr>
<td>The Law of Surplus</td>
<td></td>
</tr>
<tr>
<td>Surplus for Community Needs</td>
<td></td>
</tr>
<tr>
<td>Surplus for the Benefit of the Individual in His Stewardship</td>
<td></td>
</tr>
<tr>
<td>The Means of Controlling the Surplus</td>
<td></td>
</tr>
<tr>
<td>Central Planning</td>
<td></td>
</tr>
<tr>
<td>XI. EQUALITY AS OBTAINED THROUGH ZION'S LAW</td>
<td>155</td>
</tr>
<tr>
<td>The Attitude of Political Writers toward Equality</td>
<td></td>
</tr>
<tr>
<td>Inconsistencies in Societies where Inequality is Prevalent</td>
<td></td>
</tr>
<tr>
<td>Zion's Standard of Equality</td>
<td></td>
</tr>
<tr>
<td>A Union of Property with Individual Prerogatives Maintained</td>
<td></td>
</tr>
<tr>
<td>XII. CONCLUSION</td>
<td>166</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>169</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION AND DEFINITION

Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.¹

The world of technical knowledge and atomic energy is, despite this recent advancement, still the world of poverty, hunger, misgovernment, crime, domestic unhappiness, and personal frustration. Mastery over the elements of the material world has brought us only to daily fear of sudden death of our own making.²

Because of the inadequacy of our present world system in coping with these malfunctions, many people have proposed that a world government be set up as a solution to these pressing problems. The United Nations and other plans are the outgrowth of these present day sentiments. The

¹Doctrine and Covenants 65:5-6.

Latter-day Saints from their beginning (1830) have also envisioned an era of righteous peace in a world order. The earliest accounts available give information relating to basic principles and doctrines which have evolved one upon another to form a consistent and relatively complete concept for the development of such a government. This plan recognizes the innate rights of man and safeguards those rights with a society so formulated to elevate the poor, give the earth to the meek, and make the pure in heart the children of God.

This great movement, specifically designated as "the cause of Zion,"¹ is inherently political and social as well as religious in make-up. As such, it has from the beginning contemplated a universal reign of peace and equality; such a peace being predicated upon the triumph of Zion and her correlated "Kingdom of God" (the latter to bear rule as a political, constitutional government, guaranteeing to all the prerogatives of moral agency in the free exercise of conscience, the protection of life, and the right and control of property).

In this study the writer will be primarily interested in the "cause of Zion" and its development toward peace and world government; this government to be administered under the auspices of a resurrected and living God in the person of Jesus the Christ, who will in his own due time make his

appearance and accept his legal position as "King of Kings, and Lord of Lords."\textsuperscript{1}

President John Taylor, third president of the Church of Jesus Christ of Latter-day Saints, in commenting on this government and its eventual relationship to the nations of the earth, stated:

The kingdom of God means the government of God. That means, power, authority, rule, dominion, and a people to rule over. But that principle will not be fulfilled, cannot be entirely fulfilled, until, as we are told in the scriptures, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will rule over them, and when unto him every knee shall bow and every tongue confess that he is Christ, to the glory of God, the Father. That time has not yet come, but there are certain principles associated therewith that have come; namely, the introduction of that kingdom, and the introduction of that kingdom could only be made by that Being who is the King and Ruler, and the Head of that government, first communicating his ideas, his principles, his laws, his government to the people.\textsuperscript{2}

From a Latter-day Saint viewpoint the Zion of God, as defined by their scriptural books, is highly correlated with this government. The name of Zion, however, has several distinct applications. By definition "Zion, or as written by the Greeks, Sion, probably meant bright, or sunny; but this commonplace significance is lost in the deeper and more effecting meaning that the name and title came to acquire."\textsuperscript{3}

As a factor in world government, the vision of Zion includes

\textsuperscript{1}Revelation 19:16.
a world order under the authority and command of God, with capital cities located at the present site of the city of Independence in Jackson County, Missouri and at Jerusalem. The former, referred to as the City of Zion, is also denoted as the "New Jerusalem." This, however, is not to be confused with the ancient or future city of Jerusalem in Palestine, since, according to the Book of Mormon, "after it (the Jerusalem of Palestine) should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old." But "a New Jerusalem should be built up upon

1The Prophet Joseph Smith in discussing these two cities stated: "The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America, 'And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.' (Isaiah XXXV:10). . . . But Judah shall obtain deliverance at Jerusalem. See Joel II:32; Isaiah XXVI:20 and 21; Jeremiah XXXI:12; Psalms I:5; Ezekiel XXXIV:11, 12 and 13. These are testimonies that the Good Shepherd will put forth His own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought." Teachings of Joseph Smith (Salt Lake City: Deseret News Press, 1938), p. 17.

2Book of Mormon: Ether 13:5. Hereafter in quoting from this work it will be simply designated as "Ether" since it bears the same relationship with the Book of Mormon (a canonized work of the L.D.S. Church) as any of the books comprising the Holy Bible have with this record.

Further reference is made to the New Jerusalem in the writings of Enoch as given to the Church by Joseph Smith. This record states that the elect of the Lord will, in the latter days, be gathered unto a "Holy City" which shall be called Zion, a New Jerusalem. See Joseph Smith, "The Book of Moses," Pearl of Great Price (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1928), ch. 7, v. 62.
this land"¹ (North America). It is more particularly of this city and its implications in world government that this study will be concerned with.

Under her perfected organization, Zion is likened unto a tent, the New Jerusalem or city of Zion being the "center place,"² supported by surrounding stakes. This analogy is of Old Testament derivation. Isaiah declares: "Look upon Zion, the city of our solemnities . . . not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."³ And again: "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes."⁴ Throughout the scriptural works of the Church, Zion and her stakes are mentioned in this tent-like organization. To quote but an example we note that:

Zion shall not be moved out of her place, notwithstanding her children are scattered . . . And, behold, there is none other place appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints—until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion.⁵

¹Ether 13:5.

²Doctrine and Covenants 57:3. It is erroneous to use the term "center stake," for "how can the tent be a stake?" See Hyrum M. Smith and Janne M. Sjodahl, Doctrine and Covenants Commentary, rev. by Joseph Fielding Smith, Harold B. Lee, and Marion G. Romney (Salt Lake City: Deseret Book Co., 1950), p. 189.

³Isaiah 33:20. ⁴Ibid. 54:2.

⁵Doctrine and Covenants 101:17, 20, 21.
And at a conference at Amherst, Ohio, January 1832, instructions were given that "Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened."¹

Territorially speaking, the whole of North and South America is referred to as the "land of Zion."² It is, according to the Book of Mormon, "a land which is choice above all other lands."³ In conference April 8, 1844, Joseph Smith announced to the Church and to the world that "the whole of America is Zion itself from north to south, and... I have received instructions from the Lord that from henceforth wherever the Elders of Israel shall build up churches and branches unto the Lord throughout the States, there shall be a stake of Zion."⁴ During this same conference Hyrum Smith interpreted his brother's declaration to mean that "North and South America . . . is the land of Zion."⁵ Brigham Young, in considering it as a "perfect sweepstakes" and a "knock-down to the devil's kingdom,"⁶ was not loathe in later years to lead his people from one inheritance in the land of Zion to another in the West; for the organization of Zion could be as well developed in the West as in

¹Ibid. 82:14.

²Doctrine and Covenants 133:9.

³Book of Mormon: I Nephi 2:20. See also II Nephi 1:5, 7, and Ether 2:7-10; 13:2, hereafter to be designated as "I Nephi," etc.


Illinois or Missouri where their cause might be misunderstood and misrepresented.

To say that Zion will be confined to the limits of North and South America, however, is a fallacy indeed, for the Zion of the last days is destined to expand throughout the earth. "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountains without hands shall roll forth until it has filled the whole earth."¹ "The stakes of the tent of Zion are set farther and farther over the earth. They shall be in every land; and the Saints, the world over, mingling with all people, will enjoy the blessings of the Gospel and give light and truth to all nations."²

For the purpose of clarification it may be well to refer briefly to other meanings of the term "Zion" which we shall be but indirectly associated with in this study. They are:

1. The name of Zion was given to the followers of Enoch, the seventh patriarch from Adam, and by implication also denoted the holy city which was founded for

¹Doctrine and Covenants 65:2.

²The Millennial Star, XCII (1930), 713. It is stated, however, by church authorities, that "the general conversion" of the nations of the earth "will take place during the millennium" for then "the Church will proclaim the Gospel . . . with greater power and with more success than before the advent of our Lord." See Hyrum M. Smith and Janne M. Sjodahl, The Doctrine and Covenants Commentary, rev. by Joseph Fielding Smith, Harold E. Lee, and Marion G. Romney (Salt Lake City: Deseret Book Co., 1950), pp. 160, 346.
their habitation. The stipulative reasoning involved in so naming these people and their city is given as being "because they were of one heart and one mind, and dwelt in righteousness."  

2. As a place the name of Zion was applied by David to a hill within the site of Jerusalem. Upon defeating the Jebusites, we are told, he "took the strong hold of Zion." The city he built up in this locality became known as Jerusalem, the city of David. The name of Zion was applied to the hill itself, or Mount Zion, and by extension of meaning to Jerusalem.

3. Metaphorically, the term denotes the Church of God; or more specifically "the pure in heart." It should be noted that no place or habitation can be truly called Zion unless it is inhabited by the pure in heart. In the words of President John Taylor: "The Zion of God. What does it mean? The pure in heart in the first place. In the second place those who are governed by the law of God--the pure in heart who are governed by the law of God."

4. To the location of the "mountain of the house of the Lord," Micah gave the name of Zion, as he predicted its establishment in the "top of the mountains" in the latter days as a place distinct from Jerusalem. There had formerly been a Zion and a Jerusalem in the land of Palestine, but "the prophet Micah, 'full of power by the spirit of the Lord, and of judgement, and of might' predicted the destruction of Jerusalem and its associated Zion, the former to 'become heaps,' and the latter to 'plowed as a field'; and then announced a new condition that is to exist in the last days, when another 'mountain of the

---

1Joseph Smith, "The Book of Moses," Pearl of Great Price (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1928), ch. 7, v. 18, 27, and 69. Hereafter this work will be simply referred to as "Moses" since it bears the same relationship to the Pearl of Great Price (a canonized work in the L.D.S. Church) as any of the books comprising the Holy Bible.

2Ibid. 7:18. 3II Samuel 5:7.

4See I Kings 8:1 and II Samuel 5:9.

5Talmage, op. cit., p. 347.

6Doctrine and Covenants 97:21.

house of the Lord' is to be established, and this is called Zion."¹ In many Latter-day Saint sermons the belief has been expressed that this prophecy is in process of fulfillment at the present day by the activities of the Church in the mountainous regions of the West. This definition is in close alliance at present with that given under the former heading, differing only by stipulating a definite location of the Church at a given time.

5. Finally, in point of inclusion, Zion has still a larger meaning. Latter-day Saints view the work of God as not being circumscribed by earth-life alone, but rather, it embraces a number of spheres innumerable to man in his finite capacity—the work of God fills the immensity of space and the greater children of God inhabit numerous planets.² The righteous people from all of God's creations throughout the eternities are called Zion. According to the Pearl of Great Price, a Latter-day Saint scriptural work, Enoch, the seventh patriarch from Adam, in speaking to the Lord, is quoted as saying: "And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne."³ And in the Doctrine and Covenants, it is revealed that it is for this purpose that "the principles of the law of the celestial kingdom" were given and for this purpose that Zion shall be established upon this earth, "otherwise I cannot receive her unto myself."⁴

¹Talmage, op. cit., p. 345. The term 'mountain of the Lord' or 'mountains of the Lord's house' is of scriptural derivation, meaning in context a place where the Lord may come and be at rest with his people. Jerusalem is also designated to become such a place, as stated: "Let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house." (Doc. & Cov. 133:13) Joseph Smith, in speaking of the center place of Zion and the government of God upon the American continent, stated that upon this land also the "mountain of the Lord should be, and that it should be in the center of the land." (See Joseph Smith, The History of the Church, ed. B. H. Roberts (Salt Lake City: Deseret Book Co., 1946), pp. 318-9.) A further reference might be cited in Isaiah's description of the millennial reign of peace under the Lord's government, wherein he foretells; "they shall not hurt nor destroy in all my holy mountain" (Isaiah 11:9). In this case the whole earth is referred to as a place where the Lord may be at rest with His people.

²See Moses 1:33; 7:30 and Doctrine and Covenants 76:22-24.

³Moses 7:31. (Italics supplied by the writer.)

⁴Doctrine and Covenants 105:5. In Moses 7:21 Enoch
From the days of ancient Israel, when with Moses the people believed that the "Lord . . . will raise up a prophet" and "unto him" the people "shall hearken,"1 to the time of the New Testament Church, when Peter declared that Prophet to be Christ,2 those of Israel have looked for the coming of the Kingdom of God "with great power and glory"3; for "it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people."4 Particularly is this significant when we note that "the kingdoms of this world are" destined to "become the kingdoms of our Lord, and of his Christ."5 "And the kingdom and domination, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High . . . and all dominions shall serve and obey him."6

With the visitation of Moroni, the heavenly tutor of Joseph Smith during the period of the translation of the Book of Mormon, the prophecy of Moses regarding Christ was reiterated with the comment that "the day had not yet come when 'they who would not hear his voice should be cut off from among the people,' but soon would come."7 According to the

refers to Zion as being the Lord's "abode forever."

1Deuteronomy 18:15. 2Acts 3:22-23.
3Mark 13:26 4Acts 3:23
5Revelation 11:15. 6Daniel 7:27.

7Joseph Smith, "Extracts from the History of Joseph Smith, the Prophet," Pearl of Great Price (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1928, ch. 2, v. 40. Hereafter reference from this work will be cited as "Smith 2."
words of the resurrected Christ, as he spoke to the ancient Nephite disciples, when that day does come "saith the Father . . . whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard."¹ This may be a momentous period of decision, for it could be that "darkness shall cover the earth, and gross darkness the people"² as pertaining to the spiritual qualities so necessary to sustain a peaceful status, for "they perceive not the light and they turn their hearts from me because of the precepts of men."³ Those, however, who are not "cut off" shall assist in the development of a new social and political order wherein the "meek . . . shall inherit the earth,"⁴ and men "shall beat their swords into plowshares and their spears into pruning-hooks" and "they shall sit every man under his vine and under his figtree; and none shall make them afraid."⁵

From the foregoing analysis it seems evident that the ancient hope regarding the Kingdom of God and its culmination in filling the earth has been intrinsically routed

¹III Nephi 21:11-21.

²Isaiah 60:2. According to Latter-day Saint teachings this chapter of Isaiah has a prophetic interpretation finding its fulfillment in the rise of Zion and her government in the latter days.

³Doctrine and Covenants 45:29.

⁴Matthew 5:5.

⁵Micah 4:3-4. See also III Nephi 21:11-29; 22:1-17.
into the latter day "restitution of all things"\(^1\) and is correlated with the cause of Zion as a major sentiment among the people, inseparably connected with their faith. It was not without purpose, therefore, that Joseph Smith, the prophet of this latter day dispensation, could declare: "I intend to lay a foundation that will revolutionize the whole world."\(^2\) This determination was of a practical as well as of an ideal nature and was sustained, as Brigham Young said, by "the courage of an angel and the will of a God."\(^3\)

In making such a declaration Joseph fully realized that the work in which he was engaged was radically different in nature and purpose from world governments of past ages. While discussing the subject he observed:

Other attempts to promote universal peace and happiness in the human family have proved abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself; 'He whose right it is, will possess the kingdom, and reign until He has put all things under His feet;' iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgement to the plummet, and 'he that fears the Lord will alone be exalted in that day.'\(^4\)

---

\(^1\)Acts 2:19-21.

\(^2\)Smith, History of the Church, VI, 365.

\(^3\)Cited in Preston Nibley, Joseph Smith the Prophet (Salt Lake City: Deseret News Press, 1944), p. 188.

The nature of this kingdom is not belligerant in any sense of the word. "It will not be by sword or gun that this kingdom will roll on," the Prophet emphasized, "the power of truth is such that all nations will be under the necessity of obeying the Gospel."\(^1\)

Another major characteristic radically differing from the 'blood and iron' theories prevalent in the trend of social organization today is the sustaining power derived from free will and mutual confidence. Upon these principles the kingdom rests; as Joseph Smith declared: "It was my endeavor to so organize the Church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love."\(^2\) That truth will prevail, has been

---

\(^1\)Joseph Smith, History of the Church, ed. B. H. Roberts (Salt Lake City: Deseret Book Co., 1946), VI, 365.

Arnold J. Toynbee, in discussing the historical significance of the efforts of the "would-be saviours with the sword" to establish a lasting peace, concluded that: "However cunning the hand that wields it, and however well-meaning the will that governs the hand, the sword can neither be compelled to bring salvation nor prevented from dealing the destruction which it is its nature to bring to pass. The would-be saviour with the sword is self-condemned to self-defeat."--A Study of History (3rd ed.; New York: Oxford University Press, 1946), VI, 259-60. Again, this same author notes: "The truth seems to be that a sword which has once drunk blood cannot be permanently restrained from drinking blood again, any more than a tiger who has once tasted human flesh can be prevented from becoming a man-eater from that time onwards. The man-eating tiger is, no doubt, a tiger doomed to death; if he escapes the bullet he will die of the mange. Yet, even if the tiger could foresee his doom, he would probably be unable to subdue the devouring appetite which his first taste of man-meat has awakened in his maw; and so it is with the society that has once sought salvation through the sword." Ibid., p. 196. Jesus, while in Gethsemane, made the appraisal that "all they that take the sword shall perish with the sword."--Matthew 26:52.

\(^2\)Smith, History of the Church, I, 269.
the ardent belief of every true disciple of this cause. In the early days of the Church the Saints in the city of Kirtland endured such affliction believing that they were called "to bear a heavy burden in order that the foundation of the kingdom of God might be laid on a sure and certain basis, so that the prophetic vision of Daniel might most certainly be fulfilled, that this kingdom might break in pieces all other kingdoms and stand forever."¹

As we conclude this chapter of our study and reconsider the definitions given to the Zion of the present and future era, we may summarize our application of the term as follows. First, to a Church or a people, which at present are mainly established in western America. Second, to a central city or "center place," the foundation of which was laid during the early years of the Church,² but the redemption of which is yet future.³ Finally, we may note an aspiration to spread that system over the Americas and finally over the world in order that the "one like the Son of Man" might be given "dominion, and glory, and a kingdom, that all


²*Doctrine and Covenants* 58:7.

people, nations, and languages, should serve him."¹ This
goal has been set from the beginning, even before the Church
was organized as a legal association in April 1830.²

¹Daniel 7:13-14. (Italics added by writer.)

39:13; 101:69-71, 75; 103:11-24, 34, 35; 105:27-29;
113:7-8; 115:5-6; 133:9.
CHAPTER II

THE NATURE OF WORLD EVENTS DURING THE ESTABLISHMENT OF ZION AS A WORLD POWER

For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her;
And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.
And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen.¹

One cannot view the seriousness of the situation which faces Western civilization at the present without marked feelings of apprehension. The problem of attaining peace in the world seems not to be one of shallow significance, but rather, portrays an amalgamation of social and political malfunctioning deeply rooted in the moral and spiritual fiber of the people. In November 1951, the Roman Catholic cardinals, archbishops, and bishops of the United States held an annual meeting in Washington, D.C. The theme of their conference was "the alarming parallel . . . between the situation facing us to-day and that which faced the Roman Empire 1,500 years ago . . . barbarism on the outside, refined materialism and moral decay within."

Their discussion started with this parallel and

¹Doctrines and Covenants 64:41-3.
continued with Saint Augustine's commentary, which by analogy became the bishops' criticism of American life to-day:

They do not trouble about the moral degradation of the empire. All that they ask is that it should be prosperous and secure. What concerns us, they say, is that everyone should be able to increase his wealth so that he can afford a lavish expenditure and can keep the weak in subjection. Let the laws protect the right of property and let them leave man's morals alone . . . let there be sumptuous banquets where anyone can play and drink and gorge himself and be dissipated by day or night as much as he pleases or is able. Let the noise of dancing be everywhere and let the theatres resound with lewd merriment . . . let the man who dislikes these pleasures be regarded as a public enemy.1

Arnold J. Toynbee, the eminent historical philosopher of our day, discusses these social malfunctions and their effects as manifested in modern trends. In so doing, he divides the history of warfare in the modern age "into two bouts which are separated from one another chronologically by an intervening lull and are also distinguished from one another qualitatively by a difference in the objective" or pretext. The Wars of Religion of the sixteenth and seventeenth centuries constitute the first bout. "The second bout consists of the Wars of Nationality, which began in the eighteenth century and are still the scourge of the twentieth.

Mr. Toynbee then notes that even though

victory of the Principle of Toleration in the religious sphere duly won for several succeeding generations that interlude of moderation . . . the relief was only temporary and not permanent, and when we go on to inquire into the reason . . . we are bound to reply that . . .

---

1Cited in Alistair Cooke, "Bishops' Strictures on American 'Materialism,'" The Manchester Guardian Weekly, LXV (November 22, 1951), 2.
our modern Western Principle of Toleration has failed to
bring salvation after all because (as we must confess)
there has been no health in it. The spirits that pre-
sided over its conception and birth were Disillusionment,
Apprehension, and Cynicism, not Faith, Hope, and Charity;
the impulse was negative, not positive; and the soil in
which the seeds were sown was arid.

'Some fell upon stony places where they had not much
earth, and forthwith they sprang up because they had no
deepness of earth; and when the Sun was up they were
scorched, and because they had no root they withered
away.' (Matt. XIII. 5-6)

A Principle of Toleration which unexpectedly clothed
the stony heart of our modern Western Christendom in a
sudden crop of fresh verdure when the fierce sun of re-
ligious fanaticism had burnt itself out into dust and
ashes, has wilted--no less suddenly and no less unex-
pectedly--now that the fiercer sun of national fanaticism
has burst blazing through the firmament. In the twent-
eth century we are seeing our seventeenth-century Tolera-
tion making an unconditional surrender to a masterful
demon whose onslaught it has proved incapable of with-
standing. And the cause of this disastrous impotence is
manifest.

A Toleration that has no roots in Faith has failed
to retain any hold upon the heart of Homo Occidentalis
because human nature abhors a spiritual vacuum. If the
house from which an unclean spirit has gone out is left
empty, swept, and garnished, the momentarily banished
possessor will sooner or later enter again with a retinue
of other spirits more wicked than himself, and the last
state of the man will be worse than the first. (Matt.
XII. 43-5) The Wars of Nationalism are more wicked than
the Wars of Religion because the object--or pretext--of
the hostilities is less sublime and less ethereal. The
moral is that hungry souls which have been given a stone
when they have asked for bread (Matt. VII: 9; Luke XI.
11) cannot be restrained from seeking to satisfy their
hunger by devouring the first piece of carrion that
comes their way. They will not be deterred by a warning
from the giver of the stone that the heaven-sent carrion
is poisoned; and, even when the threatened agonies duly
begin to wrack the miserable scavengers' entrails, they
will persist in feasting upon the tainted meat with an
unabated appetite until death extinguishes their greed.1

Having noted what others have said, let us now turn

our attention to the Mormon view of the problem. Living

1Arnold J. Toynbee, A Study of History (3rd ed.;
near the beginning of this latter period of warfare, Joseph Smith was not ignorant of contemporary social trends. In preparation for the future the voice of revelation, with un-canny accuracy, manifested itself saying: "Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world .. ."¹ His labor as a Prophet of God was to forewarn the world and prepare those who would accept his testimony for what the future held. Such also has been the mission of those who have embraced this faith since his day; they have been "warners to the world, not warriors against it."²

¹Doctrine and Covenants 1:17-8.

²Therald Jensen, "Mormon Theory of Church and State," (Unpublished Doctor's dissertation, University of Chicago, Dept. of Comparative Religions, 1938), p. 141. Elder Orson Pratt, on the 14th of July, 1849, concluded a treatise on The Kingdom of God with this utterance: "Awake, for troublous times are at hand! Nations shall no longer sit at ease! The troubled elements shall foment and rage, and dash with tremendous fury. A voice is heard unto the ends of the Earth. A sound of terror and dismay! A sound of nations rushing to battle; fierce and dreadful is the contest; mighty kingdoms and empires melt away. The destroyer has gone forth, the pestilence that walketh in darkness. The plagues of the last days are at hand, and who shall escape? None but the righteous; none but the upright in heart; none but the children of the Kingdom. They shall be gathered out from among the nations; they shall stand in holy places and not be moved. But among the wicked, men shall lift up their voices and curse God because of His sore judgements, and die. And there shall be a voice of mourning and lamentation unto the ends of the Earth; for the cup of the indignation of the Almighty shall be poured out without mixture of mercy, because they would not receive His messengers, but hardened their hearts against the
On Christmas day, 1832, Joseph Smith received the revelation known as "The Prophecy on War" which contained the statement that the rebellion of South Carolina and the subsequent war between the States was to be the beginning of a series of wars, calculated in their nature to make a "full end of all nations."\(^1\)

In analyzing the Civil War era historian Toynbee makes this appraisal:

\[\ldots\text{ the American Civil War was not a war to end War; and its significance in the history of modern Western Warfare was as ominous for the future of our Western Civilization as its role in the history of Slavery was decisive and beneficial. \ldots}\]

When we examine the means by which the North won this military victory, of which the final abolition of Slavery was the first-fruits, we observe that the North not only brought into action against Slavery the very force of Industrialism which had given Slavery itself new power; the North mobilized Democracy against Slavery as well, and it won the Civil War by employing, in combination, a number of potent new weapons which Industrialism and Democracy, between them, had placed in a belligerent's hands by the beginning of the seventh decade of the nineteenth century. The Northerners fought the Slave Power with railways and with heavy artillery; but these weapons forged by Industrialism would not have decided the issue by themselves if they had not been combined with the weapon of conscription; and conscription is a weapon that has been placed in a belligerent Government's hands by Democracy. The compulsory recruitment of manpower for 'cannon-fodder', which autocracies do not lightly attempt, becomes practicable in a democratic community when it is fighting a national war in a popular cause. The American Civil War of A.D. 1861-5 marks an epoch in the history of War because it saw the application of both the two new driving-forces--Democracy as well as Industrialism--to an ancient social evil. In consequence

\[\text{great, preparatory work for the universal reign of the King of kings, and Lord of lords.} \] (Cited in Smith and Sjodahl, \textit{op. cit.}, pp. 371-2.)

\(^1\)\textit{Doctrine and Covenants} sec. 87.
of the introduction of the formidable new weapons which Democracy and Industrialism had forged, War had become a more terrible thing by the year 1865, when the American Civil War stopped, than it had been in 1861, when the Civil War began. . . . It carried our Western Society a long step forward in the process of 'keying up' War and thus making War a more terrible scourge than it had been in the past. 1

Another statement in the Prophecy on War implies that, after the American Civil War, "they [referring in this case to Great Britain7 shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations." 2 Unmistakably the allusion is to Britain's call for assistance at the outbreak of World War I, in which twenty-seven nations subscribing to the Declaration of London, united with twenty-two other nations (the Allied and Associated Powers) to stop the Central Powers, which included Germany, Austria-Hungary, Bulgaria, and Turkey. 3

Modern industrialism, transportation, and communication, besides diminishing the size of the globe, have caused war to become "total" both in effect and in purpose; involving all human as well as all natural resources. 2 The Covenant of the League of Nations stated this fact by declaring

1Toynbee, op. cit., IV, 141-2.
2Doctrines and Covenants 87:3.
that, "Any war or threat of war, whether immediately affecting any of the members of the League or not, is hereby declared a matter of concern to the whole League." 1

These disturbances, according to latter-day scripture, are to be contemporaneous with the growth of the Zion of God and His Government throughout the world. Nephi, a Book of Mormon Prophet, aptly grasped the situation and explained:

"I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he [the Lord] shall make bare his arm in the eyes of all nations." 2

Dr. G. Homer Durham, commenting on the Latter-day Saint attitude, has said:

1Ibid., p. 17. Modern scripture as taught by the Church states that Enoch, the seventh Patriarch from Adam, saw in vision the latter-day turmoil. The record reads: "But before that day he saw great tribulations among the wicked; and he saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of Almighty God, which should come upon the wicked." (Moses 7:66) In commenting upon this scripture the authors and revisers of the Doctrine and Covenants Commentary (1950 edition) remarked: "Many have seen in the World War that broke out in 1914 a remarkable fulfillment of these predictions concerning troubles upon the waters. The extent of the losses of ships and lives is hardly realized. On the 21st of March, 1916, it was reported from Washington that more than 2,000 merchant vessels had been sunk by U-Boats and mines. Submarine warfare is something new. It dates no further back than 1885. Through the ingenuity of militarism the waters have been "cursed" by torpedoes and mines. The latter is a diabolical memento of the Russo-Japanese War, mines being for the first time extensively used at Port Arthur. The conflict in 1914 defies description for its horrors both on land and on the waters, but its successor, the conflict of 1939, far outstripped the first in the horrors of destruction both on land and on the sea." (Smith and Sjodahl, op. cit., p. 365.)

2I Nephi 22:10.
Taken with the incipient and developing idea of the Kingdom of God, and Mormonism's obligation to establish that Kingdom as an earthly power, the idea of ending "all nations" points markedly to the view, well-recognized by 20th Century political scientists, of the unpermanence of the family of nations as constituted at any time since the nineteenth century. Accordingly, a significant current of Mormon thought would seem to have it that the break-up of the system of national states, stands in direct relationship to the establishment of the Kingdom of God as a more perfect scheme of world government.¹

While it is significant that the period of Zion's rise to power is characterized by warfare and great perplexities among the nations, the inauguration of world government under her system is not to take place as the result of one 'knock-out' blow, but rather, through a perpetual increase of disturbances among the nations and an ever increasing rise in the power of Zion. Throughout the world the light of hope may fade, peace be taken from among men, and darkness cover the earth, "but as for Zion the Lord shall arise upon thee, and his glory shall be seen upon thee."² The allegory of the wild and tame olive tree as spoken of by the Book of Mormon Prophet Jacob, may be cited to illustrate this fact. Herein the growth of the universal reign of peace is spoken of as being synonymous with the establishment of Zion by the gathering of the house of Israel from the nations of the earth (see chapter on Israel and Zion) with those who will align themselves with her and embrace the same covenant.

¹G. Homer Durham, Joseph Smith, Prophet Statesman (Salt Lake City: Deseret News Press, 1944), p. 21. Dr. Durham is currently head of the Department of Political Science at the University of Utah.

²Isaiah 60:2.
The branches of the scattered olive tree in the form of the remnants of Israel are to be gradually grafted into the symbolical tree trunk of organized peace.

And as they begin to grow ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard . . . wherefore ye shall clear away the bad according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard.1

Inherent within the fundamental characteristics of Zion's plan is the desire to forewarn the nations and gather out the "elect from the four quarters of the earth, unto a place . . . called Zion,"2 for "again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked."3 The Prophet Joseph Smith stated it thus:

. . . in the last days, God was to call a remnant, in which was to be deliverance, as well as in Jerusalem and Zion. . . . The time is near when desolation is to cover the earth, and then God will have a place of deliverance in His remnant, and in Zion. . . . Take away the Book of Mormon and the revelations, and where is our

1Book of Mormon: Jacob 5: 65-66. Hereafter to be referred to as "Jacob."

2Moses 7:62.

3Joseph Smith, "An Extract from a Translation of the Bible," Pearl of Great Price (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1928), 1:31. This work is hereafter to be designated as "Smith I."
religion? We have none; for without Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turned to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather out His Saints from the Gentiles, and then comes desolation and destruction and none can escape except the pure in heart who are gathered. 1

The Latter-day Saint concept of the prophetic function regarding the visitation of destruction upon a people, however, is not fatalistic, but rather conditional. Ninevah-like they may elect to follow either the road of spiritual and moral reform or the continuous policy of self-degeneration. According to Book of Mormon thought, the risen Christ visited the ancient inhabitants of America. In so doing He quoted the words of the Father and foretold the general outline of events which would befall present Western civilization if it failed to "repent and come unto my Beloved Son." 2 This includes the promise,

saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; and I will cut out of the cities of thy land, and throw down all thy strongholds; And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers; thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. . . . And I will execute vengeance and fury upon them, given as upon the heathen, such as they have not heard. 3

1Joseph Smith, History of the Church, II, 52.
This prophecy, found in Micah 5:10-15 (with some variation) and applied by the Savior to the present day Western civilization, is allegorical, following the manner of Hebrew terminology. The spirit throughout denounces a lack of spiritual and ethical qualities and implies that these fundamental needs have been substituted by materialism. The statement, "Thy graven images I will also cut of, and thy standing images out of the midst of thee, and thou shall no more worship the work of thy hands" is a good diagnosis of the materialistic state-worship of our age.

In a recent article, Toynbee asserted the need for rebuilding the world on a foundation of spiritual values, maintaining that modern man must cease worshiping the "pet idols" of machinery, national flag, economics, and science. He also explained that:

Technical proficiency is not, in itself, a guarantee of wisdom or survival. Civilizations that in the past became fascinated by their own mechanical skill proved to have taken a step toward suicide. They might later reverse this trend and flourish again—but only if they abandoned their narrow concentration on tools as an end in themselves.

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

Today we are endangered by our mastery of the machine. We are so bewitched by our own progress in technology that we may neglect the broader creative acts which alone will enable us to survive. Idolatry is one of man's strongest temptations; there is no surer way of drying up the sources of creativity than this worshiping of our achievements of yesterday. Patriotism is a case in point.

One of the reasons why our times are dangerous is that we have all been taught to worship our nation, our flag, our own past history. Man may safely worship only God; the First Commandment is also the first law of growth for individuals and for societies. When we break it and idolize our past, we fail.

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
Patriotism has become the modern substitute for religion. Hitler and Mussolini carried this modern cult to its logical extreme when they declared that the State commanded all loyalty of its citizens. . . .

The fanatical State-worship which we take for granted today is a peculiarly dangerous form of idolatry. So is our backward-looking belief that science can give the answers to our present problems. . . . The problems that we now face are not a kind that will be answered in the laboratories. They are moral problems--and science is a moral. 1

In marking the alternatives before our present-day civilization, these trends of over-emphasis in the material field are plainly incident to an obvious end of destruction and woe, for "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." 2

If, however, the need for reform is discerned and properly acted upon by Western civilization today, Mormon thought implies that that civilization may cooperate in developing a more perfect society and aid in building "a city which shall be called the New Jerusalem." 3

In concluding this chapter we may be more specific in our diagnosis of the problem by centering our attention on the present trends, both in America and abroad. In accepting the **Book of Mormon** as a true historical record, Latter-day Saints believe its testimony that subversive elements in the form of secret combinations within and without

---

2Jeremiah 17:5. See also **Doctrine and Covenants** 49: 9-10.
3III Nephi 21:22-3.
government caused the destruction of two former civilizations upon the American Continents. But to make the point more applicable to our own time, Moroni, the last known survivor of the latter nation, writing out of the background of his experiences, said, "Whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed." Then by way of advice he declared:

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be. Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you . . .

But the most striking thing of all is Moroni's elevation of the problem of subversive activities to the level of a world crisis by emphasizing that "whoso buildeth it up seeketh to overthrow the freedom of all lands, nations and countries" and in prophetic conclusion he declared that, "it bringeth to pass the destruction of all people." To substantiate this view we need not elaborate at length upon present trends within and without the realm of democracy. An example or two will suffice.

---

1. The Jaredite and Nephite nations. See Ether 8:21.
2. Ether 8:22.
3. Ibid. vv. 23-4.
4. Ibid. v. 25.
As early as 1882, Moses Thatcher, then a member of the Quorum of the Twelve in the Church of Jesus Christ of Latter-day Saints, proclaimed, "I have seen the end of this nation and it is terrible . . . I tell you in the name of the Lord, that a secret band will sap the life of this nation."\(^1\) More recently, ElRay L. Christiansen, newly appointed assistant to the Quorum of the Twelve, concluded that "our present civilization will be destroyed as have earlier civilizations if the Christian world, especially the United States, does not check the growth of crime and other non-spiritual interests."\(^2\)

In turning our attention to the effects of secret alliances and subversive activities on the international scale, history implies that along with other factors,

The greatest single underlying cause of the War \(^ \text{[World War I]} \) was the system of secret alliances which developed after the Franco-Prussian War. It gradually divided Europe into two hostile groups of Powers who were increasingly suspicious of one another and who steadily built up greater and greater armies and navies. Though this system of alliances in one sense tended to preserve peace, inasmuch as the members within one group often held their friends or allies in restraint for fear of becoming involved in war themselves, the system also made it inevitable that if war did come, it would involve all the Great Powers of Europe. The members of each group felt bound to support each other, even in matters where they had no direct interest, because failure to give support would have weakened the solidarity of the group. . . . In the crisis of July, 1914, it was not,

---

\(^1\) Moses Thatcher, Franklin Ward Historical Record (Franklin, Idaho, June 16, 1882).

merely a question of Austria, Serbia and the Balkans; it was a question of the solidarity and prestige of the two groups of Powers into which Europe had been divided. . . It was stated more bluntly by Herr Zimmermann to the British Ambassador in Berlin on August 1, when he saw with excited regret that Germany, France, and perhaps England, would be drawn into a war which none of them wanted: "It all came from this d___d system of alliances, which was the curse of modern times." 1

The prevalence of secret diplomacy as one of the worst phases of international relations was at an all-time high before World War I. Sometimes not even all members of a ministry had a knowledge of the agreements that existed between their own and other governments. Legislative chambers were also kept in ignorance of written or verbal diplomatic and military commitments. This, with a concentration of power in the hands of the diplomats who at times were swayed by personal motives or weaknesses, added fuel to the fire of international anarchy and secret diplomacy. With "forgery, theft, lying, bribery, and corruption" in "every Foreign Office and every Chancellery throughout the world" issues and responsibilities were beclouded and "confusion and hysteria ruled at the expense of sobriety and sincerity." 2

In the present world struggle between democracy and totalitarianism in the guise of the ideal communist state, the issues are again clouded.


2See Walter Consuelo Langsam, The World Since 1914 (New York: The Macmillan Co., 1936), pp. 3-14. Other fundamental causes of World War I were, according to Mr. Langsam, nationalism, irredentism, militarism, economic rivalry, and imperialism.
Russia even now is spending . . . many billions of dollars in deliberately trying to disrupt not only the governments of all non-Communist states but the whole economy of the free world.

This Russia is doing ruthlessly and cynically by means of paid agents and dupes whose numbers run into hundreds of thousands. She has been doing this for many years and there is ample evidence to show that she intends to increase and intensify her subversive activities.¹

Out of the turmoil and strife resulting from such unrestrained activities the Zion of the latter days will contemporaneously arise as a "land of peace, a city of refuge, a place of safety for the saints of the Most High."² The development of her power and government will continue to increase, and if the unrepentant alternative is taken and our civilization decays enmass, "it [Zion] shall be the only people that shall not be at war one with another."³ So great will be the strength of her organization that "it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand."⁴


²Doctrine and Covenants 45:66.

³Ibid. v. 69.

⁴Ibid. v. 70.
CHAPTER III

THE GOVERNMENT OF GOD

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;
That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world;
That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion . . . 1

In the preceding chapter the spiritual, moral, and political depression of our time was discussed, pointing also to the alternatives Mormon thought envisions for Western Civilization. Though chaos may characterize this period and "fear . . . come upon every man," 2 President Brigham Young was of the opinion that,

All these mighty changes are pointing to and preparing the way for the introduction of his kingdom in the latter times, that will stand for ever and grow


2Isaiah 1:27. Latter-day Saints reject the prevalent theories the scholars of the day who, in rejecting the validity of the spirit of prophecy, declare the Old Testament book of Isaiah to be written by more than one author, thereby denying this great prophet's prophetic mission. The Book of Mormon shows such theories to be in error since it quotes freely from various sections of his work, showing that the Nephite source of his writings in coming out of Jerusalem in 600 B.C. attributes the total work to but one author. See Dr. Sidney B. Sperry, Our Book of Mormon (Salt Lake City: Stevens and Wallis, Inc., 1948), ch. 14. Furthermore, the Savior in visiting the people of Nephi upon the
in greatness and power until a holy, lasting, religious and political peace shall make the hearts of the poor among men exult with joy in the Holy One of Israel, and that his kingdom is everywhere triumphant.¹

To bring about this reign of peace two major events of lasting importance will be accomplished during the era of trouble: (1) the redemption of the Center Place of Zion (the building of a central city of government) at Independence, Jackson County, Missouri; the erection of a holy shrine or temple upon that spot and the removal of Church headquarters to that place, and (2) the establishing of the Kingdom of God as a secular, constitutional power over all existing nations of the earth. The latter of these future developments was very aptly explained by President John Taylor, third president of the Church when he stated:

American continent shortly after His resurrection recognized Isaiah's work as being of great worth to the Zion of our day and commanded accordingly:

"And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles." (III Nephi 23:1-2)

The Mormon attitude regarding Isaiah is further strengthened when we consider that the redemption of Israel (to be discussed in following chapters) in the latter days is highly correlated with Zion and her increasing power in the earth. In points concerning these people Isaiah's words will, therefore, be freely quoted. "Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled," the Savior remarked, "behold they are written, ye have them before you, therefore search them--and verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, 0 house of Israel." (III Nephi 20:11-12)

¹Journal of Discourses 9:369.
We believe that he \(\text{the Lord}\) is designing to turn, and overturn, and revolutionize the nations of the earth, and to establish a government that shall be under his rule, his dominion, and authority, and shall emphatically be called the government of God.\(^1\)

The sequence of these two events may not necessarily be as here stated. If the Kingdom of God is in process of being established before Zion's redemption, the work of the Kingdom cannot be fully consummated until headquarters are also established in the Center Place of Zion, and if the redemption of Zion and her Center Place precedes the Kingdom in its secular rule, she cannot fully realize her purposes throughout the earth until "the kingdoms and dominions, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High . . ."\(^2\) These developments will no doubt be somewhat contemporaneous and consume a period of time before being fully consummated. It is our purpose in this chapter to discuss the secular Kingdom of God in its political jurisdiction over the nations of the earth. Zion's redemption and her law will be treated in following chapters.

President John Taylor regarded the work of the Church in gathering, organizing, and teaching the people as being a preparatory activity for the kingdom which was later to be developed, the object being to develop a united organization capable of sustaining such a government when the time for

\(^1\)Taylor, \textit{op. cit.}, p. 206.

\(^2\)Daniel 7:27.
its organization should come. He said:

We talk something about the church of God, and why? We talk about the kingdom of God, and why? Because, before there could be a kingdom of God, there must be a church of God, and hence the first principles of the gospel were needed to be preached to all nations, as they were formerly when the Lord Jesus Christ and others made their appearance in the earth.¹

Then, in speaking of the later development of Zion and the Kingdom of God as they will fill the earth, he said:

Now as to the great future, what shall we say? Why, a little stone has been cut out of the mountains without hands, and this little stone is becoming a great nation, and it will eventually fill the whole earth. How will it fill it? Religiously? Yes, and politically too, for it will have the rule, the power, the authority, the dominion in its own hands . . . ²

According to President Taylor, the ultimate outcome will, therefore, be that "the government, laws and general direction of affairs among the nations that are not now fallen under the control of the Almighty, will have to be so changed and altered as to come under his entire control, government and direction in every respect."³

When the will of God is done on earth as it is in heaven, that priesthood will be the only legitimate ruling power under the whole heavens; for every other power and influence will be subject to it. . . . all potentates, powers, and authorities—every man, woman, and child will be in subjection to the kingdom of God; they will be under the power and dominion of the priesthood of God; then the will of God will be done on the earth as it is done in heaven.⁴

In projecting our thoughts forward to the time when these objectives will have been or are in the process of

---

¹Journal of Discourses 18:137.
²Ibid. 9:343. ⁴Ibid. 10:278-9.
being realized, we may here note that the Kingdom of God in the sense in which we are using it and Zion as she will eventually spread over the earth, though highly interwoven in their central organizations, are not the same in general organization, law, or purpose. In a unique manner that can be true only where the living Priesthood of God\(^1\) has the

\(^1\)Priesthood in the Mormon Church is not a dead letter, but rather a vital living power germane to that which was manifest in the ancient apostolic era. Many definitions have been given regarding this power. From them the writer selects the explanation of President John Taylor. He asked:

"What is Priesthood? Without circumlocution, I shall briefly answer that it is the government of God, whether on the earth or in the heavens, for it is by that power, agency, or principle that all things are governed on the earth and in the heavens, and by that power that all things are upheld and sustained. It governs all things—it directs all things—it sustains all things—and has to do with all things that God and truth are associated with. It is the power of God delegated to intelligences in the heavens and to men on the earth; and when we arrive in the celestial kingdom of God, we shall find the most perfect order and harmony existing, because there is the perfect pattern, the most perfect order of government carried out, and when or wherever those principles have been developed in the earth, in proportion as they have spread and been acted upon, just in proportion have they produced blessings and salvation to the human family. And when the government of God shall be more extensively adopted, and when Jesus's prayer, that he taught his disciples is answered, and God's kingdom comes on the earth, and his will is done here as in heaven, then, and not till then, will universal love, peace, harmony, and union prevail." (Taylor, op. cit., p. 129.)

This by no means implies priesthood, for "the rights of the priesthood are inseparably connected with the powers of heaven, and . . . the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (Doctrine and Covenants 121:36) By authority of the Priesthood and a correct application of its powers man may therefore put into operation the higher laws of heaven for the benefit of men on earth, both spiritually and temporally.
prerogative in government, the authority of Zion as reposed in the Priesthood will be supreme and the Kingdom of God will grow out of the Church as a necessary appendate thereto. An authority on the subject, President Brigham Young, in a discourse under date of July 6, 1855, noted that,

... that kingdom [i.e., of God] grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. And further though a man may not even believe in any religion it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves.¹

Latter-day Saints believe that where "there are two spirits [i.e., individuals], one being more intelligent than the other; there shall be another more intelligent than they"² and thus the trend continues upward to the Supreme Intelligence: "I am the Lord thy God, I am more intelligent than they all."³ In recognizing this fact the government will be adapted to the various societies over which it has authority. In explaining the rule of the Kingdom over the variations in men and societies, President Young further stated:

¹Journal of Discourses 7:381-82.

²Joseph Smith, "The Book of Abraham," Pearl of Great Price (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1928), ch. 3, v. 19. This work will hereafter be referred to as "Abraham."

³Ibid.
It may be asked what I mean by the Kingdom of God. The Church of Jesus Christ has been established now for many years, and the Kingdom of God has got to be established, even that Kingdom which will circumscribe all the kingdoms of this world. It will yet give laws to every nation that exists upon the Earth. This is the kingdom that Daniel, the Prophet, saw should be set up in the last days . . . If the Latter-day Saints think, when the Kingdom of God is established on the Earth, that all the inhabitants of the Earth will join the Church called Latter-day Saints, they are egregiously mistaken. I presume there will be as many sects and parties then as now. Still, when the Kingdom of God triumphs, every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of the Father. Even the Jews will do it then; but will the Jews and Gentiles be obliged to belong to the Church of Jesus Christ of Latter-day Saints? No, not by any means. Jesus said to His disciples, 'In my Father's house are many mansions; were it not so I would have told you; I go to prepare a place for you, that where I am, there ye may be also.' There are mansions in sufficient numbers to suit the different classes of mankind, and a variety will always exist to all eternity, requiring a classification and an arrangement into societies and communities in the many mansions which are in the Lord's house, and this will be for ever and ever.¹

George Q. Cannon, who served as First Counselor in the First Presidency with three Church Presidents, was evidently given instructions by the Prophet Joseph Smith regarding the Kingdom and its rule. As editor of the Juvenile Instructor he wrote:

We are asked, Is the Church of God, and the Kingdom of God the same organization? and we are informed that some of the brethren hold that they are separate.

This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example, which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the Kingdom of

¹ Journal of Discourses 11:275.
God who had no standing in the Church of Jesus Christ of Latter-day Saints. The Kingdom of God when established will not be for the protection of the Church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule, no one will be permitted to overstep the proper bounds or to interfere with the rights of others.¹

Finally, a more recent scholar and church authority, James E. Talmage, has made the following clarification:

The term kingdom is used in more senses than one, and a careful study of the context in each instance may be necessary to a proper comprehension of the writer's intent. The most common usages are two: An expression synonymous with "the Church" having reference to the followers of Christ without distinction as to their temporal organization; and the designation of the literal kingdom over which Jesus Christ is to reign upon the earth in the last days.

When we contemplate the kingdom in the latter and more general sense, the Church must be regarded as a part thereof; an essential indeed, for it is the germ from which the kingdom is to be developed, and the very heart of the organization. The Church has existed and now continues in an organized form, without the kingdom as an established power with temporal authority in the world; but the kingdom cannot be maintained without the Church.²

The ninth Article of Faith of the Church of Jesus Christ of Latter-day Saints states: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."³ Though the kingdom of God

¹Smith, History of the Church, VII, 382. Mr. Cannon further notes: "Undoubtedly all this has reference to the time spoken of by St. John in Revelation when he said: 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever!'" (Ibid.).

²Talmage, op. cit., pp. 365-6.

³Joseph Smith, "Articles of Faith," Pearl of Great Price (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1928), p. 58.
here spoken of may have reference, in a broader sense of the term, to the Church including the Kingdom which we are here discussing, still the fact is apparent that in all probability further revelation will be necessary to furnish details upon which the Kingdom will rest. There are, however, principles already known pertaining to that government which Latter-day Saints believe will mold all people into one body politic, giving freedom and equal rights to all. It may be appropriate to discuss, in their general outline, some of these principles.

Having known of its general destiny and of the times of trouble associated with the latter days,¹ the Church from the beginning (i.e., 1830) has sought to forewarn the nations of the earth through a vast missionary corps. Those who have taken heed have been gathered to the present Zion to form a nucleus from which to work in matters pertaining to religious salvation and for the purpose of establishing the foundations of the future kingdom. In order to be effective during the period of commotion characterizing the latter days this nucleus must be "independent above all other creations beneath the celestial world"²; otherwise it may be subject to any serious crisis that may arise. As a part of Church doctrine, therefore, the Lord in the early days of the Church (i.e.,

¹Moroni gave the outlines of the destiny of the Church in his first visit to Joseph Smith in September, 1823. See Smith 2:36-41. The whole pattern of church revelation since that day gives segments of thought on these items.

²Doctrinae and Covenants 78:14.
1831-34) revealed the United Order of Consecration and Stewardship which had as its objective the economic and social independence of the Church and its people. However, the Church failed to observe this higher law which was subsequently suspended, to remain dormant until after Zion in Jackson County, Missouri, has been "redeemed."1

The law of tithing, which is in reality "a type"2 of this order, was later given. Using the present Church program—the law of tithing, the welfare program, fast offering, and other self-sustaining practices, including a continued stress on the subject of financial independence of church members—as a starting point, it is expected that a greater degree of social and economic security and independence may yet be achieved for the Church and its individual members.

In the midst of an ever increasing insecurity, the stabilizing power of the Church will eventually attract not only the good among men, but the rulers of the nations.

... the time is not far distant when the kings of the earth will be glad to come to our elders to ask counsel to help them out of their difficulties; for their troubles are coming upon them like a flood, and they do not know how to extricate themselves.3

"When the people shall have torn to shreds the con-

1See ibid. 105:34.


stitution of the United States," President John Taylor further remarked, "the Elders of Israel [i.e., the Church] will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the opposed of all nations."¹

During this period when "the Gentiles shall come to thy light, and kings to the brightness of thy rising,"² conditions will no doubt arise wherein many good, law-abiding men, for economic or social purposes, will cast their lot with the stable body of the Church even though they may not desire to affiliate religiously with it. Again quoting President Taylor:

We are gathered here [in the West] for the express purpose of carrying out the purposes of God. The world, however, do not understand it. But I will tell you what they will do, by and by. You will see them flocking to Zion by thousands and tens of thousands, and they will say, "We don't know anything about your religious matters, but you are honest and you are honorable and you are upright, and just and you have a good, just and secure government, and we want to put ourselves under your protection for we cannot feel safe anywhere else."³

Under these circumstances the nucleus of the Kingdom of God as a secular government and eventually to rule all

---


²Isaiah 60:3. In the Book of Mormon the Savior is reputed to have spoken in this period of time by saying: "When that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider." (III Nephi 21:8.)

nations, will no doubt be established.¹

Elder Moses Thatcher, a former member of the Quorum of Twelve Apostles, spoke of this period and the circumstances leading to the formation of this government. He

¹There is a report, coming through a series of diaries, etc., in which the Prophet Joseph Smith is purported to have stated:

"... it (the Constitution) will be preserved and saved by the Latter-day Saints and the Lamanites will combine in its defense. ... A terrible revolution will take place in the U.S., such as has never been seen before, the land will be left without a supreme Government, and wickedness will be rampant. Father will be arrayed against son and son against Father, Mother against daughter and Daughter against Mother, and the most terrible scenes of murder and bloodshed and rapine will be enacted. Peace will be taken from the Earth and there will be no peace only in the Rocky Mountains. This will cause many hundreds and thousands of the honest in heart of the world to gather there. Not because they would be Saints but for safety and that they may not have to take up sword against their neighbors. You will be so much more numerous that you will be in danger of famine, not for the want of seed time, but because of the multitude that will have to be fed. Many will come with bundles under their arms to escape the calamities, and there will be escape only by fleeing to Zion. ... During this time Zion will have gained in strength, and will send out Elders to gather together the honest and honorable among the people of the U.S. to stand by the Constitution as it was given. In these days God will set up his Kingdom never to be overthrown. And those kingdoms who will not let the Gospel be preached will be humbled. England, Germany, Norway, Denmark, Sweden, Switzerland, Holland and Belgium have much of the blood of Israel among their people which must be gathered. These nations will submit to the Kingdom of God. England will be the last of these kingdoms to surrender, but when she does it, she will do it like she did when she threw off the Catholic power." (Diary of Christian Lund, Provo, Utah: B.Y.U. Library; Entry date, August 11, 1914, pp. 160-2.)

In making this entry Mr. Lund notes:

"The following was handed to me by Bro. Adolph Merz for my perusal, and I took the liberty to copy it here. He received it from Mrs. A. R. Keller of Manti--It was copied from the journal of Elder John Roberts of Paradise, Utah. In his journal Bro. Roberts says that he received it from one Robert Pierce in February, 1902. It purports to be a prophecy of Joseph Smith the Prophet--uttered at the Nauvoo Mansion shortly after a grand review of the Nauvoo Legion in
declared:

I will tell you, my brethren and sisters, the day will come, and it is not far distant, when he who will not take up his sword against his neighbor, will have to flee to Zion for safety; and it is presupposed in this prediction that Zion will have power to give them protection. We are not going to do it outside of the government, either; we are going to do it inside the government. There is no power in this land to turn this people against the government of the United States. They will maintain the Constitution of this country inviolate, and although it may have been torn to shreds they will tie it together again, holding it up to the down trodden of every nation, kindred, tongue and people, and they will do it, too, under the Stars and Stripes. They will stand with their feet firmly upon the backbone of the American continent and maintain the principles which cost their fathers so much, and those principles cannot be taken away by men who violate their oath of office, and betray their trust.1

As stated in the above quotation, the basic principles which the Latter-day Saints will uphold and sustain will be those reposing in the constitutional law of the United States. "Besides the preaching of the gospel," President Taylor is recorded as saying, "we have another mission, namely, the perpetuation of the free agency of man and the maintenance of liberty, freedom, and the rights of man."2

To the Mormon people "the spirit of God . . . is also the spirit of freedom."3 To them there is no true culture without freedom. This in part accounts for the fact

1843, I think. . . . The prophecy was uttered in the presence of Theodore Turley and Edwin Rushton with whom he was conversing at the time."

1Journal of Discourses 26:334.


3Alma 61:15.
that "no other religious body has taught their children a
deep respect for the country in which they live; no other
group holds so closely to the thought that the land was cho-
sen of God for the establishment of a great republic and
that the founders of the nation were divinely guided in their
movements."¹ This idea, however, is not necessarily unique.
In many quarters, nineteenth century American thought showed
a marked spirit of reverence for the constitution and an ex-
pressed interest in the destiny of the United States. One
modern political writer records that:

During the generation before the outbreak of the War
between the States, American citizens met on the Fourth
of July to commemorate the greatness of the principles
of the Declaration of Independence. This was true from
one end of the union to the other. . . . The speakers on
these solemn occasions of Civic worship would praise the
Divine guidance which had enabled our political fore-
fathers to state the lasting truths of just government.
In the depth of the religious sentiments of the American
people an identification had been reached between the
wisdom of Providence and the statement of the democratic
principles upon which our republic was founded. Our
great democratic period was one of religious faith and
religious confidence in the future of the American
society.²

How then may we sustain the original proposition re-
garding a Mormon preeminence in accepting this land as a
choice and honored one? The difference "lies in the fact
that these commitments of democracy and loyalty came to the
Latter-day Saints in the voice of revelation."³ It thus

¹Reed Smoot, "Loyalty and Patriotism of the Latter-
day Saints," The Improvement Era, XXXIII (May, 1930), 482-84.
²Francis Graham Wilson, The American Political Mind
³Jensen, op. cit., p. 142.
became a continuous part of their religious faith. The Doctrine and Covenants is firm in the desire that "those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever."¹ Further, these principles should be established not only for America, but also "maintained for the rights and protection of all flesh,"² for "that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind"³ to the end "that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him."⁴

In their religious philosophy the Latter-day Saints believe as Patrick Henry is reputed to have said, that "God is endeavoring to make men like himself. To do this he must first make them free." Since this concept of man's need for freedom is deeply ingrained in the basic philosophy of the Church,⁵ it is not surprising that shortly after the Saints had been driven to the West, Brigham Young, though scoffed at, ridiculed, and persecuted, could still declare:

When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flag staff of liberty and equal

---

¹Doctrine and Covenants 109:54.

²Ibid. 101:77. ³Ibid. 98:5.

⁴Ibid. 101:78.

rights without a spot to sully its fair surface; and the glorious flag our fathers have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft and defend its sanctity.¹

With liberty and equal rights as its standard for all men the Kingdom of God will protect those who come under its guiding auspices. "We are not disposed, had we the power," wrote the Presidency of the High Priesthood (January, 1834), "to deprive any one of exercising that free independence of mind which heaven has so graciously bestowed upon the human family as one of its choicest gifts."²

In its Articles of Faith the Church declares itself with respect to freedom of religious thought thus: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."³ President John Taylor also stated the attitude of the Church on this important question by asking:

Can we make them believe? No. Can we make them obey the gospel? No. We would not if we could, because if there was any force made use of for the accomplishment of that object, it would only result in evil instead of good.⁴

¹Journal of Discourses 2:317.

²Smith, History of the Church, II, 6-7.

³Pearl of Great Price: The Articles of Faith, No. 11.

⁴Taylor, The Gospel Kingdom, p. 71. In a "Declaration of Belief," accepted by the church in August, 1835, as expressing their sentiments toward "Governments and laws in General" and as a canonized criterion of their faith (This section of the Doctrine and Covenants was not, however, given as a revelation nor published as such. See Smith, History of the Church, II, p. 246, footnote.) it is stated:
As we approach the conclusion of this chapter it is apparent that specific details as to form, centralization of authority, etc., have not been fully described in their relationship to the Kingdom and its rule over all people. Because of a lack of information upon these points the writer can only make the following assumptions:

It would seem that due to variations among people of different classes it may be necessary to modify the form of a given local government to best fit the needs of a particular people. The elements of freedom in matters of conscience, speech, press, etc., will however be maintained for all people. "Judgement also will I lay to the line, and righteousness to the plummet."¹ Under such provisions, the worthy among Latter-day Saints will be sustained in their right to organize according to the Law of Consecration and Stewardship (as discussed in later chapters), while other people, with access to equal rights and privileges may organize with the same degree of liberty for their benefit, being restricted

¹Isaiah 28:27.
only when such an organization may curtail the liberties of others.

To conclude, it is certain that the power by which this kingdom will spread over the earth will not be that of conquest. Rather, our world of technical and atomic developments is fast making it imperative that the spiritual and moral spheres of life be placed supreme in controlling the use to be made of material advancement. When scientific enlightenment has developed the forces of nature to the point where, to survive, it is necessary to "beat their swords into plowshares, and their spears into pruninghooks,"¹ those desirous of peace among the nations will cry, "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."² Then, and then only, shall "the law . . . go forth out of Zion, and the word of the Lord from Jerusalem."³

¹Isaiah 2:4. See Micah 4:3.
²Isaiah 2:3. See Micah 4:2.
³Micah 4:2. See Isaiah 2:3.
CHAPTER IV

THE ESTABLISHMENT OF ZION'S CENTRAL CITY

Glorious things of thee are spoken
Zion, city of our God!
He whose word cannot be broken,
Chose thee for his own abode.

On the rock of ages founded,
What can shake thy sure repose,
With salvation's wall surrounded,
Thou may'st smile on all thy foes.1

Latter-day Saints look forward to the establishment of a great metropolis upon the Western Hemisphere as a governmental city over the land of Zion (i.e., North and South America). This belief rests basically upon their acceptance of scriptural statements within what they term the Standard Works of the Church.2

Among these books, the Book of Mormon is not lacking in expressing its view upon the subject. In point of chronology, Ether is the first among the prophets who wrote in this record to emphasize the building of this holy city. Moroni, who later abridged Ether's record and placed a portion of his writings with the record of his people, the Nephites, noted:


Behold Ether saw the days of Christ, and he spoke concerning a New Jerusalem upon this land. . . . that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph. . . . Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord like unto the Jerusalem of old.1

That a holy city will be built upon this continent is further entrenched in Latter-day Saint thought by Mormon, the editor and compiler of the book which now bears his name. As he recorded the teachings of Christ in His appearance among the aborigines of this continent, he noted that according to the Savior's words the adherents of Zion's cause would "build a city, which shall be called the New Jerusalem."2

As evidenced in his writings, Joseph Smith was also of the opinion that the city of Zion (known also as the New Jerusalem) would be built in the near future upon the American Continent. While writing to a news editor in Rochester, New York, in January, 1833, he stated: "The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America, 'and the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads' (Isaiah XXXV:10)."3

---

1Ether 13:4, 6, 8.

2III Nephi 21:23. See also chap. 20, v. 22.

3Joseph Smith, History of the Church, ed. B. H. Roberts (Salt Lake City: The Deseret Book Co., 1946), I, 315. This Psalm, which Latter-day Saints understand was written for a "generation to come," declares: "Thou shalt arise, and have mercy upon Zion; for the
Earlier in the history of the Church, Smith was directed of the Lord to make a revision of the Bible. Associated with this work several revelations of great importance were given to him. Since much of this work has been canonized as scripture, it is of interest in gaining an understanding of Mormon thought; particularly since the ancient patriarch Enoch's writings, which were reproduced in part by the Prophet Joseph's work of revision, mentions the New Jerusalem of the latter days. These writings imply that the time will eventually come when "the earth shall rest" in an era of righteous peace. "But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve."  

To avert these great tribulations this Latter-day Saint Scripture emphasizes that a work of preparation would be undertaken to give a warning to the inhabitants of the

| time to favour her, yea, the set time, is come. |
| For thy servants take pleasure in her stones, and favour the dust thereof. |
| So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. |
| When the Lord shall build up Zion, he shall appear in his glory. . . . |
| When the people are gathered together, and the kingdoms, to serve the Lord." (Psalms 102:13-16, 22.) |

It is also noteworthy that when Joseph Smith and his associates dedicated the land upon which the City of Zion is to rest, they did so by reading the Eighty-seventh Psalm as part of the proceedings. This Psalm also speaks of Zion as understood by Mormon thought.

\(^1\text{Moses 7:61.}\)\(^2\text{Ibid.}\)
earth and gather out those who would listen and were willing to embrace correct principles in their relationship with each other.\footnote{In January 1833 Joseph Smith wrote: "The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, 'Fear God, and give glory to Him, for the hour of His judgement is come.' Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you . . ." \textit{History of the Church}, I, 315-6.} Further, a new revelation of the ancient Christian faith was to be contemporaneous with the initial inauguration of this gathering. This new revelation was to come through the cooperative action of "righteousness" being sent "down out of heaven" through the instrumentality of heavenly messengers and "truth" being sent "forth out of the earth" in the form of the revelation and translation of the \textit{Book of Mormon}.\footnote{Moses 7:62.} All this "to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men."\footnote{Ibid.}

With this revelation of the ancient Christian faith as a renewing and revitalizing force in the lives of Zion's adherents a program of good will as expressed through Christian principles and teachings was then to be launched through the aid of a vast missionary system. The record states:

\begin{quote}
\footnote{In January 1833 Joseph Smith wrote: "The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, 'Fear God, and give glory to Him, for the hour of His judgement is come.' Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you . . ." \textit{History of the Church}, I, 315-6.} Moses 7:62. \footnote{Ibid.}Ibid.
\end{quote}
. . . and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle and it shall be called Zion, a New Jerusalem.¹

In the light of Mormon interpretation of Biblical writings, Bible characters other than those previously mentioned in this chapter are also reputed to have written upon this subject. Isaiah, whose writings the Latter-day Saints are particularly instructed to take note of,² dealt at length upon latter day Israel and their association with this new social order and its governmental city. In his oriental manner of expression³ Isaiah proclaimed the rise of the City of Zion with its associated government by crying:

¹Ibid. In a letter to the Elders of the Church, written to clarify the teachings of the work he had been instrumental in bringing forth, Joseph Smith treated this subject by writing:

"And now, I ask, how righteousness and truth are going to sweep the earth as with a flood? I will answer. Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared, even a new Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city, for the tabernacle of the Lord shall be with them." History of the Church, II, 260.

Much of the work of gathering those who will give heed to the missionaries of the Church has already been accomplished. This program constitutes one of the major functions of the Church to date. For instance, as of December 31, 1951, a total of 10,652 missionaries were engaged in proselyting activities throughout the world. See "Statistical Report—1951," The Deseret News: Church Section (April 9, 1952), p. 9.

²See III Nephi 20:11-12; 23:1-3.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee. . . . Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. . . . Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. . . . Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.¹

¹Isaiah 60:1-5, 11-14, 16-18, 21-22. (Italics added by the writer.) The Mormon interpretation of this scripture is clarified by Joseph Smith. As he noted the obstacles to be overcome before the culmination of this work he confidently wrote:

"But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box tree together, to beautify the place of His sanctuary, that He may make the place
Prominent authorities of the Mormon faith have taken time in their sermons to expound the beliefs of the Church regarding Zion's future redemption and the glory which shall surround this society. Brigham Young declared: "The City of Zion, in beauty and magnificence, will outstrip anything that is now known upon the earth."¹ President John Taylor, his successor in the Presidency of the Church, stated:

When Zion is established in her beauty and honor and glory, the kings and princes of the earth will come, in order that they may get information and teach the same to their people. They will come as they came to learn the wisdom of Solomon.²

Latter-day Saints, therefore, view with expectancy the time when the City of Zion or the New Jerusalem will be redeemed and the work of erecting her holy edifices consummated. Meanwhile "the divine purpose is held in abeyance, while the people are being sanctified for the great gift and for the responsibilities associated with it."³ Like Israel of ancient times, a preparation is needed, after which, of His feet glorious. Where for brass, He will bring Gold; and for iron, He will bring silver; and for wood, brass; and for stones, iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to our consideration for the good of His people, the calculations of men and the vain glory of the world vanish, and we exclaim, 'Out of Zion the perfection of beauty, God hath shined.'" History of the Church, I, 198.

¹Journal of Discourses 10:172.


³Talmage, op. cit., p. 363.
saith the Lord, "Zion shall be redeemed in mine own due time."¹

Shortly after the organization of the Church, the site for this city was designated by revelation as being in the "land of Missouri." The revelation further stated:

Wherefore, this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the court-house.²

It is true that an attempt was made to establish the Center Place of Zion at that time and in lieu of this endeavor much of the law upon which this society is to rest (i.e., the law of consecration and stewardships, later discussed in this study) was made known. Though Zion may have been redeemed at that time through a strict observance of this law,³ there is manifest in the revelations upon the subject a more far-reaching meaning which "honored" the early saints in giving them the privilege of "laying the foundation, and . . . bearing record of the land upon which the Zion of God shall stand,"⁴ but reserving for a later generation the actual work of redemption. For example: Only a few months after the work of building Zion had been started the Lord revealed:

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which

¹Doctrines and Covenants 136:18.
²Ibid. 57:1-3. See also 28:9; 38:18; 84:2-5.
³Doctrines and Covenants 105:2.
⁴Ibid. 58:7.
shall follow after much tribulation.

For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. ¹

Again, in this same revelation:

And now, verily, I say concerning the residue of the elders of my church, the time has not yet come, for many years, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For behold they shall push the people together from the ends of the earth.²

Besides giving the early saints the opportunity of laying the foundation in their attempt to redeem Zion the true picture can be seen only by understanding "that the Lord, from the beginning, intended to teach the members of the Church the principles of the United Order of Consecration"³—all in preparation for Zion's redemption in the future. In the latter part of June, 1834, the Missouri era of the Church drew to a close by reason of increased mob action against the saints who had settled in Jackson County for the purpose of building up Zion. At that time, the Prophet Joseph Smith received further instructions regarding the establishment of the Center Place. Among these instructions the following comment regarding the need for preparation for this great event was made:

... first [Before Zion's redemption] let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the

¹Doctrines and Covenants 58:3-4.
²Ibid. vv. 44-45.
³Smith and Sjodahl, op. cit., p. 209.
moon, and that her banners may be terrible unto all nations;
That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let them become subject unto her laws.

... ...

And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.¹

Thus Zion's redemption (i.e., the redemption of her Center Place) was postponed and remains even yet a part of future developments. When this event does take place, according to the word of revelation, an outstanding display of the power of God very much similar to those manifestations which occurred in Ancient Israel under Moses will be noted. "In regard to the building up of Zion," the Prophet Joseph wrote, "it has to be done by the counsel of Jehovah, by the revelations of heaven; and we should feel to say, 'If the Lord go not with us, carry us not up hence.'"² A revelation referring to this subject states:

... the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.
For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.
And as your fathers were led at the first, even so shall the redemption of Zion be.
Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers; Mine angel shall go up before you, but not my presence.
But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess

¹Doctrine and Covenants 105:31-2, 37.
²Smith, History of the Church, V, 61-6.
the goodly land.\(^1\)

It is not the intent of this revelation nor of any other to assert that a complete movement of the membership of the church from the Rocky Mountains to this region is indicated. "Zion shall also rejoice upon the hills and flourish\(^2\) in the West where the Lord has located stakes of Zion.\(^3\) "If we live our religion," Brigham Young declared, "we shall stay here in these mountains for ever and for ever, worlds without end, and a portion of the Priesthood will go and redeem and build up the Center Stake \(\text{sic Place}\) of Zion . . ."\(^4\) This viewpoint seems to have been the conclusion of other church leaders who spoke or wrote on the subject.\(^5\)

In undertaking the task of building a holy shrine in Jackson County, Missouri, and setting up Zion's headquarters

\(^1\)Doctrines and Covenants 103:15-20.
\(^2\)Ibid. 35:24.  \(^3\)Ibid. 136:10.
\(^4\)Journal of Discourses 11:16.
\(^5\)Heber C. Kimball remarked:
"I am pretty sure of one thing—-we shall go to Jackson County, Missouri; that is those who do right and honour their calling. . . ." (Journal of Discourses 9:27.) Elder James E. Talmage explained:
"Many stakes have been established in the regions inhabited by the Latter-day Saints, to be permanent possessions; and thence will go those who are appointed from among the worthy to receive possession of their inheritances."
(Talmage, op. cit., pp. 353-4.)

Smith and Sjodahl, in the Doctrine and Covenants Commentary (rev. ed., p. 332), noted that:
"The Lord led His people to the Valleys of the Mountains. He will also lead them back to the Land of Promise; not all of them; but such as are prepared to live in accordance with His laws and commandments."
there, undue violence on the part of those participating in this great event is not anticipated. The procedure for Zion's redemption has from the beginning been set forth as the following revelation indicates:

For it is my will that these lands should be purchased; and after they are purchased that my saints should possess them according to the laws of consecration which I have given.

And after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys . . .

The law and commandments pertaining to the United Order of Consecration and Stewardship as alluded to in the above revelation will then be practiced by Zion's adherents. Under this "law, and under no other," B. H. Roberts declared, "the Saints are to build up the Zion of God, the New Jerusalem upon this continent," and revelations upon the subject substantiate this view. Accordingly in June, 1834, Joseph Smith was informed: "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise

1*Doctrine and Covenants* 105:29-30. Elder Orson Pratt in speaking of this established principle of action in relation to the building of the city of Zion and its surrounding territory commented:

"... they will purchase the land, build up cities, towns and villages, build a great capital city, at headquarters, in Jackson County, Missouri. Will we have a temple there? Yes. Will we have a beautiful city? Yes, one of the most beautiful cities that will ever be erected on the continent of America will be built up by the Latter-day Saints in Jackson County, Missouri." See *Journal of Discourses* 21:136.

I cannot receive her unto myself."

This great city will be the locus of the seat of government of the Western Hemisphere, not only for those who embrace the United Order of Consecration and Stewardship, but also for the secular Kingdom of God. In the early days of its rise to power it will stand as an ensign of peace and truth to the nations of the earth and those who will, may come, either to accept the fruits of liberty as maintained by the Kingdom of God in its constitutional rule or to uphold and sustain the higher law of the United Order of Zion. Thus, by the gathering of the valiant from among the nations the structure of the new society will be enlarged and strengthened.

It must be remembered, however, that the jurisdiction of Zion's law as it deals with those living under the auspices of the Church will be constitutionally limited. Even though Zion as a united body will uphold and sustain the political government designated as the Kingdom of God, the official organization of Zion will be limited in its jurisdiction so that it will not exercise the prerogatives of the Kingdom. For instance: Zion's organization is of a religious nature, and being so, it is unjust "to mingle religious

\[1\] Doctrine and Covenants 105:5. See also vv. 29 and 34. President Brigham Young commented: "None would go to build up the center stake [Place] of Zion at that place [Jackson County] unless they belong to a United Order in temporal things according to the Gospel Plan." Cited in Edward J. Allen, The Second United Order Among the Mormons (New York: Columbia University Press, 1936), p. 45.
influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens denied."\(^1\) Nevertheless "all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing."\(^2\) They are limited in that no religious society, according to Mormon thought, has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.\(^3\)

On the other hand, the Kingdom of God is to be established in order that such laws may be "framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life"\(^4\); also, that the commission of crime may be "punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men."\(^5\)

To summarize: "The Gospel covenants," upon which Zion will be built, "are for those who believe and obey,"

\(^1\)Doctrine and Covenants 134:9. \(^2\)Ibid. v. 10. \(^3\)Ibid. v. 10. \(^4\)Ibid. v. 2. \(^5\)Ibid. v. 8.
while "municipal laws are for both saint and sinner."\(^1\)

Those within the organization of Zion who may "kill," "rob," "lie," etc., "shall be delivered up to the law of the land."\(^2\)

Zion, however, has the prerogative of trying but three kinds of offenses. They are:

First and most serious is the breaking of the moral law in any of its divisions. Second, deliberate disobedience to the regulations of the Church, which renders a person liable to such punishment as the Church can properly mete out to its members. Third, the incorrect interpretation of doctrine, coupled with an unwillingness to accept the correct view after proper explanations of the doctrine have been made. The first two types of violation are of conduct, the third of belief. All imply non-conformity to the practices of the Church or non-acceptance of its teachings.\(^3\)

The courts of Zion, therefore, would be limited in their jurisdiction to the above offenses and their punishments restricted to the withdrawal of fellowship and the more serious penalty of excommunication. Further,

A Church court would never undertake to reverse a decision of the courts of law, neither would it take notice of matters for which the civil law makes provisions, except in cases where wickedness and depravity are evidently manifest. In such instances a person might be condemned in both courts.\(^4\)

---


\(^2\)Doctrine and Covenants 42:84-86.

\(^3\)Widtsoe, *op. cit.*, p. 214.

\(^4\)Ibid., p. 211. It is not the writer's intent to discuss the nature of Civil courts under the Kingdom of God. Suffice it to be said, it is the writer's opinion that they will be protected by the usual safeguards which insure the independence of judges, the rights of appeal, due process, etc.
With this clarification in the nature of Zion's law, it may be further stated that the central city of Zion is more specifically portrayed in the light of a religious shrine. "One is struck forcibly by the extreme importance which is given to the religious atmosphere which surrounds everything."¹

And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God;
And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.
And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.
And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.
And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.
And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.²

From the New Jerusalem the society of Zion will spread throughout the land, bringing constructive advancement in its wake. While visiting the Nephites, the Lord explained the widening scope of Zion's society by referring to the words of Isaiah and commenting, "And then shall that which is written come to pass:

... Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen


²Doctrine and Covenants 45:66-71.
thy cords and strengthen thy stakes;  
For thou shalt break forth on the right hand and on 
the left, and thy seed shall inherit the Gentiles and 
make the desolate cities to be inhabited. ¹

In the "Proclamation of The Twelve Apostles of The 
Church of Jesus Christ of Latter-day Saints," written by the 
Quorum of Twelve Apostles and sent to the President of the 
United States, the Governors of several states, and to the 
rulers of the world, shortly before the Church moved to the 
West (1845), the reign of Zion was explained. To quote:

The City of Zion, with its Sanctuary and Priesthood, 
and the glorious fulness of the Gospel, will constitute 
a standard which will put an end to jarring creeds and 
political wranglings, by uniting the republics, states, 
provinces, territories, nations, tribes, kindreds, 
tongues, people, and sects of North and South America in 
one great and common bond of brotherhood; while truth 
and knowledge shall make them free, and love cement 
their union.

The Lord also shall be their king and their lawgiver; 
while wars shall cease and peace prevail for a thousand 
years.

Thus shall American rulers, statesmen, citizens, and 
savages know 'this once' that there is a God in Israel, 
who can utter His voice and it shall be fulfilled.²

With the culmination of this objective we may, with 
Isaiah, declare: "Look upon Zion, the city of our solemn-
ties . . . not one of the stakes thereof shall ever be re-
moved, neither shall any of the cords thereof be broken."³


²Parley P. Pratt, "Proclamation of the Twelve Apostles 
of the Church of Jesus Christ of Latter-day Saints," cited in 
N. B. Lundwall, Inspired Prophetic Warnings (Salt Lake City: 
P. O. Box 2033, 1945), p. 133. See also Doctrine and 
Covenants 124:2-6.

³Isaiah 33:20.
CHAPTER V

ZION AND ISRAEL'S REDEMPTION

And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel.¹

And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
For this is my covenant unto them, when I shall take away their sins.²

The restoration of the literal descendants of ancient Israel will play a dramatic part in the latter-day Zion. That they are being gathered and will in the future continue to be gathered in much greater numbers is the chief tenet upon which Zion up to the present has been built, and upon which it will in the future rest.

By way of definition (from the Latter-day Saint viewpoint) ancient Israel, after possessing the Palestine area and during the subsequent period of their scattering, consisted mainly of three general groups, namely: (1) those in and around Jerusalem, predominantly of Judah, but having a mixture of other tribes in their midst (See Nehemiah 11:4ff);

¹Nephi 14:17.  ²Romans 11:26-27.
(2) those taken into the "north countries"\(^1\) as a result of the Assyrian captivity;\(^2\) and (3) those led out of Jerusalem to the American Continent at the time of the Babylonian captivity (about 600 B.C.), consisting of the colonies of Lehi and Mulek.\(^3\) For purposes of clarification in speaking of the gathering of Israel in the latter day, we may divide them into several major bodies consisting of the following: (1) the tribe of Ephraim which has been and is being yet gathered into the Church, more particularly from among the North American and European continents, where they have been scattered among the nations; (2) the North and South American Indian with the Polynesian people of the Pacific Ocean area; (3) the body of people in the "north countries" known as the Lost Tribes of Israel; and (4) the remnant of Judah which are now gathering to Palestine.

In this gathering two general localities have been designated to which Israel shall come. Regarding this the Prophet Joseph Smith wrote:

Our western tribes of Indians are descendants from that Joseph who was sold into Egypt, and . . . the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisition of the new covenant. But the tribe of Judah will return to old Jerusalem.\(^4\)

Before dealing with Israel's correlation with Zion

---

\(^1\) *Doctrine and Covenants* 133:26.  
\(^2\) *II Kings* ch. 17.  
\(^3\) See *I Nephi*; *Omni* 14-15; *Helaman* 6:10; 8:21-22.  
\(^4\) *Smith, History of the Church*, I, 315.
it may be well to first cite the nature of the historical events leading up to this new era. While Christ was living His maxim was: "I am not sent but unto the lost sheep of the house of Israel,"¹ and His instructions to the Twelve were: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the house of Israel."² Israel, therefore, had its day, but it knew not the time of its visitation³ and consequently the Savior, in concluding a parable dealing with the subject, predicted: "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."⁴

The fulfillment of this prophetic utterance had its beginning in His instructions to the Apostles after His resurrection. Herein He directed them to go not unto the house of Israel alone, but "unto all the world, and preach the gospel to every creature."⁵ In the case of Cornelius, Peter took the initial step as far as those outside the realm of Israel were concerned.⁶ After proselyting activities had been all but discontinued among the Jews, the cleavage came when Paul and Barnabas, having been rejected by the Jews, "waxed bold" and said to their persecutors, "It was necessary

---

¹Matthew 15:24. ²Ibid. 10:5-6.
⁴Matthew 21:43.
⁵Mark 16:15. See also Matthew 28:19. ⁶Acts ch. 10.
that the word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."\(^1\) Shortly thereafter the Roman armies besieged Jerusalem and the Jews fell "by the edge of the sword" and were led "away captive into all nations."\(^2\)

Elsewhere, Israel began to worship other "gods, the work of men's hands . . . which neither see, nor hear, nor eat, nor smell"\(^3\) and consequently were severed from the "God of Abraham, and of Isaac, and of Jacob."\(^4\) They therefore became likened to "a woman forsaken and grieved in spirit" suffering "the reproach of . . . widowhood."\(^5\) Thus Israel was rejected and scattered.

According to the words of the Christ to the Nephites, this rejection was followed by the fulfillment of the covenant which God the Father "made with Abraham saying: In thy seed shall the kindreds of the earth be blessed—unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all."\(^6\) Through the motivating power of Christ's gospel, as its truths eventually in part found their way into Western

---

thinking, the soul-elevating doctrine of individual freedom came to be recognized in social and political thought. The reformation movement which took hold of Europe after the renaissance was, through the fulfillment of this promise, heralded by a desire for political reform and intellectual development. In great part that era which revitalized Europe and colonized America had its roots in Holy Writ. Our great democratic period, as far as America is concerned, was also one of religious faith and religious confidence.¹

Such a reaction to a high caliber of religious sentiment is a recognized consequence of the part religion plays in forming political thought. For example, one historical writer, in citing the contributing factors of religion to a political society, noted:

I conclude that the religion introduced by Numa into Rome was one of the chief causes of the prosperity of that city; for this religion gave rise to good laws, and good laws bring good fortune, and from good fortune results happy success in all enterprises . . . the observance of divine institutions is the cause of the greatness of republics.²

So it was with those people whom we have designated as the Gentile nations. At the time of the opening of a new dispensation of the Gospel through the instrumentality of Joseph Smith they dwelt "in the tents of Shem"³ and controlled the power and wealth of western civilization, while


³Genesis 9:27.
the remnant of Israel had become a "hiss and a by-word"\textsuperscript{1} among all nations. This condition, however, is not to be maintained. Isaiah the Prophet (as did later the Savior), in referring to Israel in its scattered condition as a barren woman "that didst not travail with child"\textsuperscript{2} and to the Gentiles, who stood in Israel's place as a "married wife,"\textsuperscript{3} spoke of a time wherein this condition would be greatly altered. He declared:

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.

... thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more ...

For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou was refused, saith thy God.

For a small moment have I forsaken thee; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.\textsuperscript{4}

\textsuperscript{1}III Nephi 16:9.

\textsuperscript{2}Isaiah 54:1.

\textsuperscript{3}Ibid.

\textsuperscript{4}Ibid. vv. 1, 4, 6-8. In a letter to N. E. Seaton, a news editor, the Prophet Joseph Smith wrote, explaining this transition:

"After this chosen family had rejected Christ and His proposals, the heralds of salvation said to them, 'Lo we turn unto the Gentiles;' and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established (See Isaiah 24:5); and have become high-minded, and have not feared; therefore, but few of them will be gathered with the chosen family."--Smith, \textit{Teachings of the Prophet Joseph Smith}, p. 15.
We have previously spoken of the spiritual and moral decay in Western civilization which has contributed greatly to our present world crisis. By many, a rebirth of Christian principles in individual and national relations is suggested as the only solution to our present troubles. To them the problem is spiritual and not political, moral and not judicial. Among them, Arnold J. Toynbee expressed the opinion that in order to save civilization such a rebirth of Christian values must come; if not by mass "repentance," then it must come from some other source such as from a hitherto uncivilized or uncultured group. He infers that it will more than likely come from the latter source. To quote:

Such a rebirth of Christian values is quite possible. It may come from some of the "backward" peoples who have not yet had their moment in the limelight of history and have not, therefore, fallen victims to the pride and self-idolatry which may blind the great powers.

There is great, unreleased energy in some of the peoples who have only lately caught the spiritual meaning of the Christian Church: the American negro, the inmates of the displaced persons camps, the peoples of the underprivileged countries of Africa and Asia. Perhaps these peoples are to be our saviors. It is an historical as well as Biblical truth that "the meek shall inherit the earth."1

1Arnold J. Toynbee, "We Can Build a Better World," Look, XII, No. 17 (August 17, 1948), p. 25. In considering this problem further Mr. Toynbee uses the ancient Greeks as being an example of the difficulties that beset some people when a new situation arises to challenge their survival. He notes:

The Greek city states in the fourth, third and second centuries, B.C., stood in acute need of political federation if they were to survive. The necessity arose then as now, because they had set up a brisk trade among themselves; the economic interdependence of these little states was a forerunner of the international trade of our own day. It was obvious that political union was the next needed step. For hundreds of years the wisest men of Greece tried to find a
The significant thing motivating the plan of Zion is that the scattered Israelites will fulfill the obligations of this rebirth. They will be the "saviours" who "shall come up on mount Zion to judge the mount of Esau" when "the kingdom shall be the Lord's." 1

In a letter written by Joseph Smith to a news editor in 1833, the Prophet explained the nature of Israel's latter-day recovery, as follows:

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnant of his people . . . and with them to bring in the fulness of the Gentiles/ i.e., the time, commencing with the inauguration of the Dispensation of the Fulness of Times, wherein the Gentile peoples are to have a full opportunity to accept, in its fulness, the life-giving doctrines of Christ's gospel as embodied in the Zion of God, and establish that covenant with them, which was promised when their sins should be taken away . . . This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made.

Christ, in the days of His flesh, proposed to make a covenant with them, but they rejected Him and His pro-

1Obadiah v. 21. Mr. Toynbee, discussing the question of where salvation may be expected, commented: "Our cue may still be given us by the message of Christianity and the other higher religions, and the saving words and deeds may come from unexpected quarters." Civilization on Trial (New York: Oxford University Press, 1948), p. 28.
posals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect: no, for there was another day limited in David, which was the day of His power; and then His people, Israel, should be a willing people;—and He would write His law in their hearts, and print it in their thoughts; their sins and their iniquities He would remember no more.¹

The Prophet cited many Biblical references to strengthen this view.² More specifically, however, we learn from the Book of Mormon that while visiting the ancient Nephites, Christ gave to them a "sign" by which later generations might know the period of time when, "I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion."³ When the message of the restored gospel, including the knowledge of the Book of Mormon, is carried to the "remnants of Joseph" (the American Indian), it is to be a "sign unto them that they may know that the work of the Father hath already commenced unto the fulfillment of the covenant which he hath made unto the people who are of the house of Israel."⁴

Simultaneously with Israel's redemption Zion will offer the Gentile nations a full opportunity to accept the truth restored in the latter days. Indeed, according to the words of the Savior, the truth upon which Zion is founded shall "come forth from the Gentiles, unto your seed"⁵ (the American Indians."

¹Smith, History of the Church, I, 312-316.
²Isaiah ch. 11; Romans 11:25-27; Jeremiah 31:31-33.
³III Nephi 21:1. ⁴Ibid. vv. 1-7. ⁵Ibid. v. 5.
Indian). Paul the Apostle wrote to the ancient Roman saints explaining this trend of events which he termed a "mystery." The burden of his explanation consisted of understanding that in their scattered and broken condition "blindness in part is happened to Israel, until the fulness of the Gentiles be come in."¹ The termination of this blindness or hardness of heart, coming at the time when the "fulness of the Gentiles be come in," will result, as he further states, in Israel's redemption; for "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."²

The attempt to develop the government of Zion among the Gentile peoples however, is to be limited because of their unbelief and consequent rejection of this work. In speaking of the light to break forth among them at the beginning of their period of full opportunity (which began in April, 1830), of the reasons for its limited duration among them, and of its withdrawal, the Lord revealed:

And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness,

¹Romans 11:25. (Italics added by the writer.)

²Ibid. v. 26. In quoting from the writings of Isaiah, the Book of Mormon refers to the redemption of Israel and the important part the Gentile nations are to play in this rejuvenation:

"Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

"And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me." (I Nephi 21:22-23. See Isaiah 49:22-23.)
and it shall be the fulness of my gospel;  

But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.  

And in that generation shall the times of the Gentiles be fulfilled.\(^1\)

It is not the writer's intention to attempt to make a 'cut and dried' definition of the term "generation" as here used, inasmuch as to establish two hypothetical points in time and account the period between as a generation seems to be an unwise course to follow. It might rather be said that as the long-fingered shadows of twilight fade into the coming dawn, so one generation fades by a transition of events into the coming era. With this by way of definition we may infer that, if as the revelation implies, the times of the Gentiles began about 1830 and is to continue for one generation, we are now in the closing period of the time of their fulness and are approaching the rapidly dawning period when the Lord will "restore again the kingdom to Israel."\(^2\) For example: it is further stated in this revelation that the Jews will be gathered, "but they shall remain until the time of the Gentiles be fulfilled."\(^3\) If this statement is accepted at its face value, the development of the present government of Israeli thus becomes significant as a landmark depicting the closing era of the proclamation of the cause of Zion among the Gentile peoples, for "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."\(^4\)

Those among the Gentiles who do acknowledge and accept the message of the Zion of God during the time of their opportunity, shall "be numbered among the house of Israel [i.e., in inheriting this land and the blessings that pertain to Zion]"; and they shall be a blessed people upon the promised land forever; they shall be no more brought down unto captivity; and the house of Israel shall no more be confounded."¹

During the latter months of the Nauvoo period of the Church (1845), the nature of the government of Zion in relation to the Gentile peoples was further explained by a proclamation sent to the rulers of the earth by the Quorum of Twelve Apostles, which stated:

And now, 0 ye kings, rulers, and people of the Gentiles, hear ye the word of the Lord, for this commandment is for you. You are not only required to repent and obey the Gospel in its fulness, and thus become members or citizens of the kingdom of God; but you are also hereby commanded, in the name of Jesus Christ, to put your silver and your gold, your ships and steam-vessels, your railroad trains and your horses, chariots, camels, mules, and litters, into active use for the fulfilment of these purposes [i.e., the building up of Zion]. For be it known unto you, that the only salvation which remains for the Gentiles, is for them to be identified in the same covenant, and to worship at the same altar with Israel. In short, they must come to the same standard; for there shall be one Lord, and His name one, and He shall be king over all the earth.²

Obviously this proclamation was rejected. It was as

¹I Nephi 14:2.

²Parley P. Pratt, "Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints." Cited in N. B. Lundwall, Inspired Prophetic Warnings (Salt Lake City: P. O. Box 2033: 1945), p. 126.
the "voice of him that cried in the wilderness."¹ And with this rejection, as with the rejection of the messengers of the gospel of peace anciently among the house of Israel, desolation is to follow. After "this Gospel of the Kingdom shall be preached in all the world . . . again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled."²

In at least two revelations the Lord speaks of prevailing trends in world affairs which would characterize the era immediately following the fulfillment of the "times of the Gentiles." The first trend to be noted is the manifest spirit of militarism and the intensification of other destructive forces. To be specific:

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound. . . .

And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land, But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they

¹Isaiah 40:3.

²Joseph Smith, "An Extract from a Translation of the Bible," Pearl of Great Price (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1928), 1:31-32.

According to Joseph Smith's revision of the 24th chapter of Matthew, the Gospel of Christ was to be preached twice throughout the earth after being established by Christ, the rejection of which was to result in spiritual darkness and eventual desolation for those failing to take heed.

It was first preached by the Savior and the Apostles.
will take up the sword, one against another, and they
will kill one another. . . .

And they shall see signs and wonders, for they shall
be shown forth in the heavens above, and in the earth
beneath. And they shall behold blood, and fire, and va-
pors of smoke.

Secondly, this period of time is to be characterized,
according to the revelations upon the subject, by an unpre-
cedented acceleration in the fields of literacy, communi-
cations, transportation, etc., to such an extent that "it shall
come to pass in that day, that every man shall hear the ful-
ness of the gospel in his own tongue, and in his own lan-
guage." The obvious inference is that they must during this
period be educated and prepared for the acceptance of "the
gospel of their salvation, for this gospel is not a gospel of
ignorance, intellectually or spiritually. The Kingdom of God
nor any other kingdom worthy of the name can mold a substan-
tial world-wide socio-political system with a large part of
the inhabitants thereof illiterate.

If, therefore, the time for the Gentile's opportunity
is coming to a close and Israel's redemption draws near,
these general trends should be noticeable. The spirit of

---

1. Its rejection by the Jews brought about their destruction as
After pointing to the long night of apostacy (from about 150
A.D. to 1830 A.D.) the Prophet's revision continues, "Again,
this Gospel of the Kingdom shall be preached in all the
world . . . And again shall the abomination of desolation,
spoken of by Daniel the prophet be fulfilled." (Ibid. 1:
31-2. See v. 12ff)--this time upon the unregarding Gentile
nations.

2. The obvious inference is that they must during this
period be educated and prepared for the acceptance of"the
gospel of their salvation, for this gospel is not a gospel of
ignorance, intellectually or spiritually. The Kingdom of God
nor any other kingdom worthy of the name can mold a substan-
tial world-wide socio-political system with a large part of
the inhabitants thereof illiterate.

---


militarism and that of other destructive forces must be coupled with the humanitarian attitude to extend education to the unlearned peoples of the earth. That such is the case hardly needs proof.

Despite preoccupation with the contradictory preparations for both avoiding and winning a general war, the network of international agencies created by the United Nations is carrying on unprecedented activities in a dozen fields of peaceful solution of conflict among the nations outside the Iron Curtain. Nothing remotely akin to it has ever before marked international effort in extent and variety with respect to banking, trade, health, food and agriculture, labor, cultural co-operation, freedom of communication, human rights, refugee aid, trustee territories, slavery, technical assistance to underdeveloped countries, and the rights of women and of minorities. Official international action is matched by the phenomenal growth of private world organizations since the war--over a thousand now being registered--with ninety serving as recognized consultants of the Economic and Social Council, to represent nongovernmental forces.¹

These "vast and conflicting changes in conceptions and practices of civil, political, and human rights among the world's peoples"² are also noted in the writings of other prominent authors. Among them Arnold J. Toynbee summarized the present diametrically opposite trends in world sentiments by noting:

... our world has risen to an unprecedented degree of humanitarian feelings. There is now a recognition of the human rights of people of all classes, nations, and races; yet at the same time we have sunk to perhaps unheard-of depths of class warfare, nationalism, and racialism. These bad passions find vent in cold-blooded, scientifically planned cruelties; and the two incompatible states of mind and standards of conduct are to be


²Ibid., p. 157.
seen to-day, side by side, not merely in the same world, but sometimes in the same country and even in the same soul.¹

In closing this chapter of our discussion on Israel and the Gentile nations and by way of transition into a more specific perusal of the branches of the house of Israel to be gathered and organized, we may summarize our discussion thus far by stating that during the era characterized by the above trends "the Lord shall send the rod of" His "strength out of Zion." Israel shall then be redeemed, for, said the Psalmist: "Thy people shall be willing in the day of thy power."²


²Psalms 110:2-3. This Psalm is applied by the Prophet Joseph Smith to the time when Israel shall be willing to serve their God and consequently again become a favored people. See Smith, History of the Church, I, 316.
CHAPTER VI

THE TRANSITION OF POWER TO ISRAEL

The Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel.

Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel.

And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood.

And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.

And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it.¹

In our consideration of the redemption of the house of Israel and their rise to power in world government we may again, for purposes of clarification, point to their present divisions as (1) the tribe of Ephraim, (2) the American Indians, (3) the Lost Tribes of Israel, and (4) the tribe of Judah or the Jews. We shall discuss them as they pertain to

¹I Nephi 22:10-14. For an explanation of the great and abominable church see I Nephi 14:10.
Zion and the Kingdom of God in this sequence.

It should again be noted that the first three of these divisions (with a minor technicality which pertains to the Lost Tribes: i.e., that they shall come first to Zion, but later return to the area around Palestine) will be organized upon the American continents, while to the Jews the command is given, "Let them who be of Judah flee unto Jerusalem."¹

(1) Most Latter-day Saints of the present day consider themselves to be, at least in part, descendants of the Israelite tribe of Ephraim. This designation of lineage has come to them through individual "patriarchal blessings" given by the Patriarchs appointed throughout the Church for this purpose.² The nature of the mission Ephraim's descendants in the work of Zion is one of importance. Jeremiah represents the Lord as declaring: "I am a father to Israel, and Ephraim is my firstborn."³ With this elevation to prominence among Israel reciprocal responsibilities ensue. Through their efforts the restored Gospel of Christ must be carried to all others of Israel. In the work of gathering they are to play a paramount role in pushing "the people together to the ends of the earth"⁴ when, "saith the Lord . . . I will take you one of a city, and two of a family, and . . . bring you to

¹Doctrines and Covenants 133:13.


Zion."\(^1\) To accomplish this task, the *Book of Mormon* as the record of "the stick of Joseph . . . is \([to be]\) in the hand of Ephraim"\(^2\) as an instrument "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."\(^3\)

The Latter-day Saints have accepted the responsibility of fulfilling the ancient and modern prophecies regarding the gathering of Israel, among which is the following:

For their shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Hear the word of the Lord, 0 ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

Therefore they shall come and sing in the heights of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Then shall the virgin rejoice in the dance, both

\(^1\) Jeremiah 3:14. \(^2\) Ezekiel 37:19. \(^3\) Book of Mormon, title page. See also Pearl of Great Price, Moses 7:62, which refers to the Book of Mormon as it came out of the earth and of its mission in this gathering.
young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.\(^1\)

That the Church is fulfilling its responsibilities along these lines with ever increasing powers, is manifested in a recent report given by President Milton R. Hunter of the Seven Presidents of Seventies. He reported that "with the possible exception of the first ten years of Church history (which years were distinguished by the great events accompanying the restoration of the Gospel of Jesus Christ), the past ten years \(^2\) from 1940 to 1950\(^7\) can be rightfully claimed to be the most fruitful period in the history of our people."\(^2\)

(2) Though the American Indian has been for some time in a state of degradation, the Book of Mormon prophet, Nephi, spoke of their rejuvenation as follows:

And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them save they shall be a white and delightsome people.\(^3\)

Even though these people will not completely attain to a "white and delightsome" status until the passing of a period of time, there will be many among them, according to Mormon thought, who will be prepared to participate in the

\(^1\)Jeremiah 31:6-14.

\(^2\)Milton R. Hunter, "Unparalleled Growth Marks all Phases of Church Endeavor," Deseret News: Church Section, December 12, 1951, p. 3.

\(^3\)II Nephi 30:5-6.
great events incident to the inauguration of the Center Place of Zion. Upon the arrival of this event a portion of these people, with the converted Gentiles, and "as many of the house of Israel as shall come"¹ (which includes Ephraim) will undertake and consummate this great task.

After the Center Place of Zion has been established, and as the missionary effort of the Church is concentrated more and more upon the conversion and regeneration of the remnants of Jacob, and as they become prepared to participate in Zion's cause, they shall be assisted, according to the Savior's explanation, "that they may be gathered in, who are scattered upon all the face of the land, in unto the New

¹III Nephi 21:23. Because the Lord, in speaking to the Nephites shortly after His resurrection, said regarding the Gentiles, "they shall assist my people, the remnant of Jacob [The Indian people], and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem," many people have supposed that a portion of the converted Indians would play the leading role in this work even though the keys of the Priesthood are reposed with Ephraim. This, however, is not strictly true, for a closer analysis of the Savior's statement will reveal the fact that the converted Gentiles are to assist two specific groups in this event. They are, (1) the remnant of Jacob or the Indian people, and (2) "as many of the house of Israel as shall come." (See III Nephi 21:22-23) The specific identity of the latter group was not emphasized; no doubt because the Savior was speaking at that time to the Nephites and was emphasizing the part their descendants would play in building this holy city. The other group of Israel whom the Gentiles shall assist obviously includes those of Ephraim, and when in the final analysis the work is consummated and the blessings allocated commensurate with the effort put forth, we are told there will be a "blessing of the everlasting God upon the tribes of Israel," but a "richer blessing" will be "upon the head of Ephraim and his fellows" because of their predominate effort in this redemption. (See Doctrine and Covenants 133:34.)
Jerusalem."\(^1\) In so doing they shall be integrated into the organization of Zion and her stakes, and as many as are worthy shall be given inheritances according to the Law of Consecration and Stewardships.\(^2\) Here, no doubt, is where those of financial means who are converted from among the Gentiles will play the role of assisting those people under this new system, for the law of charity is connected with the law of consecration in the building up of the New Jerusalem, the gathering of Israel and the coming of the Lord.\(^3\)

One of the great purposes for establishing Zion and her laws and institutions is to save the world from the curse of poverty and destitution, the object being to give to them an entirely new social order. In such a community, as further study on this point will show, the worthy poor shall share the "fat things" with "the rich and the learned, the wise and the noble."\(^4\) Then it will be, saith the Lord, that "I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel."\(^5\)

This order of things under Zion's law will continue to spread forth from the New Jerusalem abroad throughout the

\(^1\)III Nephi 21:24.
\(^2\)Doctrine and Covenants 42:39.
\(^3\)Smith and Sjodahl, op. cit., p. 228.
\(^4\)Ibid., pp. 336-7.
\(^5\)Doctrine and Covenants 42:39.
land, and will spread wider and wider, and become greater and greater until the cities previously occupied by the Gentile peoples but at that time made desolate through their warfare, etc., will be rebuilt and inhabited by the citizens of Zion, of whom the remnants of Jacob will be a part.\(^1\) According to the \textit{Book of Mormon} account, the Savior referred to this era of Zion's growth by citing the words of Isaiah: "Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited."\(^2\)

The eventual status of the Indian people as they emerge to prominence during this chaotic period\(^3\) was explained by more recent authority (i.e., the \textit{Quorum of Twelve Apostles})


\(^2\)III Nephi 22:3. See also Isaiah 54:3.

\(^3\)It may be noted that as the rise of other nationalities to prominence in world affairs has seldom come by strictly peaceful means, so also the up-surring of these people in their awakening will in many respects be accompanied by acts of violence. Before the spirit of Zion finds place in their hearts, the attitude of reprisal and the desire for recognition will, according to ancient and modern revelation, motivate their actions so that "the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation." (\textit{Doctrine and Covenants} 87:5. See also sections 109:65; 113:10; and Alma 46:23.) The \textit{Book of Mormon}, which deals more specifically with the past and future of the American branch of Israel, records the words of Christ as He unfolded the future to the Nephite peoples. In speaking of this particular item He said:

"But if they \(\sqrt{\text{the Gentile peoples}}\) will not turn unto me, and hearken unto my voice, I will suffer them, yea, I
about a year after the martyrdom of Joseph and Hyrum Smith.
In making known the nature of the new social order to the governmental authorities of the earth, they discussed the Indian people's status under Zion's rule as follows:

The Lord will make her that halted a remnant, and gather her that was driven out and afflicted; and make her who was cast afar off a strong nation; and will reign over them in Mount Zion from that time forth and forever.

Or, in other words, He will assemble the natives, the remnants of Joseph in America, and make of them a great, and strong, and powerful nation; and he will

will suffer my people, 0 house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, 0 house of Israel." (III Nephi 16:15)

Later, He broadened His explanation of this subject by saying:

"And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people—

"Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces and none can deliver.

"Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

"And I will gather my people together as a man gathereth his sheaves into the floor.

"For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

"And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

"And it shall come to pass that I will establish my people, 0 house of Israel." (III Nephi 20:15-21. Also Micah 5:7-15; Malachi 4:1-3; and III Nephi 21:12-3.)
civilize and enlighten them, and will establish a holy city, and temple, and seat of Government among them, which shall be called Zion.

And there shall be His Tabernacle, His Sanctuary, His Throne, and seat of Government for the whole continent of North and South America forever . . . 

To this city, and its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge; yea, the nations, and their kings and nobles shall say—Come, and let us go up to the Mount Zion, and to the temple of the Lord, where His holy Priesthood stand to minister continually before the Lord; and where we may be instructed more fully, and receive the ordinances of remission, and of sanctification, and redemption, and thus be adopted into the family of Israel, and identified in the same covenants of promise.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him—"I am Joseph; does my father yet live?" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the Inheritance, Titles, Honours, Priesthood, Sceptre, Crown, Throne, and eternal life and dignity of my fathers, who live for evermore.¹

(3) Latter-day Saints look forward to the coming of the Lost Tribes of Israel to Zion. Though their habitation is not at present known and though to some their return seems but a vague possibility, ancient prophecy has been reconfirmed by emphatic statements in our time that

. . . they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his [Christ's] voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence.

And an highway shall be cast up in the midst of the great deep.

Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty

land.
   And they shall bring forth their rich treasures unto
the children of Ephraim, my servants.
   And the boundaries of the everlasting hills shall
tremble at their presence.
   And there shall they fall down and be crowned with
   glory, even in Zion, by the hands of the servants of
   the Lord, even the children of Ephraim.1

   Their coming, as to point of sequence, cannot be
definitely established. It would seem, however, that this
great event shall be postponed until after the building of
Zion's central city. "From the express and repeated declara-
tion, that in their exodus from the north the Ten Tribes are
to be led to Zion, there to receive honor at the hands of
those who are of Ephraim, who necessarily are to have pre-
viously gathered there," Elder James E. Talmage, a noted
authority on Church doctrine, wrote, "it is plain that Zion
is to be first established."2

   The day of their coming is to be characterized by
violent destructive forces throughout the earth. According
to Joseph Smith, "Pestilence, hail, famine, and earthquake
will sweep the wicked of this generation, from off the face
of the land, to open and prepare the way for the lost tribes
of Israel from the north country."3 They will find safety

1_Doctrine and Covenants_ 133:26-33. See also Jeremiah

2_Talmage, op. cit.,_ p. 341. The reader may also take
note of the logical sequence of the statements in _Doctrine

3_Smith, History of the Church, I, 315.
upon arriving in Zion, and while there, are to be instructed
in the religion and sciences of her society and receive their
blessings at "the hand of the servants of the Lord, even the
children of Ephraim."1

It may be profitably noted, however, that their
final point of destination is not to be upon this land. Tem-
porarily (perhaps for the purpose of escaping the chaos of
the world and the destruction that might be heaped upon them
in the momentous events that are to characterize Palestine's
redemption) they shall remain in the area of Zion's peaceful
government. Afterward,

... then shall the work commence, with the Father,
among all nations, in preparing the way whereby his peo-
ple may be gathered home to the land of their inheri-
tance.

And they shall go out from all nations; and they
shall not go out in haste, nor go by flight, for I will
go before them, saith the Father, and I will be their
rearward.2

Within the Book of Mormon the prophet Ether gives
further information on the final destiny of the gathered
Israelites (with those who alien themselves with the same
covenant). In speaking of the people inhabiting Jerusalem
and the surrounding area, he declared: "and they are they
who were scattered and gathered in from the four quarters of
the earth, and from the north countries, and are partakers
of the fulfilling of the covenant which God made with their
father, Abraham."3 Thus, the Ten Tribes, as they are called,

1Doctriner and Covenants 133:32.
will receive their final inheritance with that of Judah in and around Palestine.¹

(4) From the early beginning of Latter-day Saint history the gathering of the Jewish people to Jerusalem has been a major doctrine of the new social and political order of Israel. This important principle is explained by Joseph Smith as follows: "All that the prophets have written, from the days of righteous Abel, down to the last man that has left any testimony on record for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show that it consists in the work of gathering."² In applying this statement to the Jewish people the significance of Jerusalem in this social order becomes apparent. Before the elevation of Israel to prominence can be fully consummated, the Prophet further stated, "Judah must return, Jerusalem must be built, and the temple, and water come from under the temple, and the waters of the Dead Sea be healed."³

As early as 1841 Orson Hyde, a member of the Quorum of the Twelve Apostles in that day, was dispatched on a mission to Palestine where he ascended the Mount of Olives and dedicated the land of Palestine for the return of the Jews. Later, while George A. Smith, also of the Quorum of Twelve, and his party were touring Europe and the Near East in the

²Smith, History of the Church, II, 260.
³Ibid., V, 337. See also Ezekiel 47:1-12.
1860's, the land was rededicated for this purpose. It should be remembered, however, (as implied in the previous chapter) that the Jews even after this early dedication of Palestine for their return were to remain in their scattered condition "until the times of the Gentiles be fulfilled."¹

According to Mormon interpretation, Micah, the ancient Israelite prophet, spoke of the latter-day Zion as being synonymous with "the house of the Lord . . . in the top of the mountains" (i.e., while Zion is located in Western America). Following its erection a subsequent era of peace wherein men would "beat their swords into plowshares and their spears into pruninghooks" was to follow. Paralleling these peaceful conditions, Micah states, "the law shall go forth of Zion, and the word of the Lord from Jerusalem."² Joseph Smith spoke of these two points of government by noting: "Now there are two cities . . . a New Jerusalem to be established on this continent, and also Jerusalem shall be rebuilt on the eastern continent."³

As would seem logical, the development of this era of peace must be considered as covering a period of time and a series of events before its final consummation. A logical division of the time and general events involved may be considered in the following breakdown: (1) The establishment of the House of the Lord in the top of the mountains, which

¹Doctrine and Covenants 45:25.
²Micah 4:1-4. See also Talmage, op. cit., p. 345.
³Smith, History of the Church, II, 262.
Latter-day Saints look to as being fulfilled by the erection of their temple in Salt Lake City; (2) the Lord's judgment among the nations as told of in verse three; and (3) a condition of peace ushered in as the law goes forth from Zion and the word of the Lord from Jerusalem.

Isaiah, a contemporary of Micah, applied this prophecy as a sign designating the time when Jerusalem should begin to rise to her rightful place in the new order. In his application of this prophecy, which from this standpoint deals with "Judah and Jerusalem," he states in substance, that "when the Lord's house shall be established in the top of the mountains, etc., the events leading to the era of peace under the new system would be in progress. This analogy of Isaiah's prophecy being true, the house of the Lord which was completed about the turn of the century (1894),

1II Nephi 12:1 and Isaiah 2:1.

2Instead of making this prophecy a mere statement of fact (i.e., that the house of the Lord would be established in the top of the mountains, etc.), Isaiah applied it to "Judah and Jerusalem" and stated, as a sign to them, that when this house was built the subsequent chain of events would lead to an era of peace wherein Jerusalem, being redeemed, would send for the "word of the Lord" to the nations.

Note: The King James Translators make this prophecy a mere statement of fact by supplying the word "that" and placing it in italics to indicate its relation to the text as not being a part of the original, but as supplied at the translator's discretion. The Prophet Joseph Smith, however, changed the word "that" to "when" and by so doing applied the prophecy to "Judah and Jerusalem" as a sign to them that when this temple was erected they might then look for their redemption. Compare Isaiah 2:2 with II Nephi 12:2 and with Joseph Smith's inspired translation of the Holy Bible, Isaiah 2:2.
with the fulfillment of the "times of the Gentiles"¹ (as discussed in the preceding chapter) should mark the beginning of a new era for the Jewish people in Jerusalem.²

Great as is Jerusalem's past, a yet greater future awaits her. Again will the city become a royal seat, her throne that of the King of kings, with permanency of glory assured.³

It is not thought by those who have spoken or written upon the subject that in the rise of Jerusalem to the position of a governing power over the eastern hemisphere the political powers then extant will voluntarily abdicate

¹Doctrine and Covenants 45:25.

²"In 1897, Theodore Herzl, a Hungarian journalist, founded the World Zionist Organization with the express intention of making it the machinery for the government of a democratic Jewish state in Palestine. In 1917, the war-pressed British government recognized and confirmed the influence of Herzl's movement by assuring the Balfour Declaration— in which Britain pledged itself to foster Zionist aspirations. In 1927, the Jewish Agency was formed. Palestine already had some 150,000 immigrants and more were coming. Composed of the executive of the World Zionist Organization, the Jewish Agency came to function as a pre-provisional government.

"In 1947 (on November 29), the General Assembly of the United Nations recommended that Palestine be divided between a Jewish state and an Arab state, thus giving official recognition to the aspirations of the World Zionists. In 1948 (on May 14) the British government abdicated responsibility for Palestine and, simultaneously, the Jewish Agency— supplemented by representatives of non-Agency groups—transformed itself into a provisional government and proclaimed the independence of Israel." M. Z. Frank, "Election in Israel," United Nations World, January, 1949, pp. 33-35.

"Today... It is, Indisputably, the most stable regime in the Middle East. It has survived the armed attack of six sovereign states. The secret of its success is simple. The government of Israel is a democratic government receiving the unswerving support of the people..." L. D. W. Talmadge, "Israel: the Making of a State," The Nation, September 25, 1948, pp. 34-35.

³Talmadge, op. cit., p. 348.
in favor of her sovereignship. Rather, the transition is to be accomplished by a violent conflict resulting in her final supremacy. Those who have discussed the matter have pictured the national state system of the Eurasian hemisphere at that time as being destitute of worthy spiritual, moral, and political principles, while Palestine not only will have been made into a fruitful country, but will be "at rest."¹

Because of their lack of respect for personal as well as for national rights of liberty and autonomy, the economically destitute and politically corrupt peoples of the "northern parts"² (from Palestine) with those who will join with them, spurred on by greed and an anti-Semitic fervor, will "ascend and come like a storm" against "them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."³ Here, according to ancient prophecy which has been reconfirmed and clarified in our day and is accepted as canonized scripture by the Latter-day Saints, will be fought a decisive battle ending in the totally unexpected overthrow of organized warfare and the establishment

¹Ezekiel 38:11.  ²Ibid. v. 15.
³Ibid. vv. 9, 11, 12. See also Zechariah ch. 14 and Revelation ch. 11. For L.D.S. commentary on these references see Parley P. Pratt, Voice of Warning (Independence, Mo.: Zion's Printing & Publishing Co., 1846), ch. II.
of Jerusalem as the capital city of the eastern hemisphere.¹

Parley P. Pratt, an early associate of Joseph Smith, voiced the following opinion which was concurred in by his fellow members of the Quorum of Twelve:

This signal victory on the part of the Jews, so unlooked for by the nations, and attended with the personal advent of Messiah and the accompanying events, will change the whole order of things in Europe and Asia, in regard to political and religious organization and government.

The Jews as a nation become holy from that day forward, and their city and sanctuary become holy. There also the Messiah establishes His throne and seat of empire, and the great centre and capital of the old world.

... In short the kings, rulers, priests, and people of Europe, and of the old world, shall know this once that there is a God in Israel, who, as in days of old, can utter His voice, and it shall be obeyed.

The courts of Rome, London, Paris, Constantinople, Petersburg, and all others, will then have to yield the point and so homage, and all pay tribute to one great centre, and to one mighty sovereign, or, Thrones will be cast down, and kingdoms will cease to be.²

While these events are transpiring in the Old World, Zion and the redemption of her central city, which will constitute the seat of government for the western hemisphere, will have become a reality. The Sovereign over these two governing cities will, before Jerusalem's final redemption, have visited Zion and given the further instructions needed to strengthen her organization and establish it upon a lasting foundation.³ Thus will world government be inaugurated

¹Doctrines and Covenants 29:21; 88:94; Ezekiel ch. 38 and 39; Revelation 19:11-21.
²Lundwall, op. cit., pp. 130-1.
³It is not meant by this statement that what is known as the Millennial reign of Christ will, before
in righteousness, with permanency guaranteed. In the words of Elder James E. Talmage:

When the people of the house of Jacob are prepared to receive the Redeemer as their rightful king, when the scattered sheep of Israel have been sufficiently humbled through suffering and sorrow to know and follow their Shepherd, then, indeed will He come to reign among them. Then a literal kingdom will be established, wide as the world, with the King of kings on the throne; and the two capitals of this mighty empire will be Jerusalem in the east and Zion in the west.¹

It will be necessary, with the rise of these two cities to governmental power, that an organization of a central nature be perfected over the whole. Heber C. Kimball, formerly of the First Presidency of the Church, recalled the words of Joseph Smith as he spoke of a "great council of God in Jerusalem" wherein the fusion of these two governments will take place. He stated, "I heard Joseph say twice that brother Brigham and I shall be in that council in Jerusalem, when there should be a uniting of the two divisions of God's government."² With world-government such as this, the

Jerusalem's redemption, be fully ushered in. This visit of the Lord to Zion is a pre-millennial appearance. See Malachi 3:1-4; Doctrine and Covenants 84:1-5; 97:15-16; Journal of Discourses, XI, 279; Charles W. Penrose, "The Second Advent," cited in Lundwall, op. cit., pp. 69-75.

¹ Talmage, op. cit., p. 346.

² Journal of Discourses, IX, 27. The Latter-day Saint doctrine of a literal resurrection of the corporeal body must be considered to obtain a fair understanding of this statement. To consider any interpretation to the contrary would be to misrepresent the speaker.
people will "declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord."

2Psalms 102:21-22. The shifting of points of centralization in world affairs is not new. According to a historical analysis of the subject the central point of a world united by horse-traffic, before waterways were extensively used to unify the habitable world, was shifted from the heart of the Eurasian continent to its western extreme. There it hovered round Seville and Lisbon for a time, but finally settled in England. More recently we have seen this world-center shift again. This time from London to New York. Thus over a period of about five hundred years the centralized point of world affairs has jumped from the steppe-ports of central Asia to the ocean-ports of the Atlantic. This huge jump was caused by a sudden revolution in the means of locomotion. The ancient steppe-ports were put out of action when the ocean-going vessels superseded the camel and the horse. Now that the ocean-going steamship is being somewhat superseded by the aeroplane we may yet note another shift in points of central activity.—Arnold J. Toynbee, Civilization on Trial (New York: Oxford University Press, 1948), pp. 69-71.
CHAPTER VII

INHERENT PRINCIPLES WITHIN ZION'S

GOVERNMENT: (1) RELIGIOUS

I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion and non-professors, in order that they may enjoy the Holy Spirit of God to a fullness, and escape the judgements of God, which are almost ready to burst upon the nations of the earth. Repent of all your sins, and be baptized in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the Holy Spirit of God; and this is according to the Holy Scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are the requirements of the new covenant, or first principles of the Gospel of Christ: then add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity (or love); for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ. 1

To the ancient political philosopher, Aristotle, "the greatest opposition [to peace] is confessedly that of virtue and vice; next comes that of wealth and poverty; and there are other antagonistic elements, greater or less, of which one is this difference of place [class distinction]." 2

1 Smith, Teachings of the Prophet Joseph Smith, p. 16.

The Law of Consecration and Stewardships, later to be popularly termed 'The United Order'\(^1\) is so organized as to eliminate the possibility of such vices and inequalities within the ranks of those who embrace its law. It will be upon this law that Zion will operate after the redemption of her Center Place.\(^2\)

According to prominent authority:

One great purpose of God in establishing Zion is to save the world, through its laws and institutions, from the curse of poverty and destruction. The object is to give to the world an entirely new social order, to establish a community in which even the poor would share the "fat things" with "the rich and the learned, the wise and the noble."\(^3\)

\(^1\)See John A. Widtsoe, Priesthood and Church Government (Salt Lake City: Deseret Book Co., 1939), pp. 126-131; also "Evidences and Reconciliations: Are Communism and Its Related 'isms' Preparatory to the United Order?" Improvement Era, XL (October, 1940), 609 footnote.

\(^2\)While speaking upon this subject, Elder B. H. Roberts, a prominent church writer, said: "Such is the law of consecration and stewardship given to the Church . . . under which law, and under no other, the Saints are to build up the Zion of God, the New Jerusalem upon this continent." B. H. Roberts, Outlines of Ecclesiastical History (3rd ed.; Salt Lake City: Deseret News, 1902), p. 325. Elder Orson Pratt, an early Church authority, stated: "Nothing is more certain, however, than that the Saints will be deprived of a fulness of the glory of the celestial kingdom until they accept these great principles in regard to property." --The Seer, July, 1854.--And John Taylor, third President of the Church, in commenting on the 85th section of the Doctrine and Covenants, declared: "The Lord has given us to understand that whosoever refuses to comply with the requirements of that law, his name shall not be known in the records of the church, but shall be blotted out; neither shall his children have an inheritance in Zion." --The Gospel Kingdom, p. 250.--Consistent with these sources of authority are the words of the Lord as follows: "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself." --Doctrine and Covenants 105:5; see also v. 34.

\(^3\)Smith and Sjodahl, op. cit., p. 336.
In this chapter two basic characteristics of this new social order will be discussed, namely, the moral and spiritual foundation of the law of Zion, and the unifying influence of the Holy Spirit of God within the organization. These factors are indispensable.

(1) The above characteristics are uniquely bound up in the simple, but basic, principles of the restored Gospel of Jesus Christ. "The order rests upon the acceptance of the Gospel, faith in God, Jesus Christ, and the Prophet of the Restoration, and the moral and spiritual life required by the Gospel."¹ To those of today's Zion these factors are a reality indeed. To the future ideal, the need for their amplification is apparent.

That a true society must be founded upon such a basis is not a new idea. Thinking men in all ages have recognized the merit gained by a high degree of spiritual and moral activity within any given community. Dr. Harold C. Marton has said that the "Moral Imperative, that sense of obligation, that allegiance to Eternal Right, is the essential feature of human life." He further states:

I believe it can be maintained that the great moral laws—Truth, Justice, Honesty, Industry, Kindness and so forth—are, and have been, universally known in normal human life; and that any ignorance is to be attributed to the debasement of human nature, false training, and the sway of evil ideals. Conscience, which perceives the Law, hears the voice, feels the obligation, may become "seared as with a hot iron." Even if, with what is

¹John A. Widtsoe, "Evidences and Reconciliations: Are Communism and Its Related 'isms' Preparatory to the United Order?" Improvement Era, XL (October, 1940), 609.
called the "New Institutionism," we had to admit that knowledge of detailed laws is not universal, we still should affirm the universal sense of moral obligation to follow after whatever is allowed to be "the Good." In some form or other the moral fact is always there.¹

That Zion and her converts shall be redeemed by "righteousness"² not only becomes advisable, but the very nature of such a society makes these issues mandatory. "There is an inexorable law of God that requires from his professed followers the principles of virtue, honor, truth, integrity, righteousness, justice, judgement, and mercy."³

As God gave to Moses a system of moral and spiritual law particularly adapted to that day and time, and as Christ in the days of his ministry to the Jews and the Nephites not only gave a body of teachings, but also coined what has been termed "The Sermon on the Mount," so in our dispensation the Lord, through Joseph Smith, gave, in conjunction with other laws and commandments, a special revelation entitled "The


²Isaiah 1:27.

Law." This revelation is particularly directed to those who, under the system of consecration and stewardships, are given an inheritance in Zion.\(^1\)

The section of this revelation dealing with the law of moral conduct is as follows:

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, thou shalt not kill; but he that killeth shall die.

Thou shalt not steal; and he that stealeth and will not repent shall be cast out.

Thou shalt not lie; he that lieth and will not repent shall be cast out.

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out.

Thou shalt not commit adultery; and he that commiteth adultery, and repenteth not, shall be cast out.

But he that has committed adultery and repenteth with all his heart, and forsaaketh it, and doeth it no more, thou shalt forgive;

But if he doeth it again, he shall not be forgiven, but shall be cast out.

Thou shalt not speak evil of thy neighbor, nor do him any harm.

Thou knowest my laws concerning these things are

\(^1\)"In the Revelation given at Fayette, January 2nd, 1831, our Lord promised the Saints that He would give to them His law, if they would gather in Ohio (Sec. 38:32). On the 4th of February following, He added that they should receive the Law in answer to prayer /Sec. 41:2-67/. On the 9th of February these promises were fulfilled in this Revelation, which was given in the presence of twelve Elders and which is called the 'Law' (v. 2). As the Law of the Gospel, it may conveniently be studied under the following divisions: (1) Introduction (1-3); (2) the law of propaganda (4-10); (3) the law of ordination (11-17); (4) the law of moral conduct (18-29); (5) the law of charity (30-34); (6) the law of consecration (35-36); (7) the law of discipline (37-39); (8) the law of sundry duties (40-69); (9) the law of remuneration for services (70-73); (10) the law concerning new members (74-77); and (11) the law concerning transgressors (78-93).--Smith and Sjodahl, op. cit., pp. 218-9."
given in my scriptures; he that sinneth and repenteth
not shall be cast out.
If thou lovest me thou shalt serve me and keep all
my commandments.¹

To the law of moral conduct may also be added ex-
cerpts from that part of the revelation designated as "the
law of Sundry Duties."²

And again, thou shalt not be proud in thy heart; let
all thy garments be plain, and their 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 garment of the laborer.³

From this and other revelations on the subject it is
plainly portrayed that in the building up of Zion "purity of
doctrine is not sufficient; nor the most faithful observance
of ceremonies. It is the 'pure in heart' that shall see
God."⁴ To this end another revelation was given through
Joseph Smith in Zion, Jackson County, Missouri, dealing with
the proper commemoration of the Sabbath Day. And as with
the Law, so also with this latter revelation, "the Lord makes
these commandments especially applicable to the Saints in
Zion."⁵ Within the latter revelation the purpose of the
Lord's day is set forth.

¹Doctrinal and Covenants 42:18-29.
²See previous footnote quoting Smith and Sjodahl, op.
cit., pp. 218-9.
³Doctrinal and Covenants 42:40-2.
⁴Smith and Sjodahl, op. cit., p. 325.
⁵Doctrinal and Covenants 59: preface. See also v. 3.
And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; Nevertheless thy vows shall be offered up in righteousness on all days and at all times; But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.  

The proper relationship of the temporal to the spiritual is well defined in Zion and set forth as an eternal law of righteous progress. The temporal and material are always subject to the moral and spiritual.  

(2) One cannot read the accounts given by the Gospel writers of the ministry of Christ and the Holy Apostles during the rise of the Church in that day without being struck with the prominent mention of the Holy Spirit of God as a force in the ministry of the Church and a unifying factor among the people. The following promise and its fulfillment may be significant as a fair appraisal of this statement. Herein the Lord to his disciples said:  

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.  

1Ibid. 59:9-13.  
After His (Christ's) resurrection He reiterated this promise by saying, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."¹ When this endowment had come "they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul."² It is evident from these and numerous other references that from that time forward, among all who worthily embraced the gospel of Christ in the Apostolic Church, the power of the Holy Ghost was amply displayed as an enlightening and unifying force.³

The promise of this power, in influencing the lives of those who truly embraced the gospel, was, according to Peter, to be "unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."⁴ In short, it was meant to be given to all "them that obey him."⁵ Historical facts, however, are all too emphatic in their declaration that this power, coming from without the pale of human activity, did not continue in the

³"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." --I Cor. 12:13. See also Acts 1:2, 5, 8, 16; 2:1-47; 4:8, 31-2; 5:32; 6:5; 7:51, 55; 8:15-21; 9:17; 10:19, 38, 45-47; 11:15-17, 24; 13:2; etc.
⁵Ibid. 5:32.
later ecclesiastical organization embracing the name of Christianity. John Wesley, an English clergyman of the 18th century and founder of Methodism, contended as follows on the early decline of spiritual powers and the cessation of the Divine gifts and graces within the church:

It does not appear that these extraordinary gifts of the Holy Spirit were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian cause thereby heaped riches and power and honour upon Christians in general, but in particular upon the Christian clergy. From this time they almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the world was become Christians. This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause of it was that the love of many, almost all Christians, so-called, was waxed cold. The Christians had no more of the spirit of Christ than the other heathens. The Son of Man, when He came to examine His Church, could hardly find faith upon earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church—because the Christians were turned heathens again, and only had a dead form left.¹

For a greater understanding of what Latter-day Saints term the "Great Apostacy" or, in other words, the departure of the world from the original church as established by Christ, the writer suggests that a further study be made by the reader concerning this subject.²

With the restoration of the Divine Church through

¹John Wesley's Works, VI, 89:26-27.

²The subject is discussed in many publications by members of the Church of Jesus Christ of Latter-day Saints. For example, see: James L. Barker, The Divine Church (Salt Lake City: Deseret News, 1951); Smith, History of the Church, I, xl-xciv.
111

the instrumentality of Joseph Smith, the Saints in these latter days become recipients of the former gifts. Again, the elders are "to confirm the church by the laying on of hands, and by giving of the Holy Ghost."\(^1\) And again, acting under the proper ordination, "when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it into the hearts of the children of men."\(^2\) Thus a living priesthood, with its gifts and powers "inseparably connected with the powers of heaven,"\(^3\) is again functioning "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 fulness of Christ."\(^4\)

In the words of President John Taylor:

The position we occupy is this: the Holy Ghost, which has been given to all who have obeyed the gospel, and have lived faithful to its precepts, takes of the things of God and shows them forth through a living priesthood to a people enlightened and instructed by the spirit of revelation from God. And the people thus enlightened, instructed and blessed by the spirit of light, voluntarily and gladly sustain the priesthood who minister unto them.\(^5\)

This needed unity is of vital importance in setting up the new social structure of Zion. It is, in fact, the

\(^{1}\) *Doctrine and Covenants* 20:43.  \(^{2}\) *I Nephi* 33:1.

\(^{3}\) *Doctrine and Covenants* 121:36.

\(^{4}\) *Ephesians* 4:12-13.

pivot upon which the system revolves. No other will do.
Zion is to be the source of enlightened freedom and liberty.
The people must, therefore, by their own agency sustain this
system without compulsory means; aided and abetted by the
power of the Spirit. "I will tell you one thing you can
never do-—," declared President Taylor, "unless you get the
United Order in the hearts of the people, you can never plant
it anywhere else." 1 This, he further states, has been the
failure of other idealistic systems.

... the world have generally made great mistakes
upon these points. They have started various projects
to try to unite and cement the people together without
God; but they could not do it. Fourierism, Communism
... and many other principles of the same kind have
been introduced to try and cement the human family to-
gether. And then we have had peace societies, based up-
on the same principle. But all these things have failed,
and they will fail, because, however philanthropic, hu-
manitarian, benevolent, or cosmopolitan our ideas, it is
impossible to produce a true and correct union without
the Spirit of the living God and that 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.

Mormon thought would therefore have it that the

---

1John Taylor, op. cit., p. 256.

Toynbee commented upon this need by saying: "We must have
unity. But it is quite possible that in making One World
our primary hope, we may fail by aiming too low. For the
Brotherhood of Man is, I am convinced, an utterly impossible
ideal, unless men are bound together by belief in a Tran-
scendent God.

The foundations of our own Western civilization were
not laid by men who wanted any such mean thing as economic
progress or political union.—"We Can Build a Better World,"
Look, XII (August 17, 1938), 25.
world "can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of the spirit." When Zion is fully established this spirit of enlightenment and obedience will extend through her organization, "even as the sap extends through the trunk of a tree till it reaches to the extreme branches and twigs." Mankind will then see evidence of Jesus' words: "peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." \[1\]


\[2\]Taylor, The Gospel Kingdom, p. 213.

\[3\]John 14:27.
CHAPTER VIII

INHERENT PRINCIPLES WITHIN ZION'S GOVERNMENT:

(2) THEO-DEMOCRACY

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

0 the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.1

A most important element in the socio-political organization of Zion would be omitted if we were to merely consider this organization as being limited to the confines of the mortal sphere, when in reality the divine sovereignship of Christ is the crux of the system. Latter-day Saint thought recognizes the reality of a resurrected and eternal King in the person of Jesus Christ.2 They also aver that

When our Lord, in the Book of Revelation (5:9,10), undertakes to execute the decrees of the Father, He does so by virtue of His sacrifice of Himself, for, as a Lamb slain, He is the center of adoration; and the "new song" of the Saints, "Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood," fills the heavens and

1Isaiah 9:6-7.

the Earth with sweet harmony. God rules the world through the Redeemer of it—through the One who gave His own life for it; not through a conqueror who came to destroy the life of others.  

In this society it is declared: "Let no man think he is ruler; but let God rule him that judgeth, according to the counsel of his own will." The principle of revelation which we have previously discussed as coming through the instrumentality of the Holy Ghost thus becomes of vital importance in coordinating the actions of the earthly Church with the heavenly Will. President Joseph F. Smith, fifth president of the Church, describes this very well by saying:

Christ is the head of his Church and not man, and the connection can only be maintained upon the principle of direct and continued revelation. . . . The moment this principle is cut off, that moment the Church is adrift, being severed from its ever-living head. In this condition it cannot continue, but must cease to be the Church of God and like a ship at sea, without captain, compass or rudder, is afloat at the mercy of the storm and the waves of ever contending human passions, and worldly interests, pride and folly, finally to be wrecked upon the strand of priesthood and superstition.

Closely correlated with the unifying Spirit of God within the government of Zion is that principle of democratic procedure known as Theo-Democracy. It differs from democratic government (which governs by the voice of the people alone) in that under Theo-Democracy, according to President

---

1 Smith and Sjodahl, op. cit., p. 315.

2 Doctrine and Covenants 58:20.

3 See ibid. 8:2-3; 20:26; 50:17; Enos 1:10; Alma 5:46-7; Ether 4:11.

4 Joseph F. Smith, Gospel Doctrine, p. 128.
John Taylor:

God first speaks, and then the people have their action. It is for them to say whether they will have his dictation or not. They are free; they are independent under God. . . . \[It\] is not a species of priestcraft . . . where one man dictates and everybody obeys without having a voice in it. We have our voice and agency, and act with the most perfect freedom. Still we believe there is a correct order—some wisdom and knowledge somewhere that is superior to ours; that wisdom and knowledge proceeds from God through the medium of the holy Priesthood. We believe that no man or set of men, of their own wisdom and by their own talents, are capable of governing the human family aright.¹

Two things are indispensable in establishing such a government. The first thing necessary is for God to raise up a Prophet and through that Prophet declare his will to the people. The next thing necessary is to have people render obedience to the word of the Lord as given through that Prophet.² In the words of John Taylor, who spoke at length on this type of government:

Who have we for our ruling power? Where and how did he obtain his authority? Or how did any in this church and kingdom obtain it? It was first obtained by a revelation from the Lord of the universe, by the opening of the heavens, by the voice of God, and by the ministering of holy angels. It is by the voice of God and the voice of the people that our present president obtained his

---


²Ibid., p. 214.
author ity. . . . He obtains his authority first from God, and secondly from the people; and if a man possesses five grains of common sense, when he has a privilege of voting for or against a man, he will not vote for a man that oppresses the people. He will vote according to the dictates of his conscience, for this is the right and duty of this people in the choice of their president and other leading officers.  

Here we see a unique combination where democracy and authority are blended—Zion is the "Church of Jesus Christ"; it is also the Church "of the Latter-day Saints." Though the Lord, through a living Priesthood, is sustained as having the prerogative to direct, this government also derives its just powers from the consent of the governed. Early in the history of the Restoration the Prophet Joseph Smith was instructed that "no person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church." Thus we find the authority of God and his Priesthood and the rights of the people happily blended into a consolidated unity where all things are done "by common consent in the church, by the prayer of faith."

Latter-day Saints accept the philosophy that true culture is antagonistic to the power motive in life. For example:

1Taylor, op. cit., p. 317.

2See development of the significance of this title in the Smoot Proceedings, III, 60. Referred to by Jensen, op. cit., p. 143.

3Doctrine and Covenants 20:65.

4Ibid. 28:13, also 26:2.
No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.¹

Culture is a flower that comes to full blossom only on the stalk of freedom. Where freedom flourishes unmolested, culture likewise flourishes, but where freedom languishes culture in turn fades into oblivion. From the early beginning this apparent shism between liberty on the part of the people and authority to direct on the part of the governing body has been solved through the Theo-democratic philosophy of the church. The following example may suffice to show the precedent established from the beginning.

Before the cause of Zion was officially organized into what was to be known as "The Church of Jesus Christ of Latter-day Saints" it was indicated that Joseph Smith "should be called the first Elder of the Church,"² and that Oliver Cowdery was to be the second. Later, however, after receiving the priesthood of Melchizedek, the Prophet writes:

The word of the Lord came unto us in the chamber [See Doctrine and Covenants 128:21], commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the

¹Doctrine and Covenants 121:41-44.

²Smith, History of the Church, I, pp. 40-1.
same office . . . We were, however, 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 or not.¹

Accordingly, on date of April 6, 1830, Joseph and Oliver were accepted in these positions by their brethren. In his journal regarding the transactions of the day Smith recorded:

. . . we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the "Church of Jesus Christ of Latter-day Saints." after which, he ordained me also to the office of an Elder of said Church.²

¹Ibid., pp. 60-1.
²Ibid., pp. 77-78. Further on this procedure John Taylor explained:
"When Joseph Smith was upon the earth, he did not force himself upon the people as these kings and emperors do, but he presented himself before them every six months, at the annual or semi-annual conference, and the people had a chance to lift up their hands to receive or reject him . . . He (now speaking of Brigham Young) ought to be able to lead the people in the paths of life, and he is. He is the choice of God, and what more? He is the choice of the people of God. Has he a right to say, 'I am chosen, I am elected, I am president, and I will do as I please, and help yourselves?' No, he presents himself before you, and if there is any man who has ought against him, he has the privilege of holding up his hand to signify the same. That is the position of our president. He is brought to a test every six months. . . . It is the same with the Twelve, the president of the stake, the high council, the presidents of seventies, and with all the leading officers of the Church." (Taylor, op. cit., pp. 318-9.)
This procedure has been firmly established in every office and ramifications of authority within the present Zion and will continue, with the future development, to give the solution to this complex situation.

Another angle to be considered here is the balance of power between he who has the power to govern and he who is governed, after a person has been duly given authority by the preceding system of common consent. Throughout history governments have run a gamut of forms with this problem of reconciling the power to govern with the rights of the governed ever present. From the French theorist, Jean Bodin, whose theory was that sovereignty consisted of "supreme power over citizens and subjects unrestrained by the laws,"¹ to John Milton (and later the great John Locke) who advocated the doctrine of natural rights,² political thinkers have grappled with these two conflicting interests in political organization. Dr. A. Appadorai, formerly of Loyola College, Madras, India, spoke of this problem when he asked:

What are the purposes of political organization and what are the best means of realizing them? The individual wants to realize his best self; to what extent can the State help him in this, his natural endeavor? What is the nature of the authority of the State? Has the State, for instance, unlimited power to regulate the thought and activities of individuals or are there limitations to its powers? Has the individual rights against the State?

Dr. Appadorai then comments:


²Ibid., pp. 38-9.
The reconciliation of the authority of the State with the liberty of the individual in order to promote a social good on the largest possible scale is thus the fundamental problem of political theory.¹

Though Dr. Appadorai's definition of a state may differ from the society here under consideration, the problem is present in both. As far as Zion is concerned, the answer was set forth briefly and completely in a letter written by Joseph Smith to Bishop Edward Partridge concerning the balance of executive power with the layman's liberty in the procedure of consecration. The question here involved arose in the problem of how inclusive should be the powers of the Bishop and how extensive the rights of the people in determining the size, etc., of the stewardships and their control. In answer to this inquiry the Prophet wrote:

SIR:--I proceed to answer your questions, concerning the consecration of property:--First, it is not right to condescend to very great particulars in taking inventories.² The fact is this, a man is bound by the law of the Church to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord on the church books; therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate

---


²Dr. G. Homer Durham, formerly Associate Professor of Political Science at the Utah State Agricultural College and now affiliated with the University of Utah, made this comment on the Prophet's statement: "The individual was to be 'free' in making his consecration and the Bishop is warned not to meddle by condescending 'to great particulars in making inventories.'--G. Homer Durham, Joseph Smith: Prophet Statesman (Salt Lake City: The Bookcraft Co., 1944), p. 36, footnote.
more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgement, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgement, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people, and thus harmony and good will may be preserved among you.

Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must reasonably show to the Bishop that they need as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them.¹

This is but a very brief fragment in Mormon political thought, but it is priceless as an example toward solving the problem inherent in maintaining freedom under organized power. There is to be no arbitrary use of one's power or authority. Even though the Prophet recognized the necessity of executive management, he set down the precedent that absolute one-man rule was contrary to the nature of Zion's government. Where differences arose those holding executive authority were not judges of their own acts, but rather, judgement is to be made by an independent body of twelve High Priests.²

In the Government of Zion, as before stated, Christ is the ruler. Under such a system "Judges and Counselors are but His servants. There is not a 'hierarchy' in the Church."³

¹Smith, History of the Church, op. cit., pp. 364-5.
²See Durham, op. cit., p. 35.
³Smith and Sjodahl, op. cit., p. 339.
Artificial lines of distinction are thus dissolved and, as Joseph Smith explained, "there should exist the greatest freedom and familiarity among the rulers in Zion." To exemplify such a condition the words of John Taylor are enlightening:

I do not know that I have ever disobeyed the requests of a bishop. Why? Because he presided over me in a ward capacity, and if he had a right to respect me as an apostle, I had a right to respect him as a bishop, and I always felt a desire to comply with all the requirements that were made of me by any of the proper authorities. I feel and always have felt the same toward teachers. If a teacher came to my house—or teachers, they generally come two at a time—if I happened to be there, I have felt happy to meet with them, and I called together the members of my family . . . and told them that the teachers had come to instruct us . . . On the other hand, when the teachers got through, I might give them a little instruction, say as an apostle . . . that while I and my family were receiving benefits from them, it was my duty, on the other hand, to teach and instruct them in some things that I thought might benefit them.

Now these are correct principles in the church and kingdom of God. The teacher occupies his place; the priest and deacon occupy their places; the elder occupies his place; the bishop his place; the high council their places; the presidents of stakes their places, and everyone in his position ought to be honored—the twelve in their place, the First Presidency in their place—each

---

1Smith, History of the Church, I, 368. This statement is not to be misconstrued to infer that lines of authority are dissolved, but rather that mutual respect, love, and confidence are the motivating elements. The Prophet further states: "It was my endeavor to so organize the Church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love."—Ibid., p. 269. He further indicated: "I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom.—Ibid., p. 338.
one yielding proper respect and courtesy and kindness to the other. And when we talk about great big personages, there is no such thing.¹

Whether the philosophy of Theo-democracy will be applied to the secular Kingdom of God in its political rule is a point of question. The idea of having public officers appointed by a given body and then sustained in their respective offices by public vote is not new in political thought. Various systems, similar in nature, are being at present used in the installation of judges in some state judicial organizations. Anciently Aristotle, in making light of his fellow Greeks in the city state of Sparta, disgustedly remarked: "The mode in which the Spartans elect their elders is childish; and it is improper that the person to be elected should canvas for the office; the worthiest should be appointed .. ."² This attitude was shared by President Brigham Young when he said:

Parties in our government have no better idea than to think the Republic stands all the firmer upon opposition; but I say that it is not so. A republican government consists in letting the people rule by their united voice, without a dissention— in learning what is for the best, and unitedly doing it.³

While giving his opinion of how this problem would be met when the nucleus of the yet future Kingdom of God would be established, Orson Pratt, out of a background-knowledge of coming events as revealed to the Church, stated:

¹Taylor, The Gospel Kingdom, p. 223.


³Journal of Discourses 5:228.
. . . the Lord has gathered out his people from their midst, and has planted them here in these mountains; and he will speedily fulfill the prophecy in relation to the overthrow of this nation, and their destruction. We shall be obliged to have a government to preserve ourselves in unity and peace; for they, through being wasted away, will not have power to govern; for state will be divided against state, city against city, town against town, and the whole country will be in terror and confusion; mobocracy will prevail and there will be no security, through this great Republic, for the lives or property of the people. When that time shall arrive, we shall necessarily want to carry out the principles of our great constitution and, as the people of God, we shall want to see those principles magnified, according to the order of union and oneness which prevails among the people of God. We can magnify it, and all be united without having democrats or republicans and all kinds of religions. He is here speaking of sustaining constitutional liberty within the Church and not as it will also, at a later time, apply to all faiths, etc.; we can magnify it according to the spirit and letter of the constitution, though we are united in politics, religion, and everything else.¹

From these statements and a partial understanding of the Kingdom of God as it will be sustained by Zion's power, it is logical to imply that the principle of Theo-democracy will find some expression in the political government in that day.

¹Orson Pratt, The Deseret News, VIII (October 2, 1875). Cited in N. B. Lundwall, Inspired Prophetic Warnings (Salt Lake City: P. O. Box 2033, 1945), pp. 26-7.
CHAPTER IX

ZION'S UNITED ORDER OF CONSECRATION AND STEWARDSHIPS

And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken.

And it shall come to pass, that after they are laid before the bishop of my church... every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration.1

A significant item in Latter-day Saint thought is the philosophy that the Lord and His Priesthood have the right and responsibility of directing in all matters that have to do with human welfare. Under the United Order of Consecration and Stewardships this includes direction over property or that which we may term temporal in nature.

Though it is common among some religious groups to look with disdain upon the material side of life, in Mormonism "the temporal and spiritual have had precisely the same standing, being regarded as but different manifestations of a fundamental unity between this world and the next."2 To them, all things that pertain to man's welfare, whether designated by

---

1 *Doctrines and Covenants* 42:30, 32.

the finite mind as being spiritual or temporal, are accounted
by the Lord as spiritual. For example, a revelation upon the
subject avers:

Wherefore, verily I say unto you that all things unto
me are spiritual, and not at any time have I given unto
you a law which was temporal; neither any man, nor the
children of men; neither Adam, your father, whom I
created.

Behold, I gave unto him that he should be an agent
unto himself; and I gave unto him commandment, but no
temporal commandment gave I unto him, for my commandments
are spiritual; they are not carnal or sensual.\footnote{Doctrine and Covenants 29:34-35.}

This new social order places individual development
as the supreme good and makes all things, including material
property, subordinate to this aim. Elder Orson Pratt recog-
nized this philosophy and commented that "Nothing is more
certain . . . than that the Saints will be deprived of a ful-
ness of the glory of the celestial kingdom until they accept
these great principles in regard to property."\footnote{Orson Pratt, "The Equality and Oneness of the
Saints," The Seer, II (July, 1854), 297. President John Tay-
lor also spoke of the added advantage of such a program by
stating that "the time will come when we will obey these
things as they are given by the revelations of God, and it
will not be a hardship either; it will be a pleasure to those
who are under the influence of the Lord. But, like all other
things, it will be 'free will and free grace.'"–The Gospel
Kingdom, p. 262.}

The mechanics of the United Order of Consecration
and Stewardship are relatively simple in structure. The
first step contemplates that all who enter the Order shall
give over to the Church, through "the bishop . . . and his
counselors,"\footnote{Doctrine and Covenants 42:30.} all of their property. This action is to be
made through a legally authorized process known as consecration; being bound by a "covenant and deed which cannot be broken."\(^1\) As a result of this transaction the Church becomes the repository of all property of the Order, which, according to the contract, "cannot be taken from the church."\(^2\)

\(^1\)Ibid. An example of such a deed as practiced in Missouri is found in Smith, History of the Church, I, 366-7: "BE IT KNOWN, THAT I, Titus Billings of Jackson county, and the state of Missouri, having become a member of the Church of Christ, organized according to law, and estab-
lished by the revelations of the Lord, on the 6th day of April, 1830, do, of my own free will and accord, having first paid my just debts, grant and hereby give unto Edward Partridge of Jackson county, and state of Missouri, Bishop of said Church, the following described property, viz.:--
sundry articles of furniture valued fifty-five dollars twenty-seven cents; also two beds, bedding and extra clothing valued seventy-three dollars twenty-five cents; also farming utensils valued forty-one dollars; also one horse, two wagons, two cows and two calves, valued one hundred forty-seven dol-
ers.

"For the purpose of purchasing lands in Jackson coun-
ty, Mo., and building up the New Jerusalem, even Zion, and for relieving the wants of the poor and needy. For which I, the said Titus Billings, do covenant and bind myself and my heirs forever, to release all my right and interest to the above described property, unto him, the said Edward Partridge, Bishop of said Church.

"And I, the said Edward Partridge, Bishop of said Church, having received the above described property of the said Titus Billings, do bind myself, that I will cause the same to be expended for the above mentioned purposes of the said Titus Billings to the satisfaction of said Church; and in case I should be removed from the office of Bishop of said Church, by death or otherwise, I hereby bind myself and my heirs forever, to make over to my successor in office, for the benefit of said Church, all the above described prop-
erty, which may then be in my possession.

"IN TESTIMONY WHEREOF, we have hereunto set our hands and seals this ___ day of ___, in the year of our Lord, one thousand, eight hundred and thirty___.

"In the presence of

\begin{center}
\text{Signed} \quad \text{Titus Billings} \\
\text{Edward Partridge.}
\end{center}

\(^2\)Doctrine and Covenants 42:32.
Thus is the Lord, through His authorized authority, recognized as the owner of all things which pertain to the earth. The Psalmist, in declaring "The earth is the Lord's, and the fulness there; the world, and they that dwell therein,"¹ merely states that which becomes a reality under this system.²

¹Psalms 24:1. See also Exodus 9:29; Deuteronomy 10:14; I Corinthians 10:26, 28; and Doctrine and Covenants 104:13-18, 54-57.

²Leonard J. Arrington, of the Utah State Agricultural College, commented on the influence this philosophy had in early Utah history under the colonizing jurisdiction of the Church by stating: An interesting evidence of the infusion of this philosophy into the thought pattern of Utah's early settlers is the widespread custom of the 'dedication.' In manifestation of their acceptance of the provisional nature of property rights, the Mormon colonists, in formal ceremonies, dedicated, by solemn prayer, their homes, farms, crops, shops, factories, dams, and public buildings for 'the upbuilding of the Kingdom of God.' The dedication, in sociological terms, was a device by which a property owner (or owners) signified to Diety that the property would always be used in a way which would be pleasing to God and to His duly constituted earthly authorities. The covenants made in these ceremonies were taken very seriously. Few of these dedicatory prayers, except those for important public projects, were ever recorded for posterity, but typical of those which have come to light is the prayer of dedication of C. F. Middleton upon the completion of his home in Ogden, Utah:

"O Father, who art in heaven, we have assembled ourselves together in this house... Our Heavenly Father, we are truly thankful and grateful unto Thee that Thou hast prospered us, that we have been able to build this house, and we therefore wish to dedicate and consecrate it unto Thee, and we ask Thee to bless the soil of the lot on which this house stands, that it may become fertile and productive, that the grass, the trees, the vegetables and shrubbery may grow and flourish thereon. We also ask thee that Thou bless the foundation on which this building stands... that it may be a safe and strong building, that the winds and storms may not injure it... And we do humbly ask Thee that Thou would bless this house, that no evil spirits may enter into it, and that Thy Holy Spirit, and our guardian angels may ever be in it, so that when our friends visit us they may
"The applicant thus enters the Order of Stewardship by an act of consecration, evidenced by a transfer to the Bishop as the agent for the Church of all that he possesses."¹ This act, with its implied recognition of the creative proprietorship of Christ² as the owner of the earth's wealth, is a mandatory procedure. "It is contrary to the will and commandment of God," the Prophet Joseph wrote, "that those who receive not their inheritance by consecration, agreeable to his law, which he has given . . . should have their names feel and know that Thy Spirit is here with us, and that we may dwell here together in peace and ever praise Thy Holy Name . . . and now we dedicate and consecrate this building unto Thee for a dwelling place for Thy servant and his family, and to entertain our relatives and friends, who may visit us. All of which we do in the name of Thy Son, Jesus Christ. . . . Amen.'

"The dedication was not only an explicit recognition that the earth was the Lord's, but also represented tacit acceptance, by those loyal to the Church, of the regulation and limitation of property rights by 'the Lord's appointed.' If the property was dedicated to the Lord, surely his servants, the prophets, had the ultimate disposal of it."--Arrington, op. cit., pp. 343-344.


² B. H. Roberts, Discourses of B. H. Roberts (Salt Lake City: Deseret Book Co., 1944), p. 69. This does not imply that Church doctrine would have it that they as the Lord's representatives should now own all or any part of the earth's wealth, other than what they might claim by purchase. Other people, according to their views, also have rights and privileges. Therefore, when any property is to be consecrated to the Church it is first to be either owned or purchased by those making the consecration and then the saints should possess the land according to the law of consecration. (See Doctrine and Covenants 105:29).
enrolled with the people of God."\(^1\) More specifically, this law is adapted to those in the Church who with their families are to be freely and voluntarily organized under the fellowship of the Priesthood Quorums.\(^2\) At a time (in the 1830's)\(^3\) when the law of the Church was that of Consecration and Stewardship, Joseph Smith wrote to the Saints stating that "they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the church, as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the saints of the Most High."\(^4\) Though the day referred to by the Prophet has not arrived, we may safely assume from this statement that the policy to be followed in the matter of consecration will take effect upon the establishment of the Center Place of Zion and her correlating stakes.

\(^{1}\)Doctrine and Covenants 85:3.


\(^{3}\)In June, 1834, due to intense persecution and other reasons, a revelation was given which temporarily revoked this law. Looking to the future establishment of Zion's Central City, it declared: "And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption." (Doctrine and Covenants 105:34) For the official action of revocation, see Millennial Star, XVII, 615, which records the decision of the High Council in Iowa to accept the instructions of Joseph Smith to "desist from trying to keep" the Law of Consecration until further instructed to do so. The date of this decision is recorded as being March 6, 1840.

\(^{4}\)Doctrine and Covenants 85:11.
The next step of this plan, that of Stewardship, is in recognition of the rights and privileges vouchsafed to the members of the Order. It is also a tenet in Mormon thought that "the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it."¹ That revelation known as "The Law," in dealing with this particular aspect of the delegation of stewardships, states:

And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family.²

The essence of this phase of the new social order is that the members of the Order become trustees for the Lord; that is, stewards over a particular delegation of the Lord's property. As such, "every head of family was to hold legal title to a parcel of land,"³ or other productive property. This property might, and very likely would be, the same farm, factory, etc., which he had consecrated.⁴

As these Stewardships are to be secured to their delegated managers by a written deed or contract, the commandment states that the bishop, "when he shall appoint a

---

¹I Nephi 17:36.  ²Doctrine and Covenants 42:32.
³Fermanorzy Fox, "United Order: Discrimination in the Use of Terms," Improvement Era, XLVII (July, 1944), 459.
⁴See Smith and Sjodahl, op. cit., p. 228.
man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church."¹ Every man is then to "stand in the place of his stewardship,"² with the legal right and privilege of managing it according to his own moral agency. This freedom of management is not to be "for selfish ends or purposes, but for the good of all--each man 'esteeming his brother as himself.'³ The more correct attitude in matters of material wealth is aptly summed up in the Book of Mormon by Jacob, the Nephite prophet, as he taught his people:

¹Doctrine and Covenants 51:4. An example of this deed is to be found in Smith, History of the Church, I, 366-7. A conflict arose between Joseph Smith and Bishop Edward Partridge concerning people who might apostatize and leave the Order. The question was, Shall they be allowed to maintain their stewardships or shall they forfeit all claim to any of the property they have consecrated including their stewardships. The above cited deed seems to indicate the latter, but the revelation previously given on the subject states that such a person "shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him." (Doctrine and Covenants 51:5) The conflict was resolved in favor of the revelation and the policy now is that such a person should "retain the property deeded to him, but have no claim on the portion set apart for the maintenance of the poor and needy." (Smith and Sjodahl, op. cit., p. 298). This is consistent with the policy of gift-giving as practiced by any church or philanthropic organization and also preserves the element of freedom by maintaining non-coercive measures within the Order as well as giving the stewardship system many aspects of a private property or capitalistic scheme.

²Doctrine and Covenants 42:53.

Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.¹

Bacon also believed that property should be used "for the glory of God and the relief of men's estate."²

Latter-day Saint thought would agree with the distinguished French sociologist, Letourneau, that a proper system of property is a powerful factor in the social life of a community, also that, "It should not therefore be touched except with extreme prudence; but it cannot be questioned that society has the right to modify it in its own general interests."³

The property system of the stewardship program is such a modification. The term "stewardship" is opposed to the laissez-faire policy of private property which dominated what we now refer to as the era of "rugged individualism" in American history. With the deed for all property reposed in the Church and with stewardships delegated to the various

¹Jacob 2:17-19. Aristotle, in commenting on the advantages of the spirit of liberality with a non-communistic community over the type of organization within a system of communism, said:
"The advantages to be expected from communism of property would be better secured if private property were used in a liberal spirit to relieve the wants of others. Private property makes men happier, and enables them to cultivate such virtues as generosity." ¹ (Aristotle's Politics, trans. Benjamin Jowett (New York: The Modern Library, 1943), Bk. II, ch. 5.)

²Cited by Arrington, op. cit., p. 343.

³Cited by ibid., p. 351.
members by a contract of equal efficacy, the unrestrained institution of private property becomes somewhat modified. It is to be noted that a steward is a manager of another person's property and not the sole owner of what he himself may have jurisdiction over. Regarding this the Lord revealed:

And again, a commandment I give unto you concerning your stewardships which I have appointed unto you. Behold, all these properties are mine, or else your faith is vain, and ye are hypocrites, and the covenants which ye have made unto me are broken; And if the properties are mine, then ye are stewards; otherwise ye are no stewards. But, verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed.\(^1\)

Since stewardships are then in reality the Lord's property the steward over a given delegation of property is accountable to the supreme authority for its management. This accountability is two-fold in nature.

... it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for him of my Father.\(^2\)

The accountability rendered "in time," or, in other words, periodically during the current era in which the Order may be in operation, is for the present more practical in its functions than that to be reckoned in "eternity." The Bishop, having jurisdiction over such matters, is the officer to whom the members of the Order shall give a periodical reckoning.\(^3\) If found in transgression of the laws

---

\(^1\)Doctrine and Covenants 104:54-57.  
\(^2\)Ibid. 72:34. Italics added by the writer.  
\(^3\)Ibid. 72:5-6, 16-17.
of the Order and "not accounted worthy to belong to the church"\(^1\) an unworthy steward's expulsion becomes necessary. In such an event he may retain the stewardship over which he has charge, but

\[\ldots\] he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him.\(^2\)

A further treatment of the functions of the bishop in the Order is to be found in the next chapter which deals with the "surplus" accumulated by the individual stewardships, which according to the law of the Order is to find its way into the community storehouse.

The accountability a steward must show "in eternity," though a matter of the future, is of great importance under a system deeply religious in make-up. Mormon thought avers that men "have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given."\(^3\) Also, that "this life is the time for men to prepare to meet God."\(^4\) Such a faith becomes a stabilizing force deeply rooted in the conscience of men and can be counted upon to produce favorable results in proportion to the degree it is promul-

\(^{1}\text{Ibid. 51:5.}\)  \(^{2}\text{Ibid.}\)  \(^{3}\text{II Nephi 2:26. See also Doctrine and Covenants 42:32; 70:4; 101:60-61; 104:12-13; 124:14 and Revelation 20:12-13.}\)  \(^{4}\text{Alma 34:32.}\)
gated and in turn adhered to within the system.

Arbitrary jurisdiction over members of the Order by Church authority is not to be exercised. To foster and maintain due consideration for the rights of the individual members there are what the writer is pleased to term "private rights," in the form of the following:

(1) The right of choosing the nature of one's vocation or stewardship, with suggestive counsel, when needed, from competent authority.

(2) The right, as has previously been mentioned, to be secure in one's stewardship by a "writing that shall secure unto him his portion." ¹ This right is not only binding while either parent is living, but the prerogative of directing a certain stewardship or residing on a particular inheritance is the choice of "his seed after him." ²

(3) The right through mutual negotiation with the Bishop and his two counselors of determining the size and extent of one's stewardship. Implied within this right is the additional measure that in the event "the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay

¹ Doctrine and Covenants 51:4.

² See Doctrine and Covenants 104:22, 24, 27-33, 37, 39-40, 41-42. Property may be limited as to amount, but not as to the time during which it may be held.
the case before then."1

(4) The right of directing one's stewardship with a comparable degree of freedom as exercised under the capitalistic system, thus making the administration of stewardships a personal responsibility.2 Further on this point, this plan which the Lord revealed through Joseph Smith does not aim at the destruction of the individuality of men. It makes no attempt to control men in the detail management of their stewardships, or the disposal of their time, or to set task masters over them.3

Bartering and the sale of commodities produced by the stewardships are also a part of this right. "Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother"4 is a specific commandment aimed at securing this right. Business is also to be done "in their own names,"5 as under the capitalistic system of today. Elder Orson Pratt, while filling a mission in the East during the early days of the church, explained this provision by writing:

It is true where each one receives his stewardship, there would still be buying and selling, trading and exchanging property [not to be interpreted as the sale of stewardships] with one another as well as with the world; for no one would be permitted to take that which was in the charge of another, without paying for the same. And in this way each could render a proper

---

1Joseph Smith, History of the Church, ed. B. H. Roberts (Salt Lake City: The Deseret Book Co., 1946), I, 365.
2Roberts, Discourses of B. H. Roberts, p. 72.
4Doctrine and Covenants 42:54. 5Ibid, 104:49.
account of his stewardship. On the other hand, if each one had a right to take property wherever he found it, without paying an equivalent for the same, all would be confusion; no one would be able to account satisfactorily for his gains or losses.¹

(5) The right of exchanging stewardships when conditions merit such a change. Connected with this right is the stipulation that, as indicated before, the deed of "real property" is in the church and the allotment of stewardships is therefore done under church supervision by the principles of common consent. Following these principles in his reasoning, Brigham Young in the colonization of Utah implied that

No man should buy or sell land. Every man should have his land measured off to him for city and farming purposes, what he could till. He might till as he pleased, but he should be industrious and take care of it.²

The exchange of stewardships is to be negotiated upon this principle: first, by relinquishing the property formerly held, and then through the process of consecration obtaining another in a different field or area.³

In conclusion of this phase of our study we may note that

It may be laid down, as a safe postulate, that no plan of economic organization will permanently succeed

¹Orson Pratt, "The Equality and Oneness of the Saints," The Seer, II (July, 1854), 297.


³See Doctrine and Covenants 104:24, 34.
which does not make basic strong economic motives for the individual. . . . The United Order, by means of stewardships, places the essential private interests of the individual in his own hands. The economic motive is the making of a living for himself and family. There is no stronger economic motive known.¹

We may imply that though social direction is found within this system, it is so organized that the salient features of private property and the right to the management of that property are motivating factors in the material side of the United Order of Consecration and Stewardships.

We should also note that stewardships are not only to be individually managed, but, in the field of industry, etc., corporative organizations might very logically follow the general pattern of this new socio-political system. In November, 1831, a revelation was given² organizing Joseph Smith, Jun., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and William W. Phelps into a publishing committee to manage the business connected with the printing of the Book of Commandments (later known as The Doctrine and Covenants). They were to receive a remuneration for their efforts in the Church through the profits realized by the sale of the books. In other words, they were incorporated into a literary firm.

The laws governing this corporation of stewardships

¹Joseph A. Geddes, The United Order Among the Mormons (Salt Lake City: Deseret News Press, 1924), p. 44.

²Doctrine and Covenants sec. 70.
were to be according to those which "the Lord requires of every man in his stewardship,"\(^1\) thus making the governing principles for those who are "appointed to administer spiritual things" and "those who are appointed to a stewardship to administer in temporal things"\(^2\) identical. This being true, the formation of a corporation over spiritual affairs in the Church (as in the case of this literary firm) also gives us the key to organizing temporal corporations.

To illustrate the organization of a corporation of stewardships we may for our purposes compare such a set-up with that in our present capitalistic system. The wage system in our present industrial arrangement, in spite of improvements in recent years, still possesses many features that make the life of the wage earner none too desirable. Among these deficiencies we find: (1) a practical exclusion from ownership; (2) exclusion in the affairs of directing and controlling work and capital; (3) exclusion to some degree from participating in profits; and (4) an inferior social status.\(^3\)

For many years leaders in labor have sought to alleviate undesirable conditions of the working man, not by changing these fundamental conditions, but by bringing about higher wages and consequently a higher standard of living, shorter

---

\(^1\)Ibid. v. 9. A further discussion of these general laws will be discussed in the next chapter.

\(^2\)Ibid. v. 12.

\(^3\)See Joseph A. Geddes, "United Order Answers," *Improvement Era*, XXXV (October, 1932), 757.
working hours for purposes of ample leisure, improved working conditions, etc. According to Joseph A. Geddes who has written extensively on the merits of the Order, the United Order of Consecration and Stewardships, in its solution to the problem, would advocate

the elevation of the wage earner to the position of the steward, through granting as many stewardships in a factory or store as would be required to run it. . . . The working stewards own the business as a joint-stewardship. They thus cease to be subordinate bodies either from the standpoint of control of the plant and the direction of the men at work in it would be determined along democratic lines for the owned stewardships are approximately equal. The worker-owners would select their officers and these would likely be elevated to positions of responsibility on the basis of merit. . . . The social disease of family favoritism which has found its way into so many institutions would thus tend to be destroyed by the system itself.  

Laborers and managers as stewards over their respective jobs, in owning and operating the corporation, would eliminate the needless strife that at present disrupts the relations between capital and labor. The added stimulus of working for one's self could also be counted upon to enhance and give new life to every branch of such an organization.

---

1Ibid.
CHAPTER X

COMMUNITY PROPERTY AND ITS MANAGEMENT IN THE
UNITED ORDER OF CONSECRATION AND STEWARDSHIP

And again, if there shall be properties in the hands of the church, or any individual of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.

And for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed.\(^1\)

Having discussed the principles of consecration and stewardship in the previous chapter, another important item in the mechanics of this new social system now presents itself for our consideration—that of community property, its ownership and control. Under the United Order of Consecration and Stewardship community property is obtained in two general ways. First, that part of any initial consecration which in some cases may not be turned back to the donor in the form of a stewardship is maintained as community property. Second, under this plan the surplus production from the various stewardships is to be turned over to the community storehouse, thus becoming community property. The law point-

\(^1\)\textit{Doctrine and Covenants} 42:33 and 35.
ing to and explaining the acquisition of surplus states:

And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said.  

And again:

... inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse; And the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man.

And behold, none are exempt from this law who belong to the church of the living God; Yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things.  

1Ibid. 42:55.

2Doctrine and Covenants 70:7-11. The law of tithing as presently practiced by the Church is often spoken of as being preparatory to this higher and more demanding law. It is, according to Alma, a Book of Mormon prophet, "a type of his Christ's order." (Alma 13:16) The Old Testament prophet, Malachi, whom Latter-day Saints quote as a defender of the law of tithing in ancient Israel, implies that in the light of a final judgment "a book of remembrance was written ... for them that feared the Lord, and that thought upon his name," and we may add from an understanding of the context of the passage, those who therefore observed this law of tithing. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Malachi 3:8-17)

It is the writer's opinion that those within the church who faithfully observe this and other gospel principles could, under proper circumstances, live and prosper under this more idealistic law. According to Church teachings, it is devised for no others.
The combined accumulation from these two sources of income is called a "residue." As community property it is spoken of as having several uses, some of which are to aid the individual in his stewardship and some the community as a whole. Coupled with the stimulative obligation of caring for one's own needs is the responsibility one feels for the welfare of the community. Aristotle was so completely convinced that "man is by nature a political animal" he went so far as to argue that "the state is a creation of nature and prior to the individual." Whether false or true, his belief manifests the need men feel for social organization. This feeling is reposed in the knowledge that any one person is not self-sufficient, and as Joseph Smith stated, "the greatest temporal and spiritual blessings which always come from faithfulness and concerted effort, never attend individual exertion or enterprise." This being true, the following could very well have reference to the harmonious plan advocated by the Stewardship system:

The kingdom of Heaven is the most ideal institution in that it harmonizes all the legitimate interests of the individual with all the essential interests of society. It balances the desires and needs of the individual with the welfare of society as a whole, and it equalizes

---


the higher, spiritual goods of life.¹

Looking first to community needs and interests with this ideal in mind, some of the legitimate uses to be made of the residue developed in the community storehouse are:

... to administer to those who have not, from time time, that every man who has need may be amply supplied and receive according to his wants ... and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem.²

It may be noted that the provision for rehabilitating those in need

... seems to have been given priority even over other authorized uses of the "residue" accumulated in the "storehouse." (D&C 78:3.) It is clear, too, that they should be helped by those who had in greater abundance. There is clear indication that there is some element of value beyond the mere matter of material aid attached to the giving by those who have and the obtaining in that manner by the needy recipients.³

Rather than institute a system resembling a dole, the rehabilitation of the poor under this program has its roots in the process of consecration and the delegation of stewardships. In other words, the worthy poor are to receive stewardships from the residue in the storehouse. The means of becoming financially independent is therefore discretely provided, thus eliminating conditions leading to the evils of indolence, selfishness, greed, etc.


²Doctrine and Covenants 42:33-5.

³Bowen, op. cit., p. 13.
With this provision in mind, Elder Orson Pratt, who was among the first to be chosen to the Apostleship in this dispensation, commented:

If any family were sick and unfortunate in their stewardships, so that they did not accumulate enough to supply their wants, they would have claim upon the Lord's storehouse. The widow and the fatherless, as well as those of old age, or who are lame, or blind, or afflicted in any way, are just as rich as the others. The great common stock fund is all theirs, to be dealt out by those whom the Lord appoints by the voice of his people. The poor emigrant also who escapes from Babylon, and arrives in Zion weary, hungry, and naked, becomes as rich as any of his brethren. 

The residue is to go for still other purposes. Young people, when they shall become of age and start in life for themselves, also have claim upon the surplus in the storehouse to aid them in obtaining stewardships. Under this provision it is assumed that as a person left the family unit to shift for himself an adjustment may take place which would in some cases diminish the stewardship belonging to his father and allocate a sufficient portion of this or other property to the son for his maintenance. 

The community storehouse in taking charge of all surplus is also to yield benefits to the individual members of the community. While a person "is in full fellowship with the Church, and is a wise and faithful steward, on applica-


2See *Doctrine and Covenants* 82:17; 83:4-6.
tion to the treasurer of the general fund, he is to be supplied with that which he needs\textsuperscript{1} for the development of his individual stewardship. Under such specifications the combined wealth of the storehouse or treasury may be drawn upon for such purposes. According to a revelation upon the subject, the Lord directed:

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

And all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church—

Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.\textsuperscript{2}

It may seem too idealistic to assume that men will be considerate enough of others and of the Order itself not to take undue advantage of such a liberal provision, but the mechanics of the Order plus the element of common consent tend to eliminate such possibilities. The officers who administer the residue are, first of all, "drawn from the membership of the Order\textsuperscript{3}" and are subject to be upheld and periodically sustained in their respective offices by the affirming vote of those within the system. Second, as an organiza-


\textsuperscript{2}\textit{Doctrine and Covenants} 82:17-19.

\textsuperscript{3}Widtsoe, "Evidences and Reconciliations: Are Communism and Its Related 'Isms's Preparatory to the United Order?" \textit{op. cit.}, p. 609.
tion comprised of members of the Priesthood Quorums of the Church and their families, etc., all things are to be done "according to the counsel of the order, and united consent or voice of the order."

The Bishop and other officers of the Order are not, therefore, to make decisions upon new policies and attempt to carry them out without presenting such matters before the assembly of the Priesthood within the Order for their affirmation. Though the treasurer, in making appropriations to individual members to aid them in their respective stewardships, "shall not withhold" the funds of the common treasury if the person is in full fellowship and if his need is just, nevertheless an outstanding appropriation would be given general consideration before the allocation was made. If in any case the treasurer in dispensing the funds of the common treasury "is found an unfaithful and an unwise steward, he shall be subject to the council and voice of the order, and shall be removed out of his place, and another . . . appointed in his stead."

Control over unwise usage of the funds of the common treasury is also to be exercised under the provision that a steward is "to render an account of his stewardship" to those whom he has sustained as the Lord's agents in matters pertaining to community management. This may very well be

---

1 *Doctrine and Covenants* 104:21.
accomplished by a periodical (no doubt annual) conference
with the Bishop where accounts may be audited and such mat-
ters as the surplus a person's stewardship has produced be
mutually determined. Future needs for the development of
the given stewardship may also be ascertained. This confer-
ence obviously cannot deal with particulars that may arise
from daily circumstances, but they are to be dealt with as
they arise.

It is also the policy of the Church to hold local conferences (quarterly) and general conferences (semi-annually) for the purpose of doing "whatever church business is
necessary to be done at the time." Such a practice gives
ample opportunity to supplement the Bishop's jurisdiction
with the guidance and judgment received from higher officers.
Meetings associated with these conferences may consider com-
munity problems as well as those of an individual nature.

Though central control as a guiding factor within
the Order is to be exercised, nevertheless local communities
in matters pertaining to their particular area are to be to
a great degree autonomous. This power of directing affairs
also includes the right of ownership and control over local

1*Doctrine and Covenants* 20:62. See also sec. 20:61,
81; 58:56; 124:144.

2The Church, in its subdivisions, is divided into
what are termed "stakes" and "wards." "A stake is the lar-
gest convenient organized territorial division of the Church
at home."—John A. Widtsoe, Priesthood and Church Government,
p. 294. "The stakes are divided into wards containing usu-
ally from one hundred and fifty to fifteen hundred members.
Each ward is presided over by a Bishop and two counselors,
High Priests, who are assisted in various capacities by the
local ward priesthood. (Ibid., p. 317) See ibid., ch. 25, 26.
property. It has been revealed: "And let that which belongs to this people be appointed unto this people."¹ This may be understood to mean that as "the stewardship of each individual was to be secured to him by a legal deed, in the same way, the common property was to be secured to the people."² It is further indicated:

And let that which belongeth to this people not be taken and given unto that of another church.
Wherefore, if another church would receive money of this church, let them pay unto this church again according as they shall agree;
And this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.³

From these statements it is clear that communities "in their business transactions with each other, . . . [are] to follow the business rules that honorable men observe as individuals."⁴ An example of local jurisdiction may be cited in the following analogy:

. . . let us suppose that 1000 men with their families concluded to build a community under United Order provisions. Some are wealthy, some poor, while the majority are of moderate circumstances. When the consecrations are made and the stewardships are divided it is found that the average property value is relatively high, let us say $5,000 per stewardship. Under these circumstances the standard of living in the community would be high and if circumstances proved favorable to the Order, would tend to become higher. Suppose that the poor of other communities, in large numbers, apply for admission to this Order; and that the old members are powerless to forbid their entrance; or suppose that any other body than the

¹Doctrine and Covenants 51:7.
²Smith and Sjodahl, op. cit., p. 298.
³Doctrine and Covenants 51:10-12.
⁴Smith and Sjodahl, op. cit., p. 299.
1000 who were members could determine as to whether these people should be admitted or not. From an economic standpoint such a lodgment of authority would not be desirable.¹

In considering a broader view of the "private rights" vouchsafed to an individual, it is noteworthy that in addition to those rights secured to him in connection with his stewardship there is also the right of an equal voice in determining community business and in controlling community property. In other words, though the various stakes and wards are subject to the supervision of the General Authorities of the Church,² the residue of a particular community is to be maintained and directed by the united voice of the people within that area.

This view is strengthened when we consider the Latter-day Saint concept of authority, which not only honors and respects those who are called to direct church affairs, but also places upon he who has such responsibilities the requirement of respecting the authority delegated by himself to a subordinate officer. For instance, to cite the actions of those Beings who appeared to the first Prophet of this dispensation in what has since been called "The First Vision,"³

¹Joseph A. Geddes, "United Order Answers," Improvement Era, XXXV (October, 1932), 45.


³See Joseph Smith, "Extracts from the History of Joseph Smith the Prophet," Pearl of Great Price (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1928), pp. 46ff.
may suffice to illustrate this point. During his appeal to
God for information regarding which church he should join,
Joseph Smith averred that two heavenly Beings, the Father
and the Son, appeared in open vision before him. The mecha-
nics of the heavenly government were manifest as the Father,
being the highest in authority, took the initiative and ad-
dressed the Prophet. Then, in recognition of the rights of
a Junior Officer, to whom a delegation of authority had
been made in the right to direct affairs pertaining to this
earth, the Father stated, "This is My Beloved Son. Hear
him!"  

This theme of mutual respect for authority—both cen-
tral and delegated—is found in all phases of church govern-
ment and is given to the officers and members by way of com-
mandment. To quote:

Wherefore, now let every man learn his duty, and to
act in the office in which he is appointed, in all dili-
gence.
He that is slothful shall not be counted worthy to
stand, and he that learns not his duty and shows him-
self not approved shall not be counted worthy to stand.  

Central planning is also an important factor within
the Order. One writer on the subject has implied that the

---

1According to Mormon thought, the Son, Jesus Christ,
has been given jurisdiction of the redemption of this earth
and its people and acts in that calling under the direction
of the Father. See Matthew 28:18 wherein "all power" is said
to have been given to Christ.

2Smith, "Extracts from the History of Joseph Smith,
the Prophet," op. cit., p. 48.

3Doctrine and Covenants 107:99-100.
mechanics of the new social system calls for a central planning board which would have "general jurisdiction over all of the communities of the system."¹ His understanding of the possibilities of such an organization, however, assumes that the steady hand of guidance is to come "largely through the selection of new stewardships which would to a certain extent be in process continually."²

In concluding this part of the study the writer wishes to make plain that this treatment of the subject of the consecration system by no means purports to be complete. "In all probability further revelations as to details are needed, before the Order can be established on a practical basis."³ Nevertheless, we may say that this unique plan recognizes that men have community as well as individual needs and desires and advocates that through proper social organization these desires can be realized. The central authority in directing is blended with the rights of free agency reposed in the lay member. Individual initiative is modified and by common consent directed toward a program of social well-being for all. Further, the true qualities of individual growth are enhanced by a consecration of oneself for the good of all, with the specification that thereafter he be a free agent in managing his individual stewardship.

¹Joseph A. Geddes, "The United Order Answers," Improvement Era, XXXV (October, 1932), 724-5.
²Ibid.
³Smith and Sjodahl, op. cit., p. 228.
CHAPTER XI

EQUALITY AS OBTAINED THROUGH ZION'S LAW

... what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.1

Aristotle "was able by a study of the revolutions prior to his day (he studied the history of 158 constitutions) to formulate the conclusion that the most general cause of revolutionary movements was the craving of men for equality; and their best preventive, the principle of the mean."2 He declared: "Everywhere inequality is a cause of revolution ... Always it is the desire of equality which rises in rebellion."3 His study also showed:

The best political community is formed by citizens of the middle class, and that those states are likely to be well-administered, in which the middle class is large, and stronger if possible than both the other classes, or at any rate than either singly; for the addition of the middle class turns the scale, and prevents either of the extremes from being dominant.4

1Doctrinal and Covenants 38:26-27.
3Aristotle's Politics, Book V, Ch. 1.
4Ibid., Book IV, Ch. 11.

155
A measure of equality in sharing the benefits of social and political organization is desirable. Such a condition is in fact the basis of the democratic way of life, being erected upon the similarities and not the differences to be found in men. Dr. Appadorai cites other authorities upon the problem and comments:

Civil and political freedom will be more real for the masses if there is less economic inequality. Indeed, 'if liberty means the continuous power of expansion in the human spirit, it is rarely present save in a society of equals. Where there are rich and poor, educated and uneducated, we find always masters and servants' (Laski). That is why Rousseau insisted . . . that liberty cannot exist without equality.

'Allow neither rich men nor beggars', said he. 'These two estates, which are naturally inseparable, are equally fatal to the common good; from the one come the friends of tyranny, and from the other tyrants. It is always between them that public liberty is put up to auction; the one buys, and the other sells.'

The converse proposition, that a large measure of freedom is essential to equality, is no less true.¹

Another political writer has observed "that those republics which have thus preserved their political existence uncorrupted do not permit any of their citizens to be or to live in the manner of gentlemen, but rather maintained amongst them a perfect equality."² He also stated further: "Let republics, then, be established where equality exists, and, on the contrary, principalities where great inequalities

¹Appadorai, op. cit., p. 98.

²Machiavelli, op. cit., Bk. I, ch. LV. By way of definition, he states:
"I say those are called gentlemen who live idly upon the proceeds of their extensive possessions, without devoting themselves to agriculture or any other useful pursuit to gain a living."--Ibid.
prevail; otherwise the governments will lack proper proportions and have but little durability."\textsuperscript{1}

Turning to the United Order of Consecration and Stewardships as understood by the Latter-day Saints, we find that in its proposed plan the social evil of extreme inequality would, through organizational supervision, be eradicated, thus enlarging the middle class to embrace both of the other segments of the society. In speaking of this need, the \textit{Doctrine and Covenants} records:

\ldots it is not given that one man should possess that which is above another, wherefore the world lieth in sin.\textsuperscript{2}

Again:

\ldots Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.\textsuperscript{3}

\textsuperscript{1}Ibid. An example of the schisms that have developed within societies where inequality exists to a great degree is found in the writings of an early English writer, John Bull (a follower of Wycliffe). He declared: "My good people—things cannot go well in England, nor ever will, until all goods are held in common, and until there will be neither serfs nor gentlemen, and we shall be equal. For what reason have they, whom we call lords, got the best of us? How did they deserve it? Why do they keep us in bondage? If we all descend from one father and one mother, Adam and Eve, how can they assert or prove that they are more masters than ourselves? Except perhaps that they make us work and produce for them to spend! They are clothed in velvet and in coats garnished with ermine and fur, while we wear coarse linen. They have wine, spices and good bread, while we get rye bread, offal, straw and water. They have residences, handsome manors, and we the trouble and the work, and must brave the rain and the winds in the fields. And it is from us and our labor that they get the means to support their pomp; yet we are called serfs and are promptly beaten if we fail to do their bidding."—Froissart, \textit{Collection des Chroniques}, VIII, c. 106. Cited in Harry W. Laidler, \textit{History of Socialist Thought} (New York: Thomas J. Crowell Co., 1927), p. 25.

\textsuperscript{2}\textit{Doctrine and Covenants} 49:20. \textsuperscript{3}Ibid. 70:14.
In harmony with what has already been noted, Elder Orson Pratt discussed the need of equality, indicating the evils and inconsistencies inherent where inequality exists. He stated:

An inequality in riches lays a foundation for pride, and many other evils. A family who are rich can build comfortable houses, purchase inheritances and fine carriages, clothe themselves in splendid attire, and educate their children in every branch of useful learning; while those who are poor labour and toil from morning until evening to procure a scanty subsistence; their families are coarsely clad, their children are not so highly educated. These opposite circumstances produce distinction; the rich family do not feel to associate with the same degree of familiarity with the poor as they do with the rich; the sons and daughters of the rich seek for companions among those that are wealthy; the poor feel themselves slighted, and feel envious, because they are not rich. Besides the great inequalities in regard to the actual comforts of life, it produces great inequalities in education, in the social circle, in marriage associations, and in almost every other respect. Hence, an inequality in property is the root and foundation of innumerable evils; it lends to division, and to keep asunder the social feelings that should exist among the people of God. It is the great barrier erected by the devil to prevent that unity and oneness which the Gospel requires; it is a principle originated in hell; it is the root of all evil.

Riches are not a curse, but they are a great blessing; it is inequality in riches that is a great curse. . .

Harold J. Laski, a noted contemporary political theorist (deceased, 1951), also points to the distinctions which exist between the rich and the poor where social organization fosters or permits a great degree of inequality. In relating the problem to its reaction in the courts of law, he said:

... there seems to be one law for the rich and another for the poor whenever the preparation of a de-

---

1Orson Pratt, "The Equality and Oneness of the Saints," The Seer, II (July, 1854), 293.
political thought through the ages therefore substantiates the proposition that equality in social, educational, and other opportunities is the better pattern to follow in social organization. The problem is not simple. Upon what basis shall men be equal? Are their natural endowments such that an equality can be established without robbing man of much initiative and personal creativity? One of the popular arguments against a democratic government and its basic principle of relative equality is that it dispenses "a sort of equality to equals and unequals alike." 2

Under the United Order it is the avowed purpose of the Lord to provide for His saints. But, says He,

it must needs be done in mine own way; and this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. 3

Within this plan of exalting the poor and making the rich low (or in other words, closing the gap of economic differences), equality is based upon a variation of factors. Each man is to receive "as much as is sufficient for himself and family." 4 To be more specific, every man is to be "equal

---

1 Cited in Appadorai, op. cit., p. 95.


according to his family, according to his circumstances and his wants and needs." These factors may be briefly discussed as follows:

(1) It is conceivable that in order to be equal in the opportunity of enjoying the normal social, intellectual, and spiritual pursuits a man with a large "family" must have a different amount of economic wealth than a man with no family or one with but a small family. The former must have a greater earning power, made possible in the United Order, by the delegation of a larger stewardship. It should be made plain that this is not a plan where society assumes the responsibility of caring for a part of a person's family responsibility by economic grants which would make up for any deficiency in his earning power. Rather, it is a plan whereby society, through proper social organization, exercises a limited control over property, thus delegating to such a man a larger stewardship, making it possible for him to discharge his own responsibilities without undue hardships arising from limited resources, capital, etc.

(2) The man in business or a profession is working under entirely different "circumstances" than a farmer or a factory worker. Equality in the various fields of livelihood must, of necessity, be based upon a different norm or standard. Consideration must be given to the different circum-

---

Ibid. 51:3. Aristotle "does not favor the acquisition of money for money's sake. There should be a definite limit to one's possessions; the amount should be enough for independence and a good life, but no more."--Charles A. Ellwood, A History of Social Philosophy (New York: Prentice-Hall, Inc., 1939), p. 47.
stances involved, such as the need of background training, working conditions, etc. The white collar of the professional man would not be appropriate for the farmer's daily dress. A good work shirt would be far more applicable, and vice versa. As circumstances render a difference in this homely example, so do they in other matters of consideration.

(3) The "wants" involved in the desire for greater education may require that a man with a son in college be given a larger stewardship than a man who has a son with no such desire or with a different kind of ambition in life. In the variation of righteous desires that go to make up the many fields of human achievement there is a gradation of "wants," all of which will be considered in the stewardship system. Human desires or "wants," when directed into socially acceptable channels, will not be curtailed by forcing a person to walk in lock-step with the desires of other people. "For all have not every gift given unto them; for there are many gifts ... To some is given one, and to some is given another, that all may be profited thereby."1 These will be given ample room for cultivation by providing the social organization and financial consideration necessary that such "wants" might be sought after and achieved.

(4) The United Order of Consecration and Stewardship by no means contemplates the reduction of all men to the same level. Within the Order there will be executives and wage

---

1*Doctrine and Covenants* 46:11-12.
It is therefore obvious that,

One who has a large business to manage needs more capital than one who works for wages. But there is perfect equality when each has what he needs and no more, and that is the ideal state of society, under the law of God.\(^1\)

The "needs" of business differ in kind and amount with those of the mechanic or farmer, but where surplus from all stewardships goes to the common treasury and where each has equal claim upon the benefits of the treasury for the furtherance of his stewardship\(^2\) equality is maintained.

The Law of Consecration and Stewardship is specifically designed for worthy members of Zion who bear the Melchizedek Priesthood; the brotherhood of this fraternity is the basis for such a society. According to the **Doctrine and Covenants**, the covenant upon which this associated group rests is designed to elevate its participants to where they, with Paul the Apostle, may "cry, Abba Father," as "heirs of God, and joint-heirs with Christ."\(^3\) This covenant states:

\[\ldots \text{all they who receive this priesthood receive me, saith the Lord; For he that receiveth my servants receiveth me; And he that receiveth me receiveth my Father; And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he}\]

\(^1\)Smith and Sjodahl, *op. cit.*, p. 297.

\(^2\)See **Doctrine and Covenants** 104:68-77.

\(^3\)Romans 8:15-16.
cannot break, neither can it be moved.
But whoso breaketh this covenant after he hath re-
ceived it, and altogether turneth therefrom, shall not 
have forgiveness of sins in this world nor in the world 
to come.1

Thus, those worthy to be saints are to "receive 
their inheritance and be made equal with him Christ."2
The plan of Consecration and Stewardship is patterned after 
this celestial plan of equality. "Zion cannot be built up 
unless it is by the principles of the law of the Celestial 
kingdom," the Lord revealed, "otherwise I cannot receive her 
unto myself."3 This does not presuppose that an equal divi-
sion of all property, either in the earthly plan or in the 
heavenly kingdom, is the system advocated. How then do they 
propose to meet this problem? Elder Orson Pratt, in editing 
a Church periodical, wrote of its solution as follows:

... how are we to be made one and equal in the in-
heritance of temporal things? If the riches of the earth 
were equally divided among all the children of God, cir-
cumstances would soon render them unequal; accidents, 
misfortunes, unwise calculations, sickness, and many

1Doctrine and Covenants 84:35-41.
2Ibid. 88:107. Latter-day Saints accept the belief 
of the eternal nature of the existence of man beyond the 
grave, based upon the mediation and atonement of Jesus Christ 
which shall bring to pass the resurrection" (Alma 33:22) of 
all men. See also Book of Mormon: II Nephi 9:4, 6-19, 22. 
41-45; 12:12-18, 24, 25; 22:14; chap. 40; 41:2-5; 42:23; etc. 
By this term, a literal resurrection of the corporeal body 
is indicated: "The spirit and the body shall be reunited 
again in its perfect form; both limb and joint shall be re-
stored to its proper frame, even as we now are at this time." 
I John 3:2.

3Doctrine and Covenants 105:5. See also Moses 7:31.
other calamities would reduce some to poverty; while through experience and favorable circumstances, others would greatly add to their property. . . Hence it is supposed by some, that under such changing and fluctuating circumstances, equality could not be maintained, even though it should be established. They argue that if they were all made equal today, circumstance would render them unequal tomorrow. . . God's plan of making His Saints equal in property is not subject to any fluctuating circumstances; it is a perfect plan; it is not brought about by an equal division of property, nor by any division at all. Division of property, like a division in doctrine, is a plan of the devil. . . . Equality among the Saints is not to be introduced by an equal division of property, but by a union of property.¹

By a union of property it is not inferred that a promiscuous use of property on a strictly communal basis is implied. Such a plan would allow confusion to run rampant. There would also be no feasible way of accounting for a given stewardship. Instead, regulation and order are to be maintained.

Thou shalt stand in the place of thy stewardship. Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother.²

"Private rights" thus exercise their prerogatives to bring order and individuality to the plan. With this thought injected for purposes of clarity, Elder Pratt is further quoted:

Let all the property of the church be united instead of divided; and then let each person in the church possess the whole, and let this joint possession be under strict and impartial laws; and let each individual and family have their stewardship; some in one branch of

¹Orson Pratt, "The Equality and Oneness of the Saints," The Seer, II (July, 1854), 294. (Italics added by the writer.)

²Doctrine and Covenants 42:53-54.
business and some in another; some having more capital under his charge, and some less, according to the nature of their callings and business; and let each one give an account of his stewardship to those whom God has appointed as judges in Israel; and let each family receive a sufficient portion of the avails of their stewardship to supply their proper wants and necessities, according to the magnitude of the joint fund, and the amount of population to be supplied from it. In this way a perfect equality could be maintained; for if each inherited all things, then all would be perfectly equal.¹

Such is the unity and oneness implied in this exalting plan. The goal is high, but the need of its attainment is definitely established. "I say unto you, be one," the Lord instructed as He spoke upon the subject, "and if ye are not one ye are not mine."²

²Doctrine and Covenants 38:27.
CHAPTER XII

CONCLUSION

The problem for this study has been to show the hope of the Latter-day Saints for a world government under the directing auspices of the City of Zion which is to be built upon the North American continent. It has been shown that from the early beginning of their history they have envisioned such an ideal government. This study has also shown that present trends in world affairs indicate that those authorities who have spoken upon the subject of Zion's development have thus far been correct in their statements.

Where the problem deals with a restoration of Ancient Israel in this day and age, the recent establishment of a Jewish government in Palestine becomes significant in indicating the correctness of Joseph Smith's statements regarding their organization within their native land. Where the rejuvenation of the American Indian is a part of the plan, present trends tending to give technical and intellectual enlightenment to backward peoples are significant. The realization of these desired improvements in the status of the Indian people will give proof of the validity of Zion's fore-ordained plan among what is termed another part of scattered Israel.

The Latter-day Saints as the more prominent group 166
considered to be of Israel, are in actuality fulfilling the obligations which have been set up for them. Through a vast missionary system which has progressively increased in numbers and power, several nations of the earth have been canvassed and a group of faithful adherents gathered to the present Zion. Here a constructive program has been developed based upon many of the principles which are to be found within the fuller law Zion is to embrace under the United Order of Consecration and Stewardship.

The Law of Consecration and Stewardship seems in every way to be practical when viewed in the background of Mormon social and religious thought. To take it out of this native element and graft it, so to speak, upon any other system of social organization would be to invite failure. Without the principles of Christianity as practiced under the cementing influence of the Holy Spirit of God such a system would eventually come to naught. The development of the United Order therefore depends upon an intensified practice of Christian principles in the future. Information now available shows that an ever growing increase in the practice of these principles is contemplated and that progress along these lines is being achieved.

The basic philosophy upon which Zion is founded and upon which it will in the future rest is that of freedom and moral agency. These principles under its law will be maintained for all people. The problem of whether the present program of Zion will gain power in such a manner as to even-
tually form the locus of a world government of this type is for the future to determine.
BIBLIOGRAPHY

Books


Lundwall, N. B. *Inspired Prophetic Warnings*. Salt Lake City: P. O. Box 2033, 1945.


**Documentary Materials - L.D.S. Church**

**Doctrine and Covenants.** Containing Revelations given to Joseph Smith. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1921.


**Journal of History of the Church of Jesus Christ of Latter-day Saints, MSS (1830--), entry, April 15, 1844.**


The Book of Mormon. Translated by Joseph Smith, Junior. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1920.


**Documentary Materials - Other**


**Articles**


Hunter, Milton R. "Unparalleled Growth Marks All Phases of Church Endeavor," *Deseret News: Church Section*, December 12, 1951, p. 3.


Smoot, Reed. "Loyalty and Patriotism of the Latter-day Saints," *The Improvement Era*, XXXIII (May, 1930), 482-84.


Whitney, Newel K. "Epistle to the Saints Abroad," Millennial Star, XVI, 86.

Widtsoe, John A. "Evidences and Reconciliations: Are Communism and Its Related 'Isms' Preparatory to the United Order?" Improvement Era, XLIII (October, 1940), 633.

Unpublished Material

"Franklin Ward Historical Record." Franklin, Idaho. Entry, June 16, 1882.


WORLD GOVERNMENT AS ENVISIONED
IN THE LATTER-DAY SAINT
"CITY OF ZION"

Abstract
of a Thesis
Submitted to the Department of Political
Science, Brigham Young University
in Partial Fulfillment of
the Degree of Master
of Science

by
Hyrum L. Andrus
(1952)
ABSTRACT

The Latter-day Saints look forward to an era of righteous peace under a world government having its central seats of authority in the City of Zion which is to be built upon the American continent and in Jerusalem upon the eastern hemisphere. (The problem of this thesis is limited more specifically to the development of Zion's branch of this world order.) The earliest accounts of their history give information relating to basic principles and doctrines which have consistently developed to form a relatively complete concept of the principles inherent within this proposed organization. This movement, designated as the "cause of Zion,"\(^1\) has as its goal the development of a righteous society in preparation for the time when the "One like the Son of Man" is to be given "dominion, and glory, and a kingdom, that all people, nations, and languages . . . shall serve him."\(^2\)

The nucleus of this new social order has been established and the society of Zion is in the process of development. Associated with Zion's rise to prominence, those who advocate the principles of this new society foresee a period of tribulation in world affairs which ultimately is to make

\[^2\text{Daniel 7:13-14.}\]
"a full end of all nations." 1 In order for Zion to succeed in bringing peace to the earth under these conditions it is first proposed that as an organization she must "stand independent above all other creatures beneath the celestial world." 2 Otherwise she herself may succumb to the difficulties foreseen.

Having accomplished the establishment of a stable organization, the program advocated by Zion is then to encompass those people who are willing to come under the guiding auspices of this united organization during the period when the various nations of the world fail in maintaining civil government. "I will tell you what they will do, by and by," John Taylor, third President of the Church, explained:

You will see them flocking to Zion by thousands and tens of thousands, and they will say, "We don't know anything about your religious matters, but you are honest and you are honorable and you are upright, and just and you have a good just and secure government, and we want to put ourselves under your protection for we cannot feel safe anywhere else." 3

Under these circumstances a secular government designated as The Kingdom of God is to be established. This government is to grow out of Zion's body of united followers, they being "the germ from which the kingdom is to be developed, and the very heart of the organization." 4

The law upon which the Kingdom of God is to be built

---

1 Doctrine and Covenants 87:6.  2 Ibid. 76:14.
will conform in its general principles to those prerogatives of liberty and freedom which are vouchsafed to the American people in our present constitution. These principles are to be "maintained for the rights and protection of all flesh."\(^1\) According to Mormon thought, "that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind,"\(^2\) to the end "that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I the Lord have given unto him."\(^3\)

With such laws maintained by the Kingdom of God, the inhabitants of Zion (the law of Zion is established upon Church covenants while that of the Kingdom of God is secular in nature) are then, according to their constitutional privileges, to be freely and voluntarily organized under a higher law of social advancement. This law (i.e., of Consecration and Stewardship), which is to "be executed and fulfilled, after her redemption" maintains a higher standard of spiritual, moral, and intellectual life and is uniquely designed to elevate the poor, give the earth to the meek, and make the pure in heart the children of God.

The work of Zion is also correlated with the work of gathering in, organizing, and establishing the scattered remnants of Israel in this day. These people, according to

\(^1\) *Doctrine and Covenants* 101:77. \(^2\) *Ibid.* 98:5.

Mormon thought, consist of the present group of Latter-day Saints, many of the American Indians, the Jews, the "Lost Tribes," and other scattered remnants not yet gathered and identified. Under the new social order a transition of power from the present "Gentile" nations to those of Israel is expected, resulting in the elevation of the latter to a position of prominence.

When the people of the house of Jacob are prepared to receive the Redeemer as their rightful king, when the scattered sheep of Israel have been sufficiently humbled through suffering and sorrow to know and follow their Shepherd, then, indeed will He come to reign among them. Then a literal kingdom will be established, wide as the world, with the King of kings on the throne; and the two capitals of this mighty empire will be Jerusalem in the east and Zion in the west.¹

A central government will be established over the whole of this new order, thus "uniting . . . the two divisions of God's government."² With the culmination of this objective the "law shall go forth of Zion, and the word of the Lord from Jerusalem."³

¹Talmage, op. cit., p. 346.
³Micah 4:2.