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The Concept of Zion as Reflected in Mormon Song

Don Bernard Castleton

Brigham Young University - Provo

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THE CONCEPT OF ZION

AS

REFLECTED IN MORMON SONG

A Thesis Presented to
The Department of Graduate Studies in Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Don B. Castleton

August 1967
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Finally, my thanks to Edward Brandt, a close friend, who gave freely of his time and talents in evaluating the technical phase of this writing.
Dedicated to my family; may they always sing with understanding and the proper spirit.
PREFACE

Statement of Purpose

The nature of history not only includes a narrative of events but encompasses the motives and influences associated with such events. The concept of Zion is one of the most significant motivating influences in the history of the Mormon people. Its importance stems from the fact that although Israel's Prophets had for centuries dreamed and prophesied of a Zion on earth, the religious philosophy propounded by the Prophet Joseph Smith and his successors included the doctrine that the time had arrived for the establishment of such a condition and that it should be accomplished through the efforts of the Latter-day Saint people. The Prophet Joseph wrote:

The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day, but they died without the sight; we are the favored people that God has made choice of to bring about the latter-day glory; it is left for us to see, participate in and help to roll forward the latter-day glory; the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth, 'even in one,' when the Saints of God will be gathered in one from every nation, and kindred and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together, as spoken of by the prophets; the Spirit of God will also dwell with his people, and be
withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ.1

This concept became the force which molded not only individual lives but drove missionaries into foreign lands in search of others who would listen. Its power caused family after family to leave established homes and move to new localities. A new economic structure and revolution in city planning are likewise among the evidences of its influence. Joseph Smith's advice that "we ought to have the building up of Zion as our greatest objective"2 permeated Mormon daily life and greatly influenced many phases of this religious society's culture. Among such phases are the songs Latter-day Saints sang and still sing.

In part at least, the "history of the Mormon Church is told in its songs. This...statement is generally uttered with an expression that seems to indicate that this is a strange and surprising thing. But it is neither strange nor surprising..."3 for song and, particularly "hymn creation is the result of an idea, a circumstance, an experience, an event, or some other motivating influence."4 Because of their nature many hymns serve as an historical record containing not only an account of events but describing the ideas and motivating influences which determined those events. "Religious beliefs, except in scriptures themselves,


2Ibid., III, 390.


have never been sustained on a higher level than in hymnology. Hymnology is the terse essence of the religious life coupled with the enhancement of reverential song."\(^5\) The L.D.S. Hymnal "is shared with no other church; it grew up with Mormonism and remains a cultural distinction of the Mormon mind."\(^6\) As such it is pregnant with the concepts which have been the motivating influence in molding the character and history of Mormonism. The concept of Zion is among such influences.

It has been the specific purpose of this thesis to demonstrate that the concept of Zion is reflected in Mormon song.

\(^5\)Ibid., preface.

THESIS STRUCTURE

This thesis is divided into seven chapters. The first will contain a definition of terms and justification for the study. Chapter two includes a survey of literature, a brief history of the L.D.S. Hymnal and explanations concerning hymnal footnoting found in the work. The third chapter contains an analysis of Zion as a personal, spiritual condition and its reflection in Mormon song. Chapter four contains an analysis of Zion as a perfect society and its reflection in Mormon song. The fifth chapter contains an analysis of Zion as geographical locations and their reflections in Mormon song. Chapter six contains an analysis of events included in the Zion concept and their reflection in Mormon song.

Chapters three through six will contain then, a historical and doctrinal background to specific aspects of the Zion concept. In addition to this, the purpose of each chapter is to demonstrate how the aspect discussed historically and doctrinally is reflected in the songs sung by the Mormon people. At the end of each of these chapters will be a conclusion.

Chapter seven is a summary of the various conclusions found at the end of each chapter.
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### VII. SUMMARY

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CHAPTER I

DEFINITION OF TERMS AND THESIS JUSTIFICATION

Definition of Terms

The Concept of Zion

The word "concept" is defined as "an idea that includes all that is characteristically associated with or suggested by a term."¹ By derivation the term "Zion" or, as written by the Greeks, Sion, probably meant bright or sunny; but this simple definition, although still present in describing the glory of Zion, is overshadowed by the broader and much more complex interpretation found in Mormon teachings.² The Latter-day Saint concept of Zion, as used in this study, includes four areas of definition. They are:

1. A personal spiritual condition accomplished through obedience to the principles and ordinances of the Gospel of Jesus Christ. One who has achieved this condition is said to be "pure in heart" (D. & C. 97:21)³ meaning free from sin and guilt.


³The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958), cited here and hereafter as D. & C., with respective section and verse(s) and included in the text by parenthesis.
2. A society found within the Church of Jesus Christ of Latter-day Saints, consisting of those individuals who are pure in heart.

3. Various geographical locations; generally speaking, any location where the pure in heart dwell but more specifically the following:

   a. A holy city built by Enoch and his people.
   b. The City of Jerusalem referred to in the Old Testament.
   c. A mount within the Old Testament Jerusalem, and various future places of abode called Mount Zion.
   d. A city called Jerusalem which will eventually be located at the site of the modern-day Jerusalem.
   e. A city to be called Zion or New Jerusalem to be built at the present site of Independence, Jackson County, Missouri.
   f. The continents of North and South America.
   g. Certain geographical areas termed stakes.
   h. The Rocky Mountain area within the United States.
   i. The entire world.

4. Certain events which will transpire in connection with the establishment of Zion. They are:

   a. A gathering of the pure in heart of the House of Israel.
   b. The construction of a beautiful city at Jackson County, Missouri. It will be called "The New Jerusalem." (D. & C. 84:2-3)
   c. The second coming of Jesus Christ.
   d. The Millennial reign of Jesus Christ including a renewal of the earth.
**Mormon Song**

The term Mormon Song will denote any metrical composition intended for singing or recitation by the Latter-day Saints. Most songs found in this work are hymn-like, and are taken from L.D.S. Hymnals used by the Church during the years of 1833-1966. The scope of this study does not include an extensive analysis of Mormon folk-like songs, nor has the writer attempted to survey all the material found in the song books of the Church's various auxiliaries. Although there are some selections taken from these sources, the major emphasis is placed upon the hymnals.

**Justification for Study**

Singing has always played an important role in the Christian religion. "Men worship together in the brotherhood of song. In the Hymn, the greatest of all religious songs, man finds the emotional essence of his religious convictions. When great words of truth are blended with great music and the two are intoned by the true worshiper, there is religion in full glory." Song was used as a medium of religious expression before the earth's creation "when the Morning stars sang together, and the sons of God shouted for joy." (Job 38:7) The first earthly sojourn of the Savior was announced by a heavenly choir

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5The Holy Bible, King James Version (Salt Lake City: Church of Jesus Christ of Latter-day Saints, distributed by Deseret Book Co., 1956). Here and hereafter Biblical references will be cited by book, chapter and verse(s) and included in the text by parenthesis.
who sang "Glory to God in the highest, and on earth peace, good will
toward men." (Luke 2:14) Biblical scripture states that while Christ
was upon earth, He and His Apostles not only walked, talked and taught,
but sang together. Matthew, recording the events which transpired just
prior to the Gethsemane experience, wrote that Christ and The Twelve
"gathered together in an upper room and before they departed, they sang
a hymn." (Matt. 26:30) Paul the Apostle wrote to the Saints at Ephesus,
"Be filled with the spirit speaking to yourselves in psalms and hymns
and spiritual songs, singing and making melody in your heart to the
Lord." (Ephesians 5:19) The gospel dispensation ushered in by the
Prophet Joseph Smith included a reaffirmation of song's important role
in religion. The same year that the Mormon Church was officially or-
ganized, its Prophet received the following revelation from the Lord.
"For my soul delighteth in the song of the heart; yea, the song of the
righteous is a prayer unto me, and it shall be answered with a blessing
upon their heads." (D. & C. 25:11) A year later, the Lord revealed
that "the righteous shall be gathered out from among all nations, and
shall come to Zion, singing with songs of everlasting joy." (D. & C.
45:71)

"The Latter-day Saints have always been a singing people. Their
eyrly hymns expounded the truths of a newly revealed Gospel and gave
the songs of the Church their distinctive characteristics."6 The interest

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6Virginia Marzolf Whitlock, "Music in the Mormon Church During
the Sojourn in Nauvoo" (unpublished Master's thesis, State University
of Iowa, Iowa City, 1940), 36.
in the Mormon hymn book "is not in the familiar hymns of worship or of experience, though these take a new color from their surroundings. The interest of the Mormon Hymnody is its intense sectarianism. The Mormon Hymnody reads like a romance rather than a reality; and the hymn book presents almost every phase and important event of that history...."7

A study of the songs contained in Mormon hymnals will broaden historical understanding in relation to the concept of Zion and its usage in the development of Mormon hymnody. Such an understanding will not only enhance the reader's appreciation for the hymnal's role in the Mormon culture, but will serve as a tool to increase the reader's capacity for effective worship through the medium of song.

Songs say something! Their purpose in religion is achieved only when their messages are understood. Paul, the Apostle, grasped this principle and wrote to the Corinthians, "I will sing with the spirit and I will sing with the understanding also." (I Cor. 14:15) This same idea was of major concern to those who were instrumental in publishing the early hymnals of the Church. The Preface of the 1835 hymnal reads: "In order to sing by the spirit, and with the understanding it is necessary that the Church of the Latter-day Saints should have a collection of 'Sacred Hymns,' adapted to their faith and belief in the gospel...."8 The idea is again present in the Preface


8Emma Smith (comp.), A Collection of Sacred Hymns for the Church of the Latter-day Saints (Kirtland, Ohio: F. G. Williams and Co., 1835), preface, hereafter cited as 1835-S.
of the first Hymnal published in England. Brigham Young, Parley P. Pratt, and John Taylor wrote:

The Saints in this country have been very desirous for a Hymn Book adapted to their faith and worship, that they might sing the truth with an understanding heart, and express their praise, joy, and gratitude, in songs adapted to the new and everlasting covenant.

In accordance with their wishes, we have selected the following volume, which we hope will prove acceptable until a greater variety can be added.9

The Importance of this principle has not changed with time.

President Heber J. Grant, seventh Prophet and leader of the Mormon Church, wrote:

To my mind the musician who pays little or no attention to the words of the song destroys half the value and charm of his or her singing.... No individual singer, or organization of singers in the church, should ever render a selection unless the words are in full harmony with the truths of the Gospel and can be given from the heart of the singer.10

Singing with the spirit and with understanding is still part of the Latter-day Saint doctrine, yet it is not practiced by many members of the Church. Hymns are often sung without understanding or any contemplation of meaning. Ina T. Webb, in analyzing this problem, writes, "...singing is becoming more and more mechanical. It has become a

9Brigham Young, Parley P. Pratt, and John Taylor (comp.), *A Collection of Sacred Hymns for the Church of Jesus Christ of Latter-day Saints in Europe* (Manchester, England: W. K. Thomas, Spring Gardens, 1840), preface, hereafter cited as 1840-B.

10Heber J. Grant, "Sing only What We Believe," *Liahona*, XX, 22-23, as cited in Ina T. Webb, "Congregational Singing in the Church of Jesus Christ of Latter-day Saints" (unpublished Master's thesis, Brigham Young University, Provo, Utah, 1931), 8,9.
habit and a lazy one. It seems that the members of the congregation sing because they feel they must---not because they want to.\textsuperscript{11}

This problem increases the merit of this study, for such an analysis will not only provide a broader historical understanding of song's development in Mormon culture, but is designed to demonstrate that Mormon hymns contain significant doctrinal and historical messages. The author's specific purpose is to make the reader aware that the concept of Zion is reflected in the hymns (both past and present) of the Church. It is hoped that such an awareness will motivate the reader to search for meaning in all songs associated with the Church and will thereby increase the effectiveness of his worship through song.

\textsuperscript{11}Ina T. Webb, "Congregational Singing in the Church of Jesus Christ of Latter-day Saints" (unpublished Master's thesis, Brigham Young University, Provo, Utah, 1931), 9.
CHAPTER II

SURVEY OF LITERATURE

The role of music in Mormon Culture is a topic which has interested several writers. An overall survey of this subject can be found in both William Earl Purdy's "Music in Mormon Culture,"¹ and Lowell M. Durham's "The Role and History of Music in the Mormon Church."² These works contain information concerning several areas of development in Mormon music. Among them are: evolution of the hymn book, instrumental music, choral music, organizations before and during the Utah period, opera, church schools of music, and the development of folk songs.

Neither writer attempts, however, to analyze any particular phase of music's development in detail, but both give a general overview of its development and role in the Church.

Virginia Narzolf Whitlock limited her study to the development of music in the Nauvoo period of Church History. Her thesis, entitled


"Music in the Mormon Church During the Sojourn in Nauvoo," is designed to acquaint the reader with the progress of both instrumental and choral music from 1839 to 1846. She concluded that it was during this period that Mormon music began to develop in an organized manner.

Choral music, and particularly hymnal development, seems to be the most popular area for research within the framework of Mormon music. Literature available in this area is far more plentiful than in any other. Perhaps the most extensive analysis of Mormon hymnal history is Helen Hanks Macare's "The Singing Saints, A Study of the Mormon Hymnal." Not only does Mrs. Macare present a detailed history of the Latter-day Saint Hymn Book, but she also clearly demonstrates its change in nature from intense sectarianism to a general Christian attitude. D. Sterling Wheelwright's dissertation "The Role of Hymnody in the Development of the Latter-day Saint Movement" likewise demonstrated the change in singing and the nature of the hymnal. He attempted to establish that the reason for such changes is due to a general decline in group vitality and ambition. "Congregational Singing in the Church

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1Virginia Marzolt Whitlock, "Music in the Mormon Church During the Sojourn in Nauvoo" (unpublished Master's thesis, State University of Iowa, Iowa City, 1940).


of Jesus Christ of Latter-day Saints,"\(^6\) by Ina T. Webb, briefly traces the development of the hymn book, recognizes the general lack of proper singing in the Church, and stresses the need of educated choristers as a solution to the problem.

Several writers have provided material helpful in understanding hymns found in the present day hymnals. \textit{Stories of Our Mormon Hymns},\(^7\) by J. Spencer Cornwall, and \textit{Stories of Latter-day Saint Hymns, Their Authors and Composers},\(^8\) by George Dollinger Pyper, contain information concerning lives of both the authors and composers of hymns used in the Church today. The circumstances out of which the hymns developed are also discussed when such information is available. Cornwall's book also contains an excellent analysis of the general nature of hymns. The actual content or message found within the verses of the hymns, however, is not discussed in detail by either author; rather emphasis is placed upon the backgrounds of the hymn's various authors and composers. Both books are likewise limited in scope to hymns found in present-day hymnals. The only mention of earlier hymns in either work is Cornwall's brief description of the 1835 hymnal and it appears that his purpose in discussing the subject is to merely list the authors of the hymns.

\(^6\)Ina T. Webb, "Congregational Singing in the Church of Jesus Christ of Latter-day Saints" (unpublished Master's thesis, Brigham Young University, Provo, Utah, 1931).


There are three works which allude to the reflection of Mormon doctrine, feeling and historical movement in hymn-like song. The first of these is Roy Arthur Cheville's book, *They Sang of the Restoration*. Actually, only 68 of his 261 pages deal with the Church of Jesus Christ of Latter-day Saints. The other 193 pages contain an analysis of the hymnals found within the Reorganized Church of Jesus Christ of Latter-Day Saints. In the 68 pages dealing with the Mormon hymnal only 25 songs are cited and these pertain to only the first 14 years of the Church's history. Moreover, Mr. Cheville seems to be more concerned with where and why the songs were first sung rather than the actual verse content.

The second work is an unpublished paper, "The Heritage of Mormon Song Which Aided the Restoration," by D. Sterling Wheelwright. This thirty page work cites 27 hymns from the 1841 hymnal, and attempts to illustrate by them various aspects of the Mormon culture. Included are The Book of Mormon, missionary work, the doctrine of polygamy, work, the Millennium, and living prophets. One-third of the paper deals with Mormon historical background and the remaining 20 pages contain a discussion of the 27 hymns.

The third contribution in this area is a book which is presently being written by Mr. Thomas E. Cheney of the Brigham Young University

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English Department. The work's purpose is to trace the historical events of early Utah as recorded in song. This author was assured by Mr. Cheney that this thesis is of a different nature than his book in that this work dealt with a different aspect of Mormon culture. Mr. Cheney also pointed out that although he cites a few hymn-like songs, his book is folk-like song oriented, whereas this thesis deals primarily with hymn-like songs.

It is therefore concluded by this author, that the subject of this thesis is thus far undeveloped.

**A Brief History of the Mormon Hymnal**

In order to help the reader better understand the hymnals cited in this study, the following synopsis of Mormon Hymnal history is presented.

In July of the same year the Church was organized (1830), Joseph Smith received a revelation wherein the Lord instructed Emma Smith, Joseph's wife, to make a collection of hymns to be sung by the saints. As stated in the revelation, "My (the Lord's) soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads...." (D. & C. 25:12)

"Though there are numerous references in holy writ to use and value of music and song, this is the only instance on record where the Lord by revelation, has directed the compilation of hymns and recognized
the power of song."

In compliance with that revelation, Emma Smith proceeded to make a collection of hymns. She was assisted by W. W. Phelps, and by 1832 the collection was complete and in process of preparation for publication. It is not known whether the collection was ever printed, for we have neither copy nor mention of it. If it was, the press at Jackson County was probably used, and the plates and early publications likely suffered destruction along with the *Book of Commandments* in July of 1833.11

The work of Emma and W. W. Phelps was successfully completed, however, in 1835, when the first known hymnal of the Latter-day Saint Church emerged. It was printed by F. G. Williams and Co. at Kirtland, Ohio, and contained 90 hymns, largely of Protestant origin.

Two other hymnals were published in the Church between 1835 and 1840. The first was selected and published by David W. Rogers in 1838 at New York City and the second by Benjamin G. Elsworth in 1839 somewhere along the east coast. Rogers' book contained 90 hymns, 50 of the same found in the 1835 edition, plus 40 additional contributions. Elsworth's work was composed of 114 hymns and consisted of not only many from the 1835 and 1838 editions but some he had individually collected. Both of these hymnals were published because the saints in the areas where Rogers and Elsworth were laboring had no access to

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copies of the 1835 edition.

One of the most important steps in Mormon hymnal development was the creation of the 1840 hymnal published in England under the supervision of Brigham Young, Parley P. Pratt, and John Taylor. Upon arriving in England (April 1840) the Apostles found that "the brethren had laid by their old hymn books, and they wanted new ones; for the Bible religion, and all is [was] new to them."13 The duties on books from the states were so high that it was decided to print a new collection. "Since Pratt was in Manchester where the actual printing was done, most of the editing devolved on him, though it is clear that Brigham Young and John Taylor each dashed back from missionarying to lend a hand. Their hymnal was in print in July. The 1840 edition was therefore prepared, set and printed in eleven weeks."14 The first edition consisted of 3,000 copies, 278 pages per copy, and cost a total of 58 pounds for printing and paper. Most of the money was contributed by John Benbow. It was officially presented and approved at the July 6th conference.

The Prophet Joseph at first opposed the idea of a new hymnal in England but when informed of the expense in shipping books, agreed to the proposal and when receiving a copy wrote: "In my former epistle I told you my mind respecting the printing of the Book of Mormon, Hymn Book, and etc. I have been favored by receiving a Hymn Book from you,

13_D. H. C., IV, 120.
14_Macare, 181.
and as far as I have examined it, I highly approve of it, and think it to be a very valuable collection.\textsuperscript{15}

Although Brigham Young, Parley P. Pratt, and John Taylor were all connected with producing the 1840 Hymn Book, Parley P. Pratt must be recognized as the major figure. Being a talented poet, he contributed many hymns to the collection in addition to selecting most all of the others. His influence was the major factor in obtaining a "Mormon centered" uniqueness in the work. Parley noted, "As to hymns, I am writing several new ones every day, and hope to contribute one hundred new ones to the volume we now print. There is indeed a great call for hymn books, suited to our worship."\textsuperscript{16} "Pratt performed a fairly heroic task. The index to the 1840 edition shows that a Pratt hymn appeared in almost every alphabetical division. So well did he express what the Saints felt that many of these hymns are among the most popular ones sung today."\textsuperscript{17}

The talented writer

seemed to agree with a wide-spread consensus that Emma Smith's 1835 edition had been too limited in scope. Her hymnal had contained only ninety hymns; an expanded one was needed. Parley enlarged this 1840 edition to 277 hymns, roughly tripling its size. ...He took 78 (of which 3 were his own) from Emma Smith's 1835 edition which the Apostles had brought along with them to England. To these, he added 155 others -- identified, unidentified Mormon

\textsuperscript{15}Joseph Smith, "Extract from an Epistle to the Elders in England," Times and Seasons, II, no. 5 (Jan. 1, 1841), 259.

\textsuperscript{16}M. S. S. History of the British Mission," May 4, 1840, as cited in Macare, 182.

\textsuperscript{17}Macare, 209.
and non-Mormon. Then he included forty-four of his own hymns, some of which were written especially for this edition. If the hymnal be considered by author, Pratt emerges as the largest contributor:

Pratt - 47 hymns (44 added; 3 from Emma Smith’s 1835)
Wesley - 42 hymns (41 added; 1 from Emma Smith’s 1835)
Watts - 34 hymns (21 added; 13 from Emma Smith’s 1835)
Phelps - 25 hymns (20 added; 25 from Emma Smith’s 1835)

Other hymnists were represented by no more than four hymns each, and most of them contribute only one. 18

Under the direction of Pratt, the hymn book emerged a much better reflection of Mormon attitudes. Many of the hymns had been written by Mormons and those Protestant selections used were carefully chosen to portray correct doctrine.

Shortly after the apostles left on their mission to England, the High Council in Nauvoo “voted that Emma Smith select and publish a hymn book for the use of the Church and that Brigham Young be informed of this action and he not...publish the hymns taken by him from Commerce; and that the council assist in publishing a hymn book and the Times and Seasons.” 19 Realizing the need of change from the Protestant nature found in the 1835 edition, Emma published the following in the Times and Seasons to secure the right type and variety of hymns:

Hymns! Hymns! ...It is requested that all those who have been endowed with a poetical genius, whose muse has not been altogether idle, will feel enough interest in a work of this kind to immediately forward all choice, newly composed or revised hymns. In designating those who are endowed with poetical genius, we do not intend to exclude others; we mean all who have good hymns that will cheer the heart of the

18 Ibid., 190-191.
19 J. H. C., IV, 17.
righteous man, to send them as soon as practicable, directed
to Mrs. Emma Smith, Nauvoo, Illinois Post Paid.\textsuperscript{20}

"The Church was looking for new hymns; probably every issue of
church papers presented some new contribution that was quickly examined
for its qualities of song."\textsuperscript{21}

Between November of 1840 and March 1841, Emma collected a great
number of hymns and March 15, 1841, produced a \textit{Collection of Sacred
Hymns For the Church of Jesus Christ of Latter-day Saints}. It was print-
ed by E. Robinson of Nauvoo, and contained the following:

\begin{itemize}
\item \textbf{From 1835 Hymnal:} \hspace{2cm} 78 hymns
\item \textbf{From 1838 and 1839 Hymnals:} \hspace{1cm} 5 hymns
\item \textbf{From British 1840 Hymnal:} \hspace{1cm} 77 hymns
\item \textbf{New hymns either borrowed or Mormon:} \hspace{1cm} 142 hymns
\item \textbf{Total:} \hspace{1cm} 302 hymns
\end{itemize}

Thus the second hymnbook of the 1840's emerged.

In addition to the 1841 edition, three other hymnals were published
in the States between 1841 and 1844. They, as the 1838 and 1839 edi-
tions, were a result of the lack of song books in a certain locality
rather than an attempt to revise or improve the 1841 edition. They are
as follows:

1. 1841 edition; selected and published by C. Merkley. The
location of publication is unsure. It contained 19 hymns.

2. 1843 edition; compiled by John Hardy and published in
Boston by Dow and Jackson's Press. It contained 155 hymns.

\textsuperscript{20}\textit{Times and Seasons}, II, no. 1 (November, 1840), 104.
\textsuperscript{21}\textit{Wheelwright, "The Role of Hymnody...",} 28.
\textsuperscript{22}\textit{Macare}, 201.
3. 1844 edition; selected and published by J. C. Little and G. B. Gardner in Bellows Falls. It was printed by Blake and Bailey and contained 48 hymns.

The purpose for such editions is perhaps better understood after reading the preface found in Hardy's 1843 hymnal. It reads:

In issuing this little work, the compiler would ask leave to say, that his only object in so doing is to meet the immediate and urgent demand for hymn books by the branch in this city. If other branches in this region of country, which are not well supplied with hymns, see fit to adopt this book for their use, (for the time being) until supplied with a better, the compiler will be thankful. The publisher of this work has selected (at least what he considers to be) the best hymns from many authors which are adapted to the faith and views of the saints of the last days - together with many hymns composed by the saints, not before published in any hymn book.

The compiler has taken the liberty to amend and abridge as he saw it required.23

As one can readily see, these editions were only for certain localities of the Church, but still stressed the development of a unique type of hymn.

Even though the 1841 American hymnal was much improved in volume and quality of hymns, it was the English 1840 edition which won the greatest popularity with the saints and was consequently taken westward with them in the late 1840's. Its popularity is attested by the fact that for fifty years it was published in England, and in that country passed through 20 editions most of which contained various revisions and additions.

23John Hardy (comp.), Collection of Sacred Hymns Adapted to the Views of the Church of Jesus Christ of Latter-day Saints (Boston: Dow and Jackson's Press, 1843), preface, hereafter cited as 1843-H.
In 1871, its fourteenth edition was published in Salt Lake. Here it was titled, *The Latter-day Saints' Hymnbook*, and editions 14 through 25 were used by the Church until 1927.

In America, between the years of 1871 and 1927, Mormon hymnal development branched out in several directions. The first of these was the publication of *The Latter-day Saint Psalmody* in 1889. Up to this date there was little printed music for the hymns sung by the saints. Despite some earlier notation effort by John Tullidge, most of the songs were sung to "Protestant hymns or to familiar ballads or folk melodies."24 Edited by George Careless, Ebenezer Beesley, Joseph J. Daynes, Evan Stephens and Thomas C. Griggs, *"The Psalmody,"* as it was often called, provided music for every hymn in the 19th English edition of the hymn book. From its preface we read:

...this the largest and most important musical work yet published in Utah, has been to the undersigned a labor of love and principle. Our aim has been to present a suitable and acceptable tune for every hymn in the Latter-day Saint's Hymn Book. We have been materially aided by the contributions of those who have so readily placed their appreciated compositions at our disposal. The original music, with some few exceptions, is the production of 'our mountain home' composers.

Another feature which we feel confident will prove acceptable to many, is the presentation of a number of old and familiar tunes, which together with the words, are associated by many with incidents of the most pleasing experience in their first acquaintance with the Gospel; while to others, scenes of trial and suffering will be vividly brought to their remembrance.25


The Psalmody enjoyed seven editions, all during the 1889-1927 period. Editions three, four and five were enlarged and revised, but the last two remained unchanged.

Another direction of hymnal development during this period entails the publications of Songs of Zion in 1908. It was published primarily for missionary work - "to address the sectarian world in its own terms," with a total of 260 hymns.\(^2\)\(^6\) It contained "selections from all the song and music books of the Church... with additional choice copyright songs, suggested by the Mission Presidents of the United States."\(^2\)\(^7\)

Originally published by the Northern States Mission in Chicago, Illinois, by 1918 Songs of Zion had become so popular that the Central, Western, Southern, Eastern, Northern, Northwestern and California States Missions were publishing and using it as their basic hymnal. Its usage also extended outside the States to Mexico, Canada, and Hawaii. It was extensively used by the Missions of the Church until 1927.

The third direction of hymnal development during 1871-1927 period was the publication of Deseret Sunday School Songs. First appearing in 1892, it was an outgrowth of the Deseret Sunday School Union Children's Hymn Book which developed during the 1880's, and was gradually altered to appeal to both children and adults. The altered form was patterned after the Songs of Zion and "became one of the most popular songbooks in the Church."\(^2\)\(^8\)

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\(^2\)\(^6\)Robertson, 17.

\(^2\)\(^7\)The Songs of Zion (Chicago, Ill.: Northern States Mission, Church of Jesus Christ of Latter-day Saints, 1908), preface, hereafter cited as Songs of Zion.

\(^2\)\(^8\)Robertson, 18.
In 1927, The First Presidency, seeing hymnal development moving in too many directions without proper coordination, directed the printing of *Latter-day Saint Hymns* which "claimed succession to the *Latter-day Saints' Hymn Book, Psalmody, and Songs of Zion...."²⁹

For the next 21 years, *The Latter-day Saint Hymns* and *The Deseret Sunday School Songs* served as the basic hymnals of the Church. There was some effort to keep *Songs of Zion* in use, and several parts of the original collection were published, but they gradually gave way to the two approved hymnals. In the middle 1940's, a renewed attempt was made to establish a hymnal for children's use. Among the contributions of the effort were *Little Stories in Song* and *Latter-day Saint Songs for Little People*.

Under the direction of the First Presidency and the Council of the Twelve, the general music committee of the Church in 1948 compiled *Hymns - The Church of Jesus Christ of Latter-day Saints*. "This volume contains compositions chosen largely from the *Latter-day Saint Hymns* (1927) and the *Deseret Sunday School Songs*, although in its compilation, material was also drawn from all previous collections, including the original hymnbook compiled by Emma Smith,"³⁰ From its preface we note that:

...effort was made to include all of the hymns which have become favorites with the members of the Church down through the years. In addition, a number of new songs, both words

²⁹Ibid.

³⁰Ibid.
and music, were written especially for this book. New settings have been provided for old words in some cases. A study was likewise made of great hymns used in the world at large, and some of these have been included in the volume.\textsuperscript{31}

Its purpose was to satisfy the varied needs in the Church and was to be used at all general Church adult meetings. Again from the preface we read:

\begin{quote}
It is planned that this volume will be used for all adult gatherings in the Church. Another book is provided for young people and children.\textsuperscript{32}
\end{quote}

This, then, has become the standard hymnal in the Church and from 1948 to the present (1967) it has enjoyed 21 editions.

\textsuperscript{31}\textit{Hymns - Church of Jesus Christ of Latter-day Saints} (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1948), preface.

\textsuperscript{32}\textit{Ibid.}
Explanation of Hymnal Footnoting

Because of the large number of hymns quoted in this study, an abbreviated footnoting procedure will be used when citing from the hymnals.

The purpose of this thesis is to analyze only the content of Mormon song; therefore their authors will not be separately mentioned nor considered. It is assumed, because of the sanction given the hymnals by the First Presidency of the Church, that the hymns constitute approved Mormon thought.

In the left-hand column of the following pages the hymnals used in this thesis are listed. This includes all pertinent reference information. Directly across from each listing and on the right-hand side of the page, an abbreviated form of each hymnal is given. This form will be used throughout the thesis with hymn number and verses indicated. All hymn citations will be included in the text in parenthesis.
Emma Smith (comp.), A Collection of Sacred Hymns for the Church of Latter-day Saints (Kirtland, Ohio: F. G. Williams & Co., 1835).

David W. Rogers (comp.), A Collection of Sacred Hymns for the Church of the Latter-day Saints (New York: C. Vinton, Printer, 63 Wesley Street, 1838).

Benjamin C. Elsworthy (comp.), A Collection of Sacred Hymns for the Church of the Latter-day Saints: (printed for the publisher, 1839).


C. Merkley (comp.), A Small Selection of Choice Hymns for the Church of Jesus Christ of Latter-day Saints (printed for publisher, 1841).

John Hardy (comp.), A Collection of Sacred Hymns, Adapted to the Faith and Views of the Church of Jesus Christ of Latter-day Saints (Boston: Dow & Jackson Press, 1843).

J. C. Little, G. B. Gardner (comp's.), A Collection of Sacred Hymns for the Use of the Latter-day Saints (Sillox Falls: Blake and Bailey, 1844).


Brigham Young, Parley P. Pratt, John Taylor
(comp's.), *Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
in Europe* (9th ed. rev. & enlg., Liverpool: F. D.
Richards, 15, Wilton Street and London: William
Cook, 35, Jewin Street, City, 1851).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.), *Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(10th ed. rev., Liverpool: F. D. Richards, Wilton
Street, 1854).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.), *Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(11th ed. rev. & enlg., Liverpool: F. D. Richards,
36, Islington and London: L. D. Saints Book Depot,
35, Jewin Street, City, 1856).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.), *Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(12th ed. rev. & enlg., Liverpool: George Q.
Cannon, 42, Islington and London: L. D. Saints
Book Depot, 30, Florence Street, 1863).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.), *Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(13th ed. rev., Liverpool: Albert Carrington, 42
Islington, London: L. D. Saints Book Depot, 20
Bishop's Grove, 1869).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.), *Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(14th ed. rev. & enlg., Salt Lake City: George
Q. Cannon, Deseret News Office, 1871).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.), *Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(15th ed. rev., Liverpool: Albert Carrington, 42,
Islington, London: L. D. Saints Book Depot, 20
Bishop's Grove, 1871).

William Willis (comp.), *The Mountain Warbler
(Salt Lake City: The Deseret News Book and Job
Establishment, 1872).
Brigham Young, Parley P. Pratt, John Taylor
(comp's.), Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(16th ed. rev., Liverpool: Albert Carrington, 42,
Islington, London: L. D. Saints Book Depot, 20,
Bishop's Grove, 1877).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.), Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(17th ed. rev. & enlg., Liverpool: Albert Carrington,
42, Islington, 1881).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.), Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(18th ed. rev. & enlg., Liverpool: John Henry
Smith, 42, Islington, 1884).

Deseret Sunday School Union Music Book, (Salt
Lake City: Deseret Sunday School Union at the
Juvenile Instructor Office, 1884).

Hymns and Sacred Song, Designed for the use of
Children of the Latter-day Saints, (Salt Lake
City: Deseret Sunday School Union at the
Juvenile Instructor Office, 1888).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.), Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(19th ed. rev. & enlg., Liverpool: George Teasdale,
42 Islington, 1889).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.), Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(20th ed. rev. & enlg., Liverpool: George Teasdale,
42, Islington, 1890).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.) Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(20th ed. rev. & enlg., Salt Lake City: The
Deseret News Co., 1891).

Brigham Young, Parley P. Pratt, John Taylor
(comp's.), Sacred Hymns and Spiritual Songs for
the Church of Jesus Christ of Latter-day Saints
(21st ed. rev. & enlg., Salt Lake City: George
Q. Cannon & Sons Co., 1894).

Latter-day Saints' Sunday School Hymn Book, (Salt Lake City: Deseret Sunday School Union, 1903).


The Songs of Zion, (Chicago, Ill.: Northern States Mission, Church of Jesus Christ of Latter-day Saints, 1908).


Latter-day Saint Hymns, (Salt Lake City: Published by Church of Jesus Christ of Latter-day Saints, Deseret Book Co., 1927).

Hymns - Church of Jesus Christ of Latter-day Saints, (Salt Lake City: Published by the Church of Jesus Christ of Latter-day Saints, Deseret News Press, 1948).

Hymns - Church of Jesus Christ of Latter-day Saints, (15th ed. rev. & enlg., Salt Lake City: Published by the Church of Jesus Christ of Latter-day Saints, Deseret News Press, 1961).
CHAPTER III

ZION: A PERSONAL SPIRITUAL CONDITION AND
ITS REFLECTION IN MORMON SONG

Leaders of the Latter-day Saint Church have often counseled its members to create a "Zion" within themselves or to be a Zion person.\(^1\) It is difficult to comprehend such advice until one understands that Zion, when used in this sense, denotes a personal spiritual condition. One who has attained this condition is termed "pure in heart," a title given by revelation to the Prophet Joseph Smith, August 2, 1833. The Lord therein said: "let Zion rejoice, for this is ZION - THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn." (D. & C. 97:21)

"What does it mean to be pure in heart? To be pure is to be free from sin or guilt. If one's feelings are centered in the principles of righteousness, he is pure in heart."\(^2\) Such a condition is achieved through a process called sanctification which "consists of overcoming every sin and bringing all into subjection to the law of

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\(^1\)Brigham Young, "Faithfulness and Apostasy," *Journal of Discourses*, (published in Liverpool by various editors and publishers from 1854 to 1886. Photo Lithographic reprint by General Printing Lithograph Co., Los Angeles, California, 1961), II, 253; hereafter cited as *J. of D.*

Christ," thereby freeing oneself from the bonds of sin and guilt and uniting with Christ in oneness of purpose and deed. Brigham Young, second President of the Church, speaking of sanctification and becoming pure in heart, remarked: "We pray that we may be sanctified that we may be made pure in heart; and we pray that the Lord will teach us his will continually and reveal unto us precisely his mind, so that we may have the mind of Christ, and know precisely what to do."4

The process of becoming pure in heart pivots upon one's diligence in keeping the commandments of God. To become completely pure in heart one must keep all the commandments and to the extent he keeps them, to that extent he is pure in heart for "unless the people live before the Lord in the obedience of his commandments, they cannot have Zion within them."5 A person who is pure in heart is, therefore,

...honest because he knows honesty is right and that dishonesty is an affront to God. He does not lie because truthfulness is God's way. His standard of measuring rightness of action is not popular approval but divine approval. Because every waking moment he hungers and thirsts after righteousness, the Holy Ghost implants righteousness in his soul. As the Prophet Benjamin taught, one may enjoy purity of life by always keeping the Lord's commandments and thus retain the remission of sins that he received when he entered spiritual life through baptism.6

Because he has accepted the Atonement of Christ, such an individual

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3Brigham Young, "How and By Whom Zion is to be Built - Sanctification - General Duties of the Saints," J. of D., X, 173.

4Brigham Young, "Gathering of the Saints - Honoring the Priesthood, etc.," J. of D., IX, 137.

5Brigham Young, "Faithfulness...," J. of D., II, 253.

6Doxey, Zion in the Last Days, 4.
radiates internal peace and joy and thus becomes a blessing to all those with whom he associates.\(^7\) In scripture he is described as "clean, pure, beautiful and holy." (D. & C. 100:16; 90:36, Isaiah 4:2-4)

In short then, the Zion concept includes a personal spiritual condition in which one is free from sin and guilt. Such a condition is achieved through complete acceptance of Christ's Atonement and obedience to His laws. This process is called sanctification and one who has been faithful in fulfilling all the requirements is known as a pure in heart person.

This aspect of the Zion concept is not as abundantly found in the Mormon hymnals as the other three. It is, however, present and at times the actual "pure in heart" terminology is used to designate a certain type of person or persons. Note this in the following verses:

May we who know the Sacred name
From every sin depart,
Then will the Spirit's constant flame
Preserve us pure in heart.

(1961-A #191, vs. 4)

Till all the pure in heart shall know
The gospel's power to save;
Our flag unfurled, before the world,
Shall never cease to wave.

(H.S.S.C., #122, vs. 4)

What honor, glory and renown
Await the pure in heart,
When they, transformed to be like thee,
Shall all Thy light impart,
And have eternal lives to give
Kingdoms and worlds to sway,
And neither pain nor sorrow feel
Through all eternity.

(1891-B-A. #111, vs. 4)

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\(^7\)Brigham Young, "Building Up and Adornment of Zion by the Saints," J. of D., IX, 283, See also John 14:27 and Philippians 4:7.
His Kingdom he has set up now, That's ne'er to be destroyed;
Go ye into the Kingdom, go, And worship there your Lord.

With all the saints of latter days, His spirit you may have;
It guides the just in wisdom's ways The pure in heart 'twill save.
(1839-E. #70, vs. 4-5)

Dearest children, holy angels watch your actions night and day;
And they keep a faithful record, of the good and bad you say.
Cherish virtue! Cherish virtue! God will bless the pure in heart.
(1961-A. #170, vs. 2)

Maintain the freedom you have won - Vrute is liberty;
Take not the yoke of bondage on, The pure in heart are free.
(1891-A-B. #168, vs. 8)

Various hymns describe the freedom from sin and guilt a Zion
person enjoys and even though they don't contain the full "pure in
heart" phrase, the term "heart" is almost always present. Note:

Search Lord - oh search my inmost heart,
And light, and hope, and joy impart;
From guilt and error set me free
And guide me safe to heav'n and thee.
(1841-S. #222, vs. 5)

Lord turn all our hearts unto thee,
To walk in the paths of virtue and wisdom,
To live in the bonds of union and peace,
And glorify thee on earth as in heaven.
O keep us unspotted and free!
(1841-S. #197, vs. 3)

The Savior comes! Ye Saints be pure, And fix your hearts on high;
Lift up your heads, rejoice, for your redemption draweth nigh.
(1961-A. #11, vs. 7)

All sin and sorrow from each heart shall then forever fly,
Nor shall a thought, that we must part, once interrupt our joy.
(1843-H. #88, vs. 4)

We'll prepare to meet the Savior when he comes to earth again,
To build the power of government and o'er the nations reign,
We'll cleanse and purify our hearts, that we may with him be,
When Zion is redeemed in all its glory.
(H.S.S.C. #91, vs. 3)

With constant faith and fervent prayer,
With deep humility of soul,
With steadfast mind and heart prepare,
To see th' eternal purpose roll.

Our God in judgment will come near;
His mighty arm he will make bare.
For Zion's sake he will appear;
Then, O ye Saints, awake, prepare!

(1961-A. #229, vs. 5-6)

The glorious rest will then commence
Which prophets did foretell,
When Christ will reign, with saints on earth
And in their presence dwell
A thousand years: O glorious day:
Dear Lord prepare my heart,
To stand with thee, on Zion's mount
And never more to part.

(1835-S. #66, vs. 6)

Obedience to God's laws, which is the key to becoming a pure in heart or Zion person, is voiced in the majority of Mormon hymns. The relationship of keeping the commandments and attaining the pure in heart condition is not, however, specifically mentioned, and for this reason such hymns will not be considered in this study.
Conclusion

The concept of Zion includes a personal spiritual condition in which one is free from sin and guilt. This is achieved through complete obedience to the laws of God. When one has fulfilled all the requirements through obedience, and has attained this spiritual condition, he is called "pure in heart."

In comparison with the other three aspects of the Zion concept, this condition is little reflected in Mormon Song. Reference to it consists of the "pure in heart" terminology being used to designate a certain type of person or persons and various descriptions of the freedom from sin and guilt enjoyed by a Zion person. The word heart is usually present in such descriptions.
CHAPTER IV

ZION: A PERFECT SOCIETY AND ITS REFLECTION IN MORMON SONG

The concept of Zion not only includes a personal spiritual condition but a perfect society sometimes referred to as "the Kingdom of God." (D. & C. 105:32) It consists of only those who are "pure in heart."¹ In fact, this individual sanctified condition is the very basis of the society's structure. While speaking on this subject, Amana Lyman remarked:

You can readily see, then, how the Kingdom of God must be built up in the soul of every individual; Zion must be developed there. What is Zion? It is the pure in heart, so says the revelation. Do you suppose you are going to build up the Kingdom of God until the perfection of purity and truth is developed in the heart of the people of that Kingdom? No.²

The same idea is reinforced by President David O. McKay's statement that "It is easy to understand why the Lord designates Zion as the 'pure in heart;' and only when we are such, and only when we have such shall Zion flourish and the glory of the Lord be upon her."³

¹L. Valess Dewey, "Concerning Zion," The Improvement Era, XXIX (Aug. 1926), 945.


A Father, according to Mormon teachings, because of his priesthood, has a special responsibility in establishing a Zion within himself and his family which in turn will culminate in establishing the Kingdom of God or Zion on earth. Note that:

When the father of a family wishes to make a Zion in his own house, he must take the lead in this good work, which it is impossible for him to do unless he himself possesses the spirit of Zion. Before he can produce the work of sanctification in his family, he must sanctify himself, and by this means God can help him to sanctify his family. ¹

It is the belief of the Latter-day Saint people that the necessary principles, ordinances, powers, and organizational knowledge for the creation of a perfect Zion society have been revealed through prophets, beginning with Joseph Smith and continuing to the present. Moreover, they believe that within the Church of Jesus Christ of Latter-day Saints lies that future perfect Zion society and that it is presently being developed. In speaking of this "church-zion" relationship President Stephen L. Richards remarked:

I have had to say this much to make me feel comfortable in the declaration which I now make - that Zion - The pure in heart - the Kingdom of God here upon earth is the Church of Jesus Christ of Latter-day Saints and no other, and that with its divinely restored power of the Priesthood of the Living God, with its ordinances, organization, agencies, and facilities, and with its message of pure eternal gospel truth it reaches out the hand of fellowship to the whole human family to lead our Father's children into transcendent joy, eternal progress, and the presence of our Lord. ²

¹Brigham Young, "Building Up and Adornment of Zion by the Saints," J. of D., IX, 283.

Nonetheless, the term Zion, when applied to the Church, must be used metaphorically, for it is not, as yet, the perfect Zion society. "Zion" could be used literally to denote the spiritual condition of certain individuals within the Church, but not the Church as a whole.6

The rise of the Church in an attempt to fulfill its mission of creating a perfect society has been described as a "marvelous work and a wonder."7 Its progress can be attributed to the importance placed upon Zion in Mormon philosophy. To quote but a few examples of the numerous Zion-oriented remarks by Church leaders, we note that:

As it has been said among us many times in the past, 'I am for the Kingdom of God or nothing.' Zion, first and foremost. Seek first the Kingdom of God and His righteousness, that all other things may be added in the due time of the Lord, and in accordance with His pleasures. These are principles that should pervade the minds and hearts of all the Latter-day Saints....8

And again:

Now, so long as the Latter-day Saints...will use their time, their talents, their substance, in honor to the name of God, to build up Zion, and to establish truth and righteousness in the earth, so long our Heavenly Father is bound by them .... We must be what God requires us to be, or else we are not his people nor the Zion which he designed to gather together and to build up in the latter days upon the earth.9

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Joseph Fielding Smith remarked:

In the early days of the Church the brethren came to the Prophet Joseph Smith asking what the Lord would have them do. The answer given to them was 'to bring forth the cause of Zion.' That is our work, to establish Zion, to build up the Kingdom of God, to preach the Gospel to every creature in the world that not one soul may be overlooked where there is the possibility for us to present unto him the truth. 10

And from John A. Witsoe:

We are here to build Zion to almighty God, for the blessing of all the world. In that aim we are a unique and different people from all other peoples. We must respect that obligation and not be afraid of it. We cannot walk as other men, or talk as other men, or do as other men, for we have a different destiny, obligation, and responsibility placed upon us, and we must fit ourselves for that great destiny and obligation. 11

Briefly, then, the term Zion represents a perfect society composed of those individuals who are pure in heart. The Mormons believe that the Church of Jesus Christ of Latter-day Saints will eventually evolve into that society and are actively engaged in making their belief a reality.

Mormon songs clearly reflect the Zion society theme. Most references describe a certain aspect of the society and will be discussed later in this chapter; nevertheless there are some hymns which mention the society as a whole and include the church - society relationship. Illustrative of this type are the following:

Not to the terrors of the Lord, The tempest, fire and smoke; Not to the thunder of that word which God on Sinai spoke.

10Joseph Fielding Smith, C.R., April 1951, 152-3.

11John A. Witsoe, C.R., April 1940, as cited by Doxey, L.P.D.C., 1, 134-5.
But we shall come to Zion's hill, the city of our God,
Where milder words declare his will, and spread his love abroad.

Behold the innumerable host of Angels, clothed in light!
Behold the spirits of the just, where faith is turned to sight!

Behold the blessed assembly there, whose names are written in heaven
And God, the judge of all, declares their vilest sins forgiven.

The saints on earth; and all the dead, but one commission make;
And join in Christ their living head, and of his grace partake.

In such society as this, my weary soul would rest:
The man that dwells where Jesus is, must be forever blest.

(1840-B. #121, vs. 1-6)

We long to see thy Church increase, thy own new kingdom grow,
That all the earth may live in peace and heaven be seen below.

(1961-A. #83, vs. 2)

Of all the people, east or west,
We love the saints of God the best—
A race of noble spirits:
Then let us with God's laws comply,
That when his Saints are raised on high,
Their joys we may inherit.

We'll gladly join with heart and hand
A chosen, true, devoted band,
To conquer Satan's powers.
To endless life we'll onward press
For God will all our wrongs redress
And victory shall be ours.

(1863-B. #67, vs. 3-4)

Listen O isles, and give ear ev'ry nation,
For great things await you in this generation.
The Kingdom of Jesus, in Zion shall flourish,
The righteous will gather, the wicked must perish.

(1835-S. #16, vs. 3)

The perfect Zion society, in a literal sense, does not yet exist,
but when established it will be distinguished by at least four characteristics, they are:
first, a unity in all things; second, great knowledge and wisdom; third, great power; and fourth, a peaceful, joyous atmosphere characterized by singing.
The first of these, a unity or harmony in all things among its members, is described in the scriptural books of the Mormons as a situation in which all will be of one heart and of one mind, seeing eye to eye in all things. (B. of M. III Nephi 16:18) All members will "worship the true and living God, and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ." In speaking of this unity, President Wilford Woodruff pointed out that it pertains not only to spiritual but material matters. He said:

We are the only people in the whole Christian world who make any pretensions to oneness in building up the Zion of God on the earth. We profess to be one in the Gospel and we have to become so in temporal matters. We have to become of one heart and mind in giving attention and obedience to the counsel of God in all things, both spiritual and temporal.

Because of the pure in heart condition within the society, the people shall walk with God like Enoch, and be free from sin. There will be no rebellion among them for the Lord will require "the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days. And the rebellious shall be cut

12The Book of Mormon (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958), cited here and hereafter as the B. of M. with respective book, chapter and verse(s) and included in the text by parenthesis; See also The Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958), Moses 7:18, hereafter cited as P. of G. P. with respective book, chapter and verse(s) and included in the text by parenthesis.

13Joseph Fielding Smith, ed., Teachings of the Prophet Joseph Smith, (Salt Lake City: The Deseret News Press, 1940), 80.


15D. H. C., II, 358.
off out of the land of Zion and shall be sent away." (D. & C. 64:34-35)

There will be no poor class of people within the Zion society for the members will have charity, which is love. Instead of seeking material gain, praise or social status, they will strive to help one another and obey God's commandments. (B. of M., II Nephi 26:28-31)

When this takes place, there will be no poor, as was the case in the days of Enoch. (P. of G.P., Moses 7:10)

The songs of the Saints echo and re-echo the unity which will characterize the perfect Zion society. Even the exact scriptural terminology heretofore cited is used in some of the hymns. Note:

Glorious things are sung of Zion, Enoch's city seen of old,
Where the righteous, being perfect, walked with God in streets of gold.
Love and virtue, faith and wisdom, grace and gifts were all combined;
As himself each loved his neighbor; all were one in heart and mind.

When the Lord returns with Zion, and we hear the watchman's cry,
Then we'll surely be united, and we'll all see eye to eye.
Then we'll mingle with the angels, and the Lord will bless his own,
Then the earth will be as Eden, and we'll know as we are known.

(1851-B. #63, vs. 1 and 4)

Make us of one heart and mind, courteous, pitiful, and kind.
Lowly, meek, in thought and word altogether like our Lord.

Let us for each other care each the other's burden bear,
To thy Church the pattern give, show how true believers live.

(1840-B. #106, vs. 3-4)

Even though varying in terminology, the same message of unity is the theme of the following verses:

Awake to union and be one, or saith the Lord, you are not mine;
Yea, like the Father and the Son, let all the saints in union join.

(1841-S. #113, vs. 6)

Awake to righteousness; be one, or saith the Lord,'you are not mine!'
Yea, like the Father and the Son, let all the Saints in union join.

(1961-A. #229, vs. 7)

Then hand in hand, both old and young
Each heart with heart shall blend
To walk the road to raise the song
Till hope in glory end. 

(1841-S. #114, vs. 5)

And let us all in Christ be one, bound with the cords of love;
Till we, before thy glorious throne, shall joyful meet above.

(1843-H. #88, vs. 3)

He bids us build each other up, and, gather'd into one,
To our high callings glorious hope we hand in hand go on.

Even now we think and speak the same, and cordially agree;
Concentered all, through Jesus' name, in perfect harmony.

(1840-B. #105, vs. 2 and 4)

With Enoch here we all shall meet
And worship at Messiah's feet,
Unite our hands and hearts in love,
And reign on thrones with Christ's love.

Our hearts and tongues all joined in one,
A loud Hosanna to proclaim,
While all the heav'n's shout again,
And all creation say, Amen.

(1838-R. #14, vs. 3 and 6)

Through thee we now together come, in singleness of heart;
We met, O Jesus, in thy name, and in thy name we part.

We part in body, not in mind our minds continue one;
And each to each, in Jesus joined, we hand in hand go on.

Subsists as in us all one soul no power can make us twain;
And mountains rise and oceans roll, to sever us in vain.

Present we still in spirit are, and intimately reign;
While, on the wings of faith and prayer, we each to other fly.

Our souls are in his mighty hand, and he shall keep them still;
And you and I shall surely stand with him on Zion's hill.

(1840-R. #127, vs. 2-6)

When the unbelieving tremble, judgments will mankind with fear,
Saints on Zion shall assemble, and celestial laws revere;
None dissemble all in peace and union there.

(1851-B. #117, vs. 5)

Though few we seem, yet, glorious thought,
With God and angels we are one!
In the same course for which they fought
Undaunted, we are battling on:
Assured of triumph in the end -
That soon our foes shall humbly bend,
And victory be won!

(1836-B. #68, vs. 3)

There we'll reign with thee in Zion
Through the great great thousand years.
By the strength of Judah's Lion,
Bid adieu to all our fears.

While we praise the great Jehovah
Face to face with Christ the Son,
And recount our troubles over
And remain forever one.

(1830-E. #64, vs. 5-6)

He comes, he comes in glory, (The vain has vanish'd too.)
With angels, yea our fathers, to drink this cup anew -
And sing the songs of Zion and shout - 'Tis done, tis done!
While every son and daughter rejoices - we are one.

(1835-S. #57, vs. 8)

So shall thy Kingdom spread, as by thy prophets said,
From sea to sea, from sea to sea;
As one united whole, Truth burns in every soul,
While hastening to the goal, we long to see.

Oh may thy Saints be one, Like Father and the Son,
Nor disagree, nor disagree.
United heart and hand, So may they ever stand,
A firm and valiant band, Eternally.

(1961-A. #144, vs. 3-4)

In one sweet symphony of praise,
The Jews and Gentiles will unite;
And infidelity, o'ercome
Return again to endless night.

From east to west, from north to south
The Saviors kingdom shall extend
And every man in every place
Shall meet a brother and a friend.

(1835-S. #5, vs. 4-5)

Repent and be baptized, and have your sins remitted,
And get the Spirit's zeal, O then you'll be united;
Go cast upon him all your care; He will regard your humble prayer, and bring you home to Zion to praise the Lamb.

(1961-A. #302, vs. 3)
Then all that was promised, the Saints will be given,
And they will be crowned with the Angels of heav'n,
And earth will appear as the garden of Eden,
And Christ and his people will ever be one.

(1961-A, #118, chorus vs. 3)

Great knowledge and wisdom is the second distinguishing characteristic of the Zion society. President Brigham Young stated that it will be obtained through a complete submission to Christ, for only then shall Zion begin to "collect the intelligence that is bestowed upon the nations, for all this intelligence belongs to Zion. All the knowledge, wisdom, power and glory that have been bestowed upon the nations of the earth, from the day of Adam till now, must be gathered home to Zion."16 So well known for knowledge and wisdom will Zion become that the kings of the earth shall inquire after her, and will travel to her locations to seek out the great understanding manifested through the pure in heart.17 President John Taylor speaking of this occurrence remarked: "When Zion is established in her beauty and honour 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."18 Isaiah declares that Zion's knowledge will attract not only the rulers of nations but their peoples. They will travel to Zion saying: "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...for out of Zion

16Brigham Young, "Privileges of the Saints...," J. of D., VIII, 279.


shall go forth the law...." (Isaiah 2:3).

The hymns sung by the latter-day saint people clearly reflect the knowledge and wisdom which will characterize the perfect Zion society. Note it in the following:

He'll gather all his Israel, and make them wise and free, He'll bring them out of bondage, and from captivity, He'll lead them back to Canaan, their ancient promised land, Then they will build Jerusalem, where Jesus once did stand. (1838-R. #63, vs. 2)

Before all lands in east or west we love the land of Zion best; With God's choice gifts 'tis teeming, There prophets, seers, as of old, the mysteries of heaven unfold, Through holy priesthood streaming. (1863-B. #67, vs. 1)

Proud? Yes, proud of our home in the mountains. Where prophets of Israel reside, And faithful ones quaff from the fountains, Where wisdom and virtue abide, The Lord is now pouring a blessing Blessing the living and dead And thousands are now gladly drinking At streams from the great fountain head. (Songs of Zion #200, vs. 1)

Let faithful Saints be rearing, the joy of latter days, On mountain tops appearing, according to his word, A sought-out habitation by men of truth and faith, A count of salvation from ignorance and death. (1961-A. #225, vs. 2)

In dreams and visions of the night, revealing things to come, Unfolding wisdom's purest light, of Zion's happy home. (1851-B. #74, vs. 2)

The key of knowledge, long since lost, Has virtue still as at the first, To bring to light things of great worth, And thus with knowledge fill the earth.

Then none need to his neighbor say, Know thou the Lord, this is the way, For all shall know him who shall stand, Both old and young in all the land. (1839-E. #20, vs. 12-13)
For God remembers still His promise made of old
That he on Zion's hill Truth's standard would unfold!
Her light should there attract the gaze
Of all the world in latter days.

For there we shall be taught the law that will go forth,
With truth and wisdom fraught, to govern all the earth;
Forever there his ways we'll tread,
And save ourselves with all our dead.  

(1961-A, #62, vs. 2 and 4)

More noticeable perhaps than the indirect references made to
Zion's wisdom and knowledge just cited, is the abundance of song describing the attention Zion will receive from admiring nations and particularly their leaders. Although knowledge and wisdom are not the only factors which will excite the interest of other nations, they will contribute to the uniqueness of the Zion society which will draw to it peoples from throughout the world. This event is a popular theme in Mormon hymns. Following are some of the better examples of its usage:

Soon shall the flocking nations run
To Zion's hill - and own their Lord;
The rising hill and the setting sun,
Shall see the Savior's name adored.  

(1841-S, #47, vs. 3)

The beams of thy glory the Saints are reflecting,
And scattering wide the refulgence to bright;
While princes and sages the dawn are expecting,
When Gentiles and Jews shall rejoice in the light.  

(1843-N, #136, vs. 2)

Look down, ye bards and seers, who sang in ages past,
The Zion of your dreams established is at last.

Zion is famed afar and more renowned shall be,
Behold! the rising star whose brightness kings shall see.  

(1890-B, #356, vs. 3-4)

Though now the nations sit beneath
The darkness of o'erspreading death,
God will arise with light divine
On Zion's holy tow'rs to shine.
That light shall glance on distant lands
And heathen tribes, in joyful bands,
Come with exulting haste to prove
The power and greatness of his love.

(1841-S. #126, vs. 1-2)

The sons of thy captives shall come to thee bending,
And all that despise thee shall bow to thee low,
Acknowledge thy excellence, greatly commending
The Zion the dwelling of Jesus below.

(1841-H. #136, vs. 5)

Behold the mountain of the Lord in latter-day shall rise,
On mountain tops above the hills and draw the wondering eyes.

To this the joyful nations round, all tribes and tongues shall flow,
Up to the hill of God, they'll say, and to his house we'll go.

The beam that shines from Zion's hill shall lighten ev'ry land,
The king who reigns in Salem's towers, shall all the world command.

Among the nations he shall judge, His judgments truth shall guide
His sceptre shall protect the just and quell the sinners pride.

(1841-S, #247, vs. 1-4)

High on the mountain top a banner is unfurled;
Ye nations now look up, It waves to all the world;
In desert's sweet, peaceful land -
On Zion's mount behold it stand!

His house shall there be reared His glory to display;
And people shall be heard in distant lands to say,
We'll now go up and serve the Lord,
Obey his truth and learn his word.

(1961-A. #62, vs. 1 and 3)

The third distinguishing characteristic of the Zion society is
great power. President Wilford Woodruff in commenting upon Isaiah's
vision of Zion, remarked:

Said he [Isaiah] 'Sing, O heavens, and be joyful, 0 earth;
and break forth into singing, 0 mountains; for the Lord hath
comforted his people, and will have mercy upon his afflicted.'
What do you see, Isaiah, that should cause you to break forth
in such language as this? I see what all the prophets and
patriarchs before me have seen - that the Lord almighty will
build up his Zion upon the earth in great power and glory in the latter day.19

Orson Pratt noted that,

The Lord God shall show forth his power in Zion - upon her Tabernacle, upon her Temple, her meeting places, her residences, palaces, towers, walls, and gates, when that day shall come it will astonish the nations even unto the ends of the earth. Thus you see the reason why the kings of the earth will go up to Zion. They would not go up if there was not something very extraordinary happened.20

Latter-day Saint scripture describes the future armies of Zion as "...very great..., fair as the sun...clear as the moon [with]
banners terrible unto all nations." (D. & C. 105:31) Such power will be within Zion's armies not "by reason of numbers, but...because of the sanctification they will receive through obedience to the law of God."21

The climax of this power will be when Christ returns to stand "In the midst of his people and...reign over all flesh." (D. & C. 133:25) He will come as "King of Kings and Lord of Lords," (Rev. 19:16) and will establish a world government of peace. In the words of President John Taylor:

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.22

Like its future unity, knowledge and wisdom, Zion's predicted power is described in songs sung by the Mormons. The unconquerable nature of this society is one of the favorite hymn themes. As examples, note:

Strong are your foes, but His arm will subdue them,
And scatter their armies to regions afar;
They'll flee like the chaff from the scorching that pursues them;
Woe is their strength and their chariots of war.
Children of Zion, awake from your sadness,
For soon all your foes shall oppress you no more.

Children of Zion, his power will save you,
Oh loudly extol it o'er land and the sea.
Shout, for the foe'll be destroyed that enslave you;
The oppressor will vanish and Zion be free.
Children of Zion, awake from your sadness,
For soon all your foes shall oppress you no more.
Shall oppress you no more - no more.

(1840-B. #270, vs. 2-3)

Let Zion's foes combine, to hold her sons in thrall
Zion, by help divine, will triumph over all.
God, in his own good time, will crown the pure and true,
God will be glorified, whatever the nations do.

(Songs of Zion #229, vs. 3)

Zion stands with hills surrounded - Zion kept by power divine,
All her foes shall be confounded, Though the world in arms combine.
Happy Zion, Happy Zion, what a favored lot is thine.

In the furnace God may prove thee, thence to bring thee forth more bright,
But can never cease to love thee; Thou art precious In his sight.
God is with thee, God is with thee, Thou shalt triumph in his might.

(1961-A. #212, vs. 1 and 3)

Coupled with descriptions of Zion's unconquerable nature, one finds in Mormon song the repeated realization that God is the source of the society's power and its attainment is dependent upon personal worthiness of Zion's members. Note:

Let us all press on in the work of the Lord,
That when life is o'er we may gain a reward;
In the fight for right let us wield a sword,
The mighty sword of Truth.

[Chorus]
Fear not, though the enemy deride,
Courage for the Lord is on our side,
We will heed not what the wicked may say,
But the Lord alone we will obey.

We will not retreat, though our numbers may be few
When compared with the opposite host in view;
But an unseen power will aid me and you
In the glorious cause of Truth.

If we do what's right we have no need to fear,
For the Lord our helper, will ever be near;
In the days of trial, his saints he will cheer,
And prosper the cause of Truth.

(1961-A, #98, vs. 1-3)

Though nations rise and men conspire,
Their efforts will be vain;
Jehovah mocks their vile desire,
His Zion to defame.

In vain they'll look, and strive to show
Defilement in her laws
The thought of God they ne'er can know
While they oppose His cause.

He will make bare his mighty arm,
His messengers shall come,
To gather home his saints, as sheaves
Unto the harvest home.

Let Zion's converts now arise
Our Father will defend,
And 'quip us for each glorious war,
Till vict'ry's triumphs end.
Armed with His truth, before our face
The people feel dismayed,
And all their treasures and their wealth
Jehovah's purpose aid.

Thrice happy saints, who bow beneath
The banner of the Lord
Celestial crowns your brows shall wreath
Endurance sure reward.

Up! arouse thee, O beautiful Zion!
Wake, awake hear the warder's deep cry.
For the season of slumber hath ended;
And the spoiler is watchful and nigh.
With courage clate and heart to be great,
All deadly encumbrance cast down,
Gird on for the fight your armor so bright,
For the prize is a glorious crown,...[repeat two more times]

Up! arouse thee, O beautiful Zion!
Give the mammon care clouds to the wind.
When the bugle's shrill summons is, Rally!
They are cowards that linger behind.
You've foes to o'ercome in each heart and each home,
Then fixed be your purpose and high.
With God at your head, O feel not dismayed,
But go forward to conquer or die,...[repeat two more times]

Who should shrink from the glorious battle,
With so dazzling a guerdon in view?
If so base as to herd with the traitor,
It is dastard! not sparkling for you.
Who with nerve strong as steel, and soul that can feel,
Stand firm for the pure and the brave.
Be foremost in right, and trust in God's might -
'Tis such heroes that heaven will save. ...[repeat two more times]

Lo! destruction hangs over the nations,
Though not seen by the unholy throng;
And death will be heard in the echoes
Of the gathering, ominous storm!
Then arouse thee, O beautiful Zion,
Wake, awake, 'tis the warder's deep cry,
For the season of slumber is ended,
And the spoiler is watchful and nigh! ...[repeat two more times]

(1856-B. #322, vs. 1-6)

(1961-A. #283, vs. 1-4)
Up, awake, ye defenders of Zion! The foe's at the door of your homes; Let each heart be the heart of a lion, Unyielding and proud as he roams. Remember the wrongs of Missouri; forget not the fate of Nauvoo. When the God-hating foe is before you, Stand firm and be faithful and true, Stand firm and be faithful and true, When the God-hating foe is before you, Stand firm and be faithful and true.

By the mountains our Zion's surrounded; Her warriors are noble and brave; And their faith on Jehovah is founded, Whose power is mighty to save. Opposed by a proud boasting nation. Their numbers, compared, may be few; But their union is known through creation, And they've always been faithful and true, And they've always been faithful and true, But their union is known through creation, And they've always been faithful and true.

Shall we bear with oppression forever? Shall we tamely submit to the foe, While the ties of our kindred they sever, and the blood of our prophets shall flow? Not the thought sets the heart wildly beating; Our vows at each pulse we renew: Never to rest till our foes are retreating, and to be ever faithful and true, And to be ever faithful and true, Never to rest till our foes are retreating, And to be ever faithful and true.

Though assisted by legions infernal, The plundering wretches advance, With a host from the regions eternal, We'll scatter their troops at a glance. Soon 'the kingdom' will be independent; In wonder the nations will view The despised ones in glory resplendent; Then let us be faithful and true, Then let us be faithful and true, Then let us be faithful and true.

(1961-A, #37, vs. 1-4)

The return of Jesus Christ to earth as King of Kings and Lord of Lords is a theme which permeates Latter-day Saint song. Although this
event and its reflection in song will be fully discussed in chapter six, the following verses are here cited to illustrate Christ's role in Zion's power.

We'll prepare to meet the Savior
When he comes to earth again,
To wield the power of government
And o'er the nations reign;
We'll cleanse and purify our hearts,
That we may with him be,
When Zion is redeemed in all its glory.

(1841-S. #73, vs. 1-3)

Finally, the Zion society will be characterized by a joyous, peaceful atmosphere. Its members "shall obtain gladness and joy and sorrow and mourning shall flee away." (Isaiah 51:11) The swords formerly used for warfare will be beat into plough shares (Isaiah 2:1-5, B. of N. II Nephi 12:3-4) and even the wolf and the lamb shall feed together. (Isaiah 65:25) This feeling will find expression in song. The pure in heart will sing for joy, rejoicing and praising God. (B. of N. II Nephi 8:11, Mosiah 15:28-31, Isaiah 52:7-10) The words to one of
the songs Zion will sing were revealed to Joseph Smith in 1832. They read:

The Lord hath brought again Zion,
The Lord hath redeemed his people Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.

The Lord hath redeemed his people;
And Satan is bound and time is no longer.
The Lord hath gathered all things in one.
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

The earth hath travailed and brought forth her strength;
And truth is established in her bowels,
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.

Glory and honour, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace, and truth, and peace,
Forever and ever, Amen.

(D. & C. 84:99-102)

Commenting upon future singing within Zion and particularly upon the song quoted above, Joseph Fielding Smith remarked:

Then they will see 'eye to eye,' and shall lift up their voice and with the voice together shall they sing.

The new song which they shall sing at this great day will be concerning the redemption of Zion and the restoration of Israel. Even now there are those who have set to music these beautiful words (verses 99-102) but we may believe that no music has yet been produced that will compare with the music for this song when Zion is redeemed.23

23Joseph Fielding Smith, Church History and Modern Revelation (Salt Lake City: The Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, 1953), II, 109-10, as cited by Doxey, L. P. D. C., III, 104-5.
The singing of such songs will characterize Zion for "joy and gladness shall be found therein, thanksgiving and the voice of melody," (Isaiah 51:3).

The hymn books used by the Latter-day Saints abound with references to the peaceful, joyous atmosphere that will exist in the Zion society. Note this in the following verses:

\begin{quote}
How did my heart rejoice to hear my friends devoutly say, 
In Zion let us all appear, and keep the solemn day.

Peace be within this sacred place, and joy a constant guest! 
With holy gifts and heavenly grace, be her attendants blest. 
(1843-H. #9, vs. 1 and 3)
\end{quote}

\begin{quote}
Fading are all worldly treasures, 
With their boasted pomp and show! 
Heavenly joys and lasting pleasures 
None but Zion's children know. 
(1835-S. #4, vs. 10)
\end{quote}

\begin{quote}
Thy Kingdom come! O day of joy, 
When praise shall every tongue employ; 
When hatred, strife, and battle cease, 
And man with man shall be at peace. 
(1843-H. #43, vs. 2)
\end{quote}

\begin{quote}
We can then live in peace, with a joy on the mountains, 
As the earth doth increase, with a joy by the fountains, 
For the world will be blest with a joy to rely on 
From the east to the west through the glory of Zion. 
(1835-S. #31, vs. 3)
\end{quote}

\begin{quote}
When Satan shall be bound, Then sin on earth will cease; 
And saints possess the kingdom round, 
The world, in perfect peace.
The meek will then receive, Their blest inheritance; 
In peace on earth they can live, 
For none will give offense. 
(1839-E. #24, vs. 4-5)
\end{quote}

\begin{quote}
Savior, where'er thy steps I see, 
Dauntless, untired, I follow thee, 
O let thy hand support me still 
And lead me to thy holy will.
\end{quote}
If rough and thorny by thy way,  
My strength proportion to my day;  
Till toil, and grief, and pain shall cease,  
Where all is calm, and joy, and peace.  

(1840-B, #70, vs. 5-6)

Oh, fear not, brother, years of peace,  
Of joy celestial thine shall be;  
Thy grievous trials then will cease,  
And there shalt rest contentedly.

Oh, care not, brother, let the day  
Of fierce, contentious struggle come;  
'Twill serve to hasten thee away  
To Zion's consecrated home.

Hope! hope on, brother, happier times  
Await but now thine own command  
In Zion's pure and peaceful climes  
In Ephriam's fare and goodly land.

Oh, weep not, sister, dry thy tears!  
Thy savior bids them cease to flow;  
Forego thy griefs, forget thy fears,  
And hope for brighter days to know.

Cheer! cheer thee sister, heavenly joy  
Shall fill thy soul, shall swell thy heart,  
Thy peace shall be without alloy;  
This is indeed the better part.

(1891-B-A, #124, vs. 1-5)

The usage of song as a medium to express this peaceful joyous  
attitude is repeatedly described in Mormon hymnals. As examples:

When he comes down in heaven, and earth again is blest,  
Then all the heirs of him, will find the promised rest.  
With all the just, Then they may sing,  
God is with us, and we with him.  

(1835-S, #42, vs. 3)

Saints, lift your heads, that day is near,  
When your Redeemer shall appear,  
To take the kingdom and the crown,  
And make his ransomed bride his own.

Shall not his people sing for joy?  
Shall not the church their songs employ?
Sing, ye who will - sing while ye may.  
And shout for joy the approaching day.  
(1843-H. #42, vs. 3-4)

Lo! now in glad troops see them hastening to Zion  
The Sons and the daughters of faith, love, and joy,  
Their trumpets are sounding, their banners are flying,  
In songs of redemption their tongues they employ.  
(1843-H. #136, vs. 3)

How will the saints rejoice to tell!  
And count their sufferings o'er,  
When they upon Mount Zion dwell,  
And view the landscape o'er.

There, no more sickness, pain or woe,  
Shall mar their peaceful rest.  
For God shall wipe away their tears,  
And comfort the opprest.

O may I see that glorious day,  
And join with all the blest,  
To sing aloud the Saviors praise,  
And enter into rest.  
(1851-B. #33, vs. 1,3 and 4)

Sing, ye redeemed of the Lord, your great deliver sing;  
Pilgrims for Zion's city bound, be joyful in your King.

No ravening lion shall destroy, nor lurking serpent wound;  
Pleasure and safeth, peace and praise,  
Through all the path are found.

There garlands of immortal joy shall bloom on every head;  
While sorrow, sighing, and distress,  
Like shadows all are fled.  
(1843-H. #13, vs. 1,2 and 4)

Then let your confidence be strong - Let men and angels know,  
That God the glory of our song, Is with the saints below.

Let sinners be constrained to say, The peace and heavenly joy,  
These Christians feel from day to day no trouble can destroy.

With Zion's city full in view - That better land of rest,  
Our sorrow's o'er - our journey's thru', and we forever blest.

Then truth and grace will swell the song, From every bondage free;  
We'll join the holy, blood wash'd throng, and reign eternally.  
(1841-S. #114, vs. 3,4,6 & 7)
Comet Saints of latter days, Unite in cheerful songs,
Come! Sing our Father's praise - To whom all praise belongs.

Sing, for the joyful time, by prophets long foretold
The age of truths sublime, Our mortal eyes behold.
(1890-B-A. #356, vs. 1-2)

The Saints, crowned with songs of rejoicing,
To Zion shall flow from all nations
Escaping the great conflagration
They find out the regions of peace.

There, there the Lord will deliver,
The soul of each faithful believer,
And save them forever and ever
And sorrow and sighing shall cease.

Hosanna, such blessings inspire
A song from the heavenly choir,
They sing of the coming Messiah,
From heaven in glory to reign.
(1838-R. #82, vs. 1,4 & 6)

O how joyful it will be, when our Savior we shall see!
When in splendor he'll descend, then all wickedness will end.
O what songs we then will sing, To our Savior, Lord and King!
O what love will then bear sway, when our fears shall flee away!

All arrayed in spotless white, We will dwell mid truth and light;
We will sing the songs of praise, We will shout in joyous lays.
Earth shall then be cleansed from sin, Every living thing there-in
Shall in love and beauty dwell; Then with joy each heart will swell.
(1961-A. #23, vs. 2-3)

Jesus soon shall come again, Saints with him shall rise and reign,
Heaven and earth in song combine,
All the worlds in chorus join,
Every tongue the music swell, Now is the day of Israel.

Ghastly death shall conquer'd be, Zion reign and saints be free,
Priests and Kings shall join in love,
Till the worlds below - above -
Singing anthems, all is well, Now is the day of Israel.
(1851-B. #26, vs. 4-5)

How beauteous are their feet who stand on Zion's hill!
Who bring salvation, on their tongue, and words of peace reveal.

How charming is their voice! How sweet their tidings are!
'Zion, behold thy Savior King, He reigns and triumphs here.'
The watchmen join their voice, and tuneful notes employ,
Jerusalem breaks forth in songs and deserts learn the joy.
(1841-S. #279, vs. 1,2 & 5)

O that salvation might proceed from Zion's sacred place,
Till Israel's captives all are freed, and sing recovering grace.
(1843-II. #32, vs. 5)

Thy beautiful garments, O Zion! assume.

....

Thy sons from afar, and thy daughters among,
Triumphant return, and require a new song.
They've bow'd low their heads, and their harps were unstrung,
While long on the willows neglected they hung.

In robes of salvation thou'rt made to rejoice;
Come sing of his righteousness, lift up thy voice!
Lo thousands of harps, with thy voices shall join,
For God is thy glory, arise thou and shine.
(1841-S. #296, vs. 2-3)

Man hath not heard nor understood
Nor can his heart imagine
What God has for his saints prepared
When all the earth shall be restored
With glory great as Eden.

Then shall this glorious song be sung
By every tongue and kindred,
Glory and honor doth belong
Unto our God and to the Lamb
Who by his blood redeemed us.
(1844-L.6G. #42, vs. 1-2)

Come, make an end to sin and cleanse the earth by fire,
And righteousness bring in, that Saints may tune the lyre
With songs of joy, with songs of joy, a happier strain,
To welcome in thy peaceful reign.
(1961-A. #304, vs. 2)
Conclusion

The Mormon concept of Zion includes a perfect society. It is sometimes called the Kingdom of God and consists of those who are pure in heart. Mormons believe that the Church of Jesus Christ of Latter-day Saints will eventually evolve into that society and that it will be distinguished by at least the following four characteristics:

1. A complete unity in all things among its members.
2. Great knowledge and wisdom.
3. Great power.
4. A peaceful, joyous atmosphere characterized in singing.

To some extent Mormon song reflects the Zion society as a whole and includes reference to a Church-Society condition, but the major emphasis is found in the descriptions of the four distinguishing characteristics cited above.

At times, the hymns reflect Zion's future unity in the exact scriptural terminology. Even when this is not the case, the unity theme is clear and often used.

The knowledge and wisdom which will characterize Zion is directly mentioned but briefly, yet its result of drawing people to the perfect society, both for study and residence, emerges as a very popular theme in Mormon hymnology.

Zion's predicted power is reflected in descriptions of the society's unconquerable nature and the oft-repeated realization that
God is the source of such power and its attainment is dependent upon Zion's worthiness. The coming of Jesus Christ as King of Kings and Lord of Lords will be the climax of Zion's power and is clearly reflected as such in Mormon song.

Descriptions of the peaceful, joyous atmosphere which will characterize Zion and the expression of this feeling through singing is likewise clearly reflected in the hymnals of the Latter-day Saint people.
CHAPTER V

ZION: VARIOUS GEOGRAPHICAL LOCATIONS AND THEIR REFLECTION IN HORMON SONG

In addition to a personal spiritual condition and a perfect society, the concept of Zion includes several geographical locations. In the broadest sense, Zion, in Latter-day Saint theology, designates any place "where the pure in heart dwell together in righteousness."¹ Because the Church is Zion in a developing process and will eventually evolve into a perfect society where all live together in righteousness, the term Zion is used to denote any area where the Church exists.

"Where is Zion? Where the organization of the Church of God is,"² remarked Brigham Young. Sylvester Q. Cannon enlarging this view said,

...Zion is a place where virtue and righteousness are practiced, and where the love of the Lord prevails. Wherever the Latter-day Saints settle and practice the principles of the Gospel - unity, faith, righteousness, and diligence both in spiritual and in temporal affairs - there is Zion; where the organizations of the Church are established, and where the members of the Church take part therein.³

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²Brigham Young, "Funds of the Church," J. of D., VIII, 205.

The earliest account of such a place recorded in Latter-day Saint scriptural books is a city inhabited by Enoch and his people. Because "they were of one heart and one mind, and dwelt in righteousness" having "no poor among them," (P. of G.P., Moses 7:18) their city "was called the City of Holiness even ZION." (P. of G.P., Moses 7:19) "And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up unto his own bosom; and from thence went forth the saying, ZION IS FLED." (P. of G.P., Moses 7:69).

According to Latter-day Saint scripture, the Zion of Enoch shall return to earth with Christ when he comes the second time. (P. of G.P., Moses 7:62-64) This event is much more popular in Mormon song than any description of the original City of Zion and will be discussed in detail when Christ's second coming is considered. There are, however, a few references in the hymns to the original Enoch's Zion. Note:

Glorious things are sung of Zion, Enoch's City seen of old,
Where the righteous, being perfect, walked with God in streets of gold.
Love and virtue, faith and wisdom, Grace and gifts were all combined,
As himself each loved his neighbor; all were one in heart and mind.
As himself each loved his neighbor; all were one in heart and mind.

There they shunned the power of Satan and observed celestial laws;
For in Adam-ondi-ahman Zion rose where Eden was.
When beyond the power of evil, So that none could covet wealth,
One continual feast of blessings Crowned their days with peace and health.
One continual feast of blessings Crowned their days with peace and health.

Then the towers of Zion glittered Like the sun in yonder skies,
And the wicked stood and trembled, filled with wonder and surprise.
Then their faith and works were perfect. Lo, they followed their great head,
So the city went to heaven, And the world said, 'Zion's fled!'
So the city went to heaven, And the world said, 'Zion's fled!'

(1961-A. #243, vs. 1-3)

We read that Enoch walked with God, Above the power of Mammon,
And Zion spread herself abroad, and Saints and angels sang aloud
In Adam-ondi-ahman.

(1835-S. #23, vs. 2)

Thou Earth wast once a glorious sphere of noble magnitude,
And didst with majesty appear among the worlds of God,

But thy dimensions have been torn asunder, piece by piece,
And each dismember'd fragment borne abroad to distant space.

When Enoch could no longer stay amid corruption here,
Part of thyself was borne away to form another sphere.

That portion where his city stood he gained by right approv'd;
And nearer to the throne of God His planet upward mov'd.

And when the Lord saw fit to hide the "ten lost tribes" away,
Thou, Earth, wast sever'd to provide the orb on which they stay.

And thus, from time to time, thy size has been diminish'd, till
Thou seemst the law of sacrifice created to fulfill.

(1863-B-A. #322, vs. 1-6)

The Old Testament speaks of another Zion,

...where it is known as the place taken from the Jebusites
by David. It was occupied by David's people and became
known as the city where David dwelt. It was also known as
Jerusalem. One of the hills or mounts of Jerusalem was known
as Zion. This mount was a holy place, for upon it rested the
Tabernacle with Ark of the Covenant. In time, the City of
Jerusalem became known as Zion and Mount Zion. Nominally,
Jerusalem was the dwelling place of holy people, a city of the
pure in heart.4

The term Mount Zion is not only used to designate a hill in
Jerusalem and the city itself, but at times refers to a future city
which will be built at Jackson County, Missouri (D. & C. 84:1-4) and

4Roy W. Doxey, Zion in the Last Days (Salt Lake City: Olympus
other places of abode for the pure in heart who are faithful in all things.\(^5\)

Mormon song is silent in regards to the Old Testament Jerusalem and unclear as to the definition of Mount Zion; such a hill, however, is often referred to. Study its usage in the following:

How will the saints rejoice to tell
And count their suf'ring o'er.
When they upon Mount Zion dwell,
And view the landscape o'er.  

(1851-B. #33, vs. 1)

Adieu my dear brethren adieu, Reluctant to give you the land,
No more to assemble with you, Till we on Mount Zion shall stand.

(1840-B. #210, vs. 1)

In mercy light each honest mind, That strives to do thy will;
And grant that all who such may find a home on Zion's hill.

(1856-B. #314, vs. 8)

Cry to the nations far and near, to come and in the glories share,
That on Mount Zion will appear, When earth shall rest from wickedness.

(1835-S. #29, vs. 6)

Mount Zion's walls and towers too appear in greatest grandeur,
Jerusalem's Jehovah's throne, Ephraim and Israel now are one
All speaking a pure language.

(1844-L. & G. #42, vs. 4)

O'er mountain tops the Mount of God
In latter days shall rise -
Above the summits of the hills -
And draw the wond'ring eyes.

To this the joyful nations round,
All tribes and tongues shall flow,
'Up to the Mount of God' they say,
And to his house we'll go.

The beams which shine from Zion's hill

Shall lighten ev'ry land;
The king who reigns in Salem's tow'rs
Shall all the world command. (1841-S. #153, vs. 1-3)

The glory of the Lord, shall on Mount Zion shine;
Jerusalem, his blest abode, will be almost divinel (1839-E. #25, vs. 1)

When the perfect Zion society of this dispensation is established there will be two great capital cities, both serving as headquarters for Christ. They will be located at the present sites of Independence, Jackson County, Missouri and Jerusalem. (D. & C. 57:1-4, B. of M., Ether, 13:5) Even though both are referred to as Zion, scripture often separates them, designating the former as "Zion" or "New Jerusalem" and the latter as "Jerusalem."7

The city termed Jerusalem will serve as "the gathering place for Judah and his fellows of the house of Israel."8 Before it achieves its position as one of the two great capitals, however, the present day Jerusalem will be destroyed; nevertheless, a new city, still bearing the name Jerusalem will be built in its place and become "a holy city unto the Lord." (B. of M., Ether 13:5) This rebuilding helps distinguish Jerusalem from the New Jerusalem or Zion. Joseph Smith, commenting upon the error of considering both cities the same, said:

6Joseph Fielding Smith, "Zion and Jerusalem," The Improvement Era, XXII (July 1919), 815-816.


8Joseph Fielding Smith, "Zion and Jerusalem," 815-816.
I shall say with brevity, that there is a new Jerusalem to be established on this continent, and also Jerusalem shall be rebuilt on the eastern continent: "Behold, Ether saw the days of Christ, and he spake concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it 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." 9

Zion or the New Jerusalem is to be built upon the American continent (P. of G.P., Articles of Faith, #10) and will serve as the "gathering place of Ephraim and her fellows...." 10

The hymnals of the Mormons contain a vivid picture of the future Zion's two capital cities. Not only are their locations spoken of, but the rebuilding of Jerusalem, the establishment of the New Jerusalem, and the return of Israel's various tribes to each city are depicted through song. As one studies the following verses, he will note, in addition to the above mentioned items, a continual usage of the "Mount Zion" or "Hill of Zion" terminology in describing the various Zion locations.

Come all ye sons of Zion, and let us praise the Lord; His ransomed are returning, according to His word; In sacred songs, and gladness, They walk the narrow way; And thank the Lord who bro't them To see the latter day.

Come, ye dispersed of Judah, Join in the theme, and sing With harmony unceasing, the praises of your King Whose armor is now extended (on which the world may gaze) To gather up the righteous, In these, the latter-days.

Rejoice, rejoice, O' Israel! And let your joys abound; The voice of God shall reach you, wherever you are found;


10Joseph Fielding Smith, "Zion and Jerusalem," 815-16.
And call you back from bondage, that you may sing his praise.
In Zion and Jerusalem In these the latter days.  
(1835-S. #65, vs. 1-3)

Lo Israel filled with joy Shall now be gathered home;
Their wealth and means employ, To build Jerusalem,
While Zion shall arise and shine
And fill the earth with truth divine.  
(1961-A. #224, vs. 5)

Let Israel now return unto their ancient home,
Possess the Holy Land, And build Jerusalem,
And there await the Jubilee; They shall the King of Glory see.

Let Gentiles throng the way to Zion's happy land;
Those who the truth obey, Shall in his presence stand;
Shall shine with the celestial light
And walk with Jesus Christ in white.

Let Joseph's remnants come to Zion's sacred hill,
And throng the house of God, and learn to do His will.
That Zion may arise and shine
With light celestial and divine.

Let Saints in every clime, Their waiting hearts prepare,
From every tribe and tongue, To Zion's Mount repair;
The marriage of the Lamb is near
The great Bridegroom will soon appear.  
(1840-B. #194, vs. 2-5)

Jerusalem, Jerusalem, Fear not, thou shalt arise
In all the beauty of the Lord, Beneath thy own fair skies.  
(1843-H. #34, vs. 1)

Wake, O wake, the world from sleeping!
Watchman, watchman, what's the hour?
Hark ye, only hear him saying,
*Tis the last, the eleventh hour!  
(chorus)
We're the true own sons of Zion, who with us that can compare?
We're the royal branch of Joseph,
The bright and glorious morning star.

Lo! the Lion, left his thicket;
Up, ye watchmen, be in haste;
The destroyer of the Gentiles
Goes to lay their cities waste.
Bring the remnant from their exile,  
For the promise is to them;  
Japhet's ruled the world his time out;  
He must leave the "tents of Shem."

Comfort ye the house of Israel;  
They are pardoned; gather them;  
Here the watchman's proclamation,  
Jews, rebuild Jerusalem.

Soon the Jews will know their error -  
How they killed the Holy One,  
And they'll mourn, and shout Hosannah!  
This is 'The Beloved Son!'

Sound the trumpet with the tidings -  
Call in all of Abraham's seed;  
Though the Gentiles may reject it,  
Christ will come in every deed.

(1363-E. #287, vs. 1-6)

The Jews will go forth, and the ten tribes shall come  
From a land in the north and inherit their home,  
And Kings shall protect them, and Queens shall sustain  
Their national rights till Messiah's bluest reign.

While Ephraim's children, who roam in the west,  
Shall gather round Zion, and with her be blest.  
When truth shall be given then peace will abound,  
And the Kingdom of Heaven on earth will be found.

(1838-R. #28, vs. 6-7)

He'll gather all his Israel, And make them wise and free,  
He'll bring them out of bondage, and from captivity.  
He'll lead them back to Canaan, Their ancient promised land  
Then they will build Jerusalem, where Jesus once did stand.

(1838-R. #63, vs. 2)

And brought his chosen people home  
From every land and nation  
The tribes of Israel who have roam'd  
Unto their promised lands have come  
In Zion and Jerusalem.

(1844-L. 6 G. #42, vs. 3)

The exact location of the "New Jerusalem" was revealed to the  
Prophet Joseph Smith in 1831. In June of that year he received the  
following revelation:
I, the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob and those who are heirs according to the covenant. Wherefore, verily I say unto you, let my servants Joseph Smith, Jr., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. (D. & C. 52:2-3).

Speaking of complying with the instructions of this revelation, Joseph remarked:

Accordingly I undertook the journey, with certain ones of my brethren, and after a long and tedious journey, suffering many privations and hardships, arrived in Jackson County, Missouri, and after viewing the country, seeking diligently at the hand of God, he manifested himself unto us, and designated, to me and others, the very spot upon which he designed to commence the work of the gathering, and the upbuilding of an 'holy city,' which should be called Zion - Zion, because it is a place of righteousness, and all who therein are to worship the true and living God, and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ. 'Thy watchmen shall lift up the voice with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. (Isaiah 52:8).'

Shortly after arriving in Missouri, Joseph received a revelation in which Independence was termed "the center place" of Zion and the "spot for the temple" designated. (D. & C. 57:3).

In the early 1830's the Mormons not only began to gather to Zion in Missouri, but sang of their chosen land. Note the following verses:

Come all ye humble saints of God, Who're bound to Zion's happy land,
You who are cleansed in Jesus' blood and join the upright holy band.

Far in the West ye must encamp Where swift Missouri's waters roll, 
There you shall be as burning lamps to light the earth from pole to pole. 

There is a land the Lord will bless, 
Where all the saints shall come; 
There is a day for righteousness, 
When Israel gathers home.

Before the word goes forth '-destroy!' 
And all the wicked burn, 
With songs of everlasting joy, 
The pure-in-heart return.

Their fields along Missouri's flood, 
Are in perspective seen, 
As unto Israel 'Canaan stood, 
While Jordon flow'd between.'

To keep them from that land, 
And from their homes and saints they drive 
To try the Lord's command.

There all the springs of God will be; 
And there an end of strife; 
And there the righteous rising free, 
Shall have eternal life.

There shall the will of God be done, 
And saints and angels greet; 
And there, when all in Christ is one, 
The best from worlds shall meet.

There in the resurrection morn; 
The living live again, 
And all the children will be born 
Without the sting of sin.

How long, our Father, O how long 
Shall that pure time delay? 
Come on, come on, ye holy throng, 
And bring the glorious day.

(1835-S. #34, vs. 1-8)
The towers of Zion soon shall rise
Above the lands and reach the skies;
Attract the gaze and wond'ring eyes
Of all that worship, gloriously.

The Saints shall see the city stand
Upon this consecrated land,
And Israel, numerous as the sand,
Inherit it eternally.

(1835-S. #29, vs. 1-2)

In the 1835-S hymnal the first verse of Guide Us O Thou Great Jehovah appears as follows:

Guide us, O thou great Jehovah
Saints upon the promised land. (italics author's)
We are weak but thou art able -
Hold us with thy powerful hand.
Holy Spirit, Holy Spirit, Feed us till the Savior comes.
Holy Spirit, Holy Spirit, Feed us till the Savior comes.

(1835-S. #13, vs.1)

This was later changed, and is presently sung:

Guide us, O thou great Jehovah
Guide us to the promised land. (italics author's)
We are weak but thou art able -
Hold us with thy powerful hand.
Holy Spirit, Holy Spirit, Feed us till the Savior comes.
Feed us till the Savior comes.

(1961-A. #56, vs. 1)

Approximately fifteen thousand Latter-day Saints gathered to Missouri during the 1830's. They had come with the intent to build Zion, but failed, and after being driven from county to county by persecutors, they were finally expelled from that state in 1839. The Mormons then fled to Illinois, only to be driven from there and across the plains to the Rocky Mountain area seven years later.12

There are various reasons offered by historians in explanation of the Mormon's failure to build a Zion and the persecution they

suffered. To note but a few:

1. The Mormons were an energetic and progressive people. This clashed with the nature of the older settlers in Missouri.

2. The Mormons' zeal for Zion aroused the suspicions of the old settlers.

3. The economic and social phases of the Mormon society were offensive to outsiders.

4. The great numbers of incoming Yankees aroused the slave holders.

5. The success of the proselyting activities of Mormon missionaries caused jealousy and enmity.

6. Differences in religious beliefs.\(^\text{13}\)

Although the problems noted above played a part in the saint's persecution, they were not, according to Latter-day Saint scripture, the real reason for the failure in building Zion. The people's transgressions were the real reason for the failure. This is borne out by the following revelation given to Joseph:

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance - I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son. For all those who will not endure chastening, but deny me, cannot be sanctioned. Behold, I say unto you, there were jarrings and contentions, and envyings, and strifes and lustful and covetous desires among them; therefore by these things they polluted their inheritances. (D. & C. 101:1-6).

Regardless of the reasons for the failure in establishing Zion, the intense persecution and the forced migration produced an interest-

\(^{13}\)Ibid., 116-118, 178-181.
ing dimension in Mormon song. The hymns published between 1839 and 1844 contain many new Zion oriented hymns, most of which fall into one of two general thematic categories. They are:

1. Hymns expressing discouragement, disappointment and remorse.
2. Hymns whose purpose it is to give comfort, encouragement and hope.

From the first category we quote:

Torn from our friends and captive led
Mid legions, bound in chains,
That peace for which our fathers bled
Is gone and dire confusion reigns.

Zion - our peaceful, happy home,
Where 'oft we joined in praise and prayer,
A desolation has become,
And grief and sorrow linger there.

Her virgins sigh, her widows mourn,
Her children for their parents weep,
In chains her Priests and Prophets groan,
While some in death's cold arms to sleep.

Exulting by her savage foes
Now ravage, steal and plunder, where
A virgin's tear, a widow's woes,
Become their song of triumph there.

How long, O Lord, wilt thou forsake
The Saints who tremble at Thy word?
Awake, O arm O God! Awake
And teach the nations Thou art God.

Descend with all Thy holy throng,
The year of Thy redeemed bring near,
Haste, haste the day of vengeance on,
Bid Zion's children dry their tear.

Deliver, Lord, Thy captive saints,
And comfort those, who weep and mourn,
Bid Zion cease her dire complaints,
And all creation no more groan.

(1840-B. #265, vs. 1-7)
By the river's verdant side,
By the solitary tide,
While the peaceful waters slept,
Pensively we sat and wept:
And on the bending willows hung,
Our silent harps through grief unstrung.

For they who wasted Zion's bowers,
And laid in dust her ruin'd towers
In scorn their weary slaves desire,
To strike the chords of Israel's lyre;
And in their impious ears to sing
The sacred songs of Zion's king.

How shall we tune those lofty strains,
On Babylon's polluted plains?
When low in ruin on the earth,
Lies the place that gave us birth,
And stern destruction's iron hand,
Sways our desolated land.

Oh! never shall our harps awake,
Laid in the dust for Zions sake,
For ever on the willows hung.
Their music hush'd, their chords unstrung.
Lost Zion! city of our God,
While groaning 'neath the tyrant's rod.

Still mould'ring lie thy levell'd walls,
And ruin stalks along thy hills,
And brooding o'er thy ruin'd towers,
Desolation sternly lowers;
For when we muse upon thy woe,
Past the gushing sorrows flow.

And while we toll through wretched life,
Drinking the bitter cup of strife;
Until we yield our weary breath,
And sleep, released from woe; in death,
Will Zion in our memory stand,
Our lost, our ruin'd native land.

(1840-B. 9268, vs. 1-6)

And from the second category:

O Zion, afflicted with wave upon wave,
Whom no man can comfort, whom no man can save;
With darkness surrounded, by terrors dismayed,
In toiling and serving, thy strength is decayed.
Lord roaring, the billows now high overwhelm;
His wisdom conducts thee, his power thee defends;
In safety and quiet thy warfare he ends.

'O fearful! O faithless!' in mercy he cries;
'My promise, my truth, are they light in thine eyes?
Still, still I am with thee, my promise shall stand;
Though tempest and toiling I'll bring thee to land.

'Forget thee I will not - I cannot; thy name
Engraved on my heart, doth forever remain;
The palms of my hands while I look on, I see
The wounds I received when suffering for thee.'

(1843-H. #116, vs. 1-4)

Hear what God the Lord hath spoken,
'Oh my people, faith and few;
Comfortless, afflicted, broken,
Fair abodes, I build for you;
Thorns of heartful tribulation
Shall no more make perplex your ways;
You shall name your walls salvation
And your gates shall all be praise.

There, like streams that feed the garden,
Pleasure without end shall flow;
For the Lord your faith rewarding,
All his beauty shall bestow;
Still in undisturb'd possession,
Peace and righteousness shall reign;
Never shall you feel oppression,
Hear the voice of war again.

Ye no more your suns descending,
Waning moons no more shall see;
But your griefs for ever ending,
Find eternal noon in me.
God shall rise, and shining o'er you,
Change the day the gloom of night;
He, the Lord, shall be your glory,
God your everlasting light.

(1841-S. #116, vs. 1-3)

Thy beautiful garments, O Zioni assume,
The day star hath risen, thy path to illume;
Thy night hath been dreary, but joyous the morn
No longer sit mourning, afflicted - forlorn.

Thy sons from afar, and thy daughters among,
Triumphant return, and require a new song.
They've bow'd low their heads, and their harps were unstrung, While long on the willows neglected they hung.  

(1841-S. #296, vs. 1-2)

Triumphant Zion! lift thy head 
From dust, and darkness, and the dead!
Though humbled long - awake at length,
And gird thee with thy Savior's strength!

Put all thy beauteous garments on 
And let thy excellence be known, 
Deck'd in the robes of righteousness, 
Thy glories shall the world confess.

No more shall foes unclean invade, 
And fill thy hallowed walls with dread, 
No more shall hell's insulting host 
Their victory and thy sorrows boast.

God from on high, has heard thy prayer 
His hand thy ruin shall repair; 
Nor will thy watchful monarch cease 
To guard thee in eternal peace. 

(1841-S. #238, vs. 1-4)

Awake! ye saints of God! awake, 
Call on the Lord in mighty pray'r, 
That he will Zion's bondage break, 
And bring to nought the foulers snare.

He will regard his people's cry - 
The widow's tear - the orphan's moan; 
The blood of those that slaughter'd lie, 
Fleads not in vain before his throne.

Though Zion's foes have counsel'd deep 
Altho' they bind with fetters strong; 
The God of Jacob does not sleep - 
His vengeance will not slumber long.

Then let your souls be stay'd on God; 
A glorious scene is drawing nigh; 
The tempests gather like a flood, 
The storm, tho' fierce will soon pass by. 

(1841-S. #113, vs. 1-4)

Children of Zion, awake from your sadness, 
For soon all your foes shall oppress you no more; 
Bright on your hills dawns the day star of gladness; 
Arisel for the night of your sorrow's near o'er.
Children of Zion, awake from your sadness, 
For soon all your foes shall oppress you no more.

Strong are your foes, but His arm will subdue them, 
And scatter their armies to regions afar; 
They'll flee like the chaff from the scourge that pursue them; 
Vain is their strength and their chariots of war
Children of Zion, awake from your sadness, 
For soon all your foes shall oppress you no more.

Children of Zion, his power will save you, 
O loudly extol it o'er land and the sea, 
Shout, for the foe'll be destroyed that enslaved you; 
The oppressor will vanish, and Zion be free.
Children of Zion, awake from your sadness, 
For soon, all your foes shall oppress you no more. 
Shall oppress you no more, - no more. (1840-B. #270, vs. 1-3)

On the mountain's top appearing, 
Lo! the sacred herald stands! 
Welcome news to Zion bearing, 
Zion long in hostile lands. 
Mourning captive! 
God himself shall loose thy bands.

Lo! thy sun is risen in glory! 
God himself appears thy friend; 
All thy foes shall flee before thee, 
Here their boasted triumphs end: 
Great deliverance 
Zion's King vouchsafes to send.

Enemies no more shall trouble; 
All thy wrongs shall be redressed; 
For thy shame thou shalt have double, 
In thy maker's favor blest; 
All thy conflicts 
End in an eternal rest. (1841-S. #154, vs. 1-3)

This morning in silence I ponder and mourn, 
O'er scenes that have passed no more to return, 
How vast are the labors, the troubles and fears 
Of eight hundred missions who've toiled through the years.

How many ten thousands were slain by their foes, 
While widows and orphans have mourn'd o'er their woes, 
While pestilence, famine, and earthquakes appear, 
And signs in the heavens, throughout the past year.
How many been murder'd, and plunder'd and robbed,
How many oppress'd and driven by mobs,
How oft have the heavens bedewed with their tears,
The earth o'er the scenes they beheld the past year.

But the day star has dawn'd o'er the land of the bless'd,
The first beams of morning, the morning of rest,
When cleansed from pollution the earth shall appear,
As the garden of Eden, and peace crown the year.

(1844-L. & G. 039, vs. 1-4)

The location of Zion in Latter-day Saint doctrine is not, however, limited to Jackson County, Missouri, but encompasses the northern and southern American Continents and finally the entire world. This was not understood by the earth Church members and consequently caused problems and much discouragement, as already noted in the hymns, until Joseph broadened their concept of Zion's location. B. H. Roberts, speaking of this situation, remarked:

When God revealed to the Church that Independence, in Jackson County, was to be the center place of Zion, the hearts of the people turned to that land; and I sometimes think their affections and hopes were contracted to that particular spot. When the Church was removed from Jackson County and took to building towns in Caldwell County; and afterwards - being compelled to leave Missouri altogether - they took to building up cities in Illinois, the feelings of some were tried, they felt they were driven from Zion: 'God made promises concerning Zion and He has not fulfilled them,' was their complaint. The spirit of complaint and unbelief existed, more or less, among the people; but the Prophet previous to his death, enlarged their views and told them that this whole western land, North and South America, was the land of Zion. This was the land to which the predictions of God pointed; and they need not worry about this or that particular spot in it, for the two American continents constituted the land of Zion.14

Joseph's statement referred to by Roberts reads as follows:

14Brigham H. Roberts, C. R., April, 1908, 106.
You know there has been great discussion in relation to Zion - where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from north to south, and is described by the prophets, who declare that it is the Zion where the Mountain of the Lord should be, and that it should be in the center of the land. When elders shall take up and examine the old prophecies in the Bible, they will see it.\(^\text{15}\)

In addition to broadening the location of Zion to include the America, Joseph remarked that he had "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."\(^\text{16}\)

The term stake is taken from a scriptural analogy wherein "Zion is likened unto a tent, and New Jerusalem or City of Zion being the center place supported by surrounding stakes."\(^\text{17}\) Isaiah first referred to stakes when he wrote, "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." (Isaiah 33:20) 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." (Isaiah 54:2).

A stake of Zion, then, is the term used to describe different localities within the land of Zion. A stake could be termed Zion for

\(^{15}\)D. H. C., VI, 318-319.

\(^{16}\)Ibid.

\(^{17}\)Hyrum L. Andrus, "World Government as Envisioned in the Latter-day Saint 'City of Zion'," (unpublished Master's thesis, Brigham Young University, Provo, Utah, 1952), 5.
here the pure in heart dwell. The center place of all the stakes is Jackson County, Missouri, where the new Jerusalem will be built.

Latter-day Saint hymns are silent in regards to North and South America as a Zion location. The same neglect is present in relation to references concerning stakes of Zion. Although the word stake is found once in awhile, there is no emphasis nor pattern in its usage. The probable reason for neglect in these areas is that during the time they were revealed the Mormon's thoughts and efforts were focused upon establishing Zion in the Rocky Mountains. Naturally this movement overshadowed all other themes.

Joseph's new teachings concerning Zion's location likely gave hope and vision to President Brigham Young, who, two years after Joseph's death, "was not loathe...to lead his people from on 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 Illinois or Missouri..."18 In fact, the location of stakes of Zion in the Rocky Mountain area is believed by the Latter-day Saints to have been a fulfillment of prophecy and a part of the Lord's plan in establishing the perfect Zion society. Daniel's interpretation of King Nebuchadnezzar's dream that the stone or Kingdom of God, which was to roll forth and fill the earth, was to be cut out of the mountains (Daniel 2), and Isaiah's visions of the mountain of the Lord's House being established in the tops of the mountains (Isaiah 2:1-5) are but two examples of the scriptures cited by Mormons in support of their claim.

18Ibid., 7.
Heber C. Kimball, speaking of Zion's establishment in the mountains in fulfillment of Isaiah's prophecy, remarked: "It is often said here that this people are blessed above all other people; this is truly so. We are in the mountains; we did not come here of our own accord, but we came by the will of the Father. We are in the tops of the mountains where the Prophet said the people of God would be in the last days." 19

Joseph, prophesying of the Church's growth, gave special emphasis to the location of Zion in the Rocky Mountains. He said,

It is only a little handful of priesthood you see here tonight, but this Church will fill North and South America - it will fill the world. (Among other things he said,) It will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the Gospel among the Laminites, who will receive the Gospel and their endowments and the blessings of God. This people will go into the Rocky Mountains; they will there build temples to the most high. They will raise up a posterity there, and the Latter-day Saints who dwell in those mountains will stand in the flesh until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains. 20

The same idea was discussed by Orson Whitney, who, after remarking that the move to the Rocky Mountain area was not only for the Saints to be sanctified and to receive power from on high; but to escape the wrath of the Civil War, concluded:

The Prophet predicted the removal of the Saints to the Rocky Mountains, and four years later that removal began. (See sec. 49:25 Commentary.) ...Here they were to become a mighty people, the prospective saviors of the nations; here they have founded stakes of Zion, preparatory to the


20Wilford Woodruff, C. R., April, 1898, 57, as cited by Doxey, L.P.D.C., II, 163-4.
redemption of Zion proper. That is why we are up here in
the tops of the mountains, instead of down there in the
state of Missouri.21

Although the Rocky Mountain area, and particularly Salt Lake
City, Utah, is the present headquarters of the Saints, they anticipate
a time when Jackson County will be redeemed and the City of Zion built
there. It will then serve as the center place supported by the stakes
now located in the mountains and other parts of the world. (D. & C.
101:16-21).

The Rocky Mountain area as a Zion location is often reflected in
the hymnals of the Mormons. Many of the Zion hymns written during the
last century claim this location as their theme and consequently it
has occupied an important place in every hymnal from 1850 to the present.

Because of volume, an attempt to include all the songs associ-
ated with this aspect of the Zion concept would be futile. There are,
however, certain patterns which are apparent throughout the Zion hymns
related to this location and which mark them uniquely different from
other songs concerning Zion.

The first of these is an outpouring of sentiment concerning
mountains. Note this in the following verses:

By the rushing stream and the crumbling mass,
And the heights which old Times have defied.
Press on till the peaceful valleys lie
At your feet, in their loveliness,
And the grand old mountains rise on high,
pointing above to the cloudless sky,
Blue, gentle and fathomless.

(1891-B.A. #299, vs. 3)

I long to breathe the mountain air
Of Zion's peaceful home

Grand and noble, nature bulwarks
Stand the lofty mountains round.

Beautiful mountain home.

Our Mountain home so dear.

Let faithful saints be rearing the city of our Lord,
On mountain tops appearing according to his word.

We're a numerous band throughout Utah's fair land,
And we live in the mist of the mountains.

Come to the land of the mountain and prairie,

Thy pleasant vales, dear Utah, how dear are they to me!
Thy mountain peaks dear Utah, are lovely to my sight.

The bold mountains rise and point to the skies
Like sentinels round our abode;
And vales calm and sweet, repose at their feet -
Fit home of the people of God.

Upon these ever-lasting hills, and in the valleys fair,
Beside the murmuring mountain rills, we'll bow in humble prayer.

O happy homes among the hills
Where flow a thousand crystal rills,
Surrounded by grand mountains high,
Whose snow-clad summits reach the sky,
My heart enraptured with the sight
Cries to the heavens with delight.
God bless and guard our mountain home,
God bless our mountain home.
True saints rally, around the standard come,  
Away in Utah's valleys, our lovely mountain home.  
(Mountain Warbler #12, vs.1)

Where mountains capped with virgin snow,  
Pure as the babe on mother's breast,  
The land I sing of would you know?  
'Tis Utah, star of the west.  
(Songs of Zion #202, vs. 1)

For the strength of the hills we bless thee,  
Our God our Father's God.  
Thou hast made thy children mighty  
By the touch of the mountain sod;  
Thou hast led thy chosen Israel  
To freedom's last abode.  
For the strength of the hills we bless thee,  
Our God, our Father's God.

Thou hast led us here in safety  
Where the mountain bulwark stands  
As the guardian of the loved ones  
Thou hast brought from many lands.  
For the rock and for the river,  
The valley's fertile sod,  
For the strength of the hills we bless thee;  
Our God, our Father's God.

Here the wild wind swiftly darts on  
His quarry from the heights,  
And the red untutored Indian  
Seeketh here his rude delights;  
But the Saints for thy communion  
Have sought the mountain sod;  
For the strength of the hills we bless thee,  
Our God, our Father's God.

We are watchers of a beacon  
Whose light must never die;  
We are guardians of an altar  
Midst the silence of the sky.  
Here the rocks yield founts of courage  
Struck forth as by the rod;  
For the strength of the hills we bless thee,  
Our God, our Father's God.

For the shadow of thy presence,  
Our camp of rocks o'erspread;  
For the canyons rugged defiles  
And the beetling crags o'erhead;
For the snows and for the torrents,
And for our burial sod;
For the strength of the hills we bless thee,
Our God, our Father's God.  

(1863-B. #79, vs. 1,3,4,5 & 6)

Lift thine eyes toward the mountains
...

(1961-A. #370, vs. 1)

Firm as the mountains around us
...

(1961-A. #62, vs. 1)

...
Thankful to thee for the mountains high,
The freshening breeze and the clear, blue sky:
And for the fields covered o'er with corn,
Which now our loved mountain vales adorn.

(1961-A. #43, vs. 2)

High on a mountain top a banner is unfurled;
Ye nations now look up; It waves to all the world;
In deseret's sweet, peaceful land -
On Zion's mount behold it stands.

(1961-A. #62, vs. 1)

O ye mountains high, where the clear blue sky
Arches over the vales of the free,
Where the pure breezes blow and the clear streamlets flow,
How I've longed to your bosom to flee!
O Zion! dear Zion! Land of the free,
Now my own mountain home, unto thee I have come,
All my fond hopes are centered in thee.

(1961-A. #145, vs. 1)

Zion stands with hills surrounded,
Zion, kept by power divine.
...

(1961-A. #212, vs. 1)

Unheeding still the fiercest blasts that blow,
With tops encrusted by eternal snow,
The towering peaks that shield the tender sod,
Stand, types of freedom reared by nature's God.

(1961-A. #292, vs. 3)

Amidst these mountains wild, O, can we e're forget?
They made this desert land to bloom The vales of Deseret.

(Songs of Zion #58, vs.3)

The second unique pattern found within the Zion songs related
to this location is a romantic-like concern with nature. Not only
mountains, but valleys, trees, flowers, streams, snow and breezes are often spoken of. Particular emphasis is given to water's ability to make the ground fertile and the bountiful and beautiful result of this process. Note the following examples:

When Zion reached the mountains, They gave their golden store, And all the limpid fountains Did healing virtues pour, Were reigned but gloomy sadness; And earth seemed in repose, Resounds the song of gladness, and blossoms forth the rose. (1961-A. #205, vs. 3)

When wintry winds are storming, and snow is falling deep, Then rich supplies are forming among the mountains steep, The fertilizing crystal streams, when sunny skies illume, Make nature's verdant bosom teem within my valley home. [chorus]
My valley home, my mountain home, The dear and peaceful valley!

The storm-king has no terrors when wintry winds blow cold, We lighten all life's sorrows in our lovely mountain fold; We worship there; we dance and sing among the joyful throng, And their our tithes and offerings bring which to the Lord belong.

We plow, we sow and irrigate to raise the golden Zion; And all unnecessary toil that they may independence gain; Some haul the wood from kanyons wild, some tend the flocks and herds; And all our moments are beguiled by industry's rewards.

Both fruit and flowers we cultivate with much success and care, And strive our tastes to elevate by products choice and rare; The desert blossoms as the rose in many a mountain vale, And rich abundance ever flows, on which the saints regale. (1863-B. #320, vs. 2-5)

Here healthful breezes gently sweep From grand old canyons, rough and steep And sweet contentment reigns.
... Here pines and cedars crown the hills, And stores of purest snow Descend in bubbling crystal rills To gladen all below, To make the cultivated soil Reward the lab'rner for his toil And plenty spread around. (H.S.S.C. #125, vs. 1-2)
Where the weary find a home, Where the wild deer fearless roam,
Where the mellow fruit-tree grows, Where the golden harvest flows,
Where the bee, the grape and vine, Yield their honey, milk and wine
Where the curse from earth shall flee
There may all the faithful be.

Where the dew distilling hills, Drop their fatness in the rills,
Where the river, lake and stream, with their finny myriads teem,
Where the shade trees round the fold
Shield from heat and winter's cold,
Where all nature sings with glee, There may all the faithful be.

(1851-8. #51, vs. 2 and 4)

Thy pleasant vales, dear Utah, How dear are they to me!
Thy homes 'mid trees secluded Are beautiful to see.
Thy dear associations Are by the children sought For they are schools of learning Where purity is taught.

[chorus]
Thy pleasant vales, dear Utah, How dear are they to me!
Thy homes 'mid trees secluded, are beautiful to see.

Thy mountain peaks, dear Utah, Are lovely to my sight,
The beauties of thy canyons are sources of delight;
Thy fields of grain and pasture Rich sustenance doth yield
And in thy rocky bosom rich treasures be concealed.

Thy fruitful lands, dear Utah, Where living streams now flow,
Were naught but desolation a little while ago;
Thy solitudes were haunted by prowling wolf and bear,
The deer once roamed at pleasure where now are cities fair.

(H.S.S.C. #126, vs. 1-3)

Then to the plains through the waving grass,
Where the red man roams in his pride,
O'er the sandy hill, and the rocky pass,
By the rushing stream and crumbling mass,
And the heights which old times have defied.
Press on till the peaceful valleys lie
At your feet, in their loveliness,
And the grand old mountains rise on high,
Pointing above to the cloudless sky,
Blue, gentle, and fathomless.

Then down to the city, spread out below,
Where the glistening streamlets glide,
Through the spacious streets where the shade trees grow,
And the arbor'd dwellings and orchards show
'Then the children of freedom abide,
Abundant gifts to labor, there,
The ransomed wilderness yields
And the sunbeams smile, with a beauty rare,
In the smokeless breath of the mountain air,
And shimmer in grassy fields.  

Here is Zion - land of promise - Where the saints of God abide
And the desert, once so barren, Blossoms now on every side.

Like pillars or heaven her mountains
Adorned with perpetual snow
Their joy to replenish earth's fountains
And fertilize valleys below.

Lot in the desert the rich flowers are springing;
Streams, ever copious, are gliding along;
Loud from the mountain tops echoes are ringing;
Waste rise in verdure and mingle in song.

Our mountain home so dear, where crystal waters clear
Flow ever free, flow ever free.
While through the valleys wide, the flowers on every side
Blooming in stately pride, are fair to see.

We'll roam the verdant hills, and by the sparkling rills
Pluck the wild flowers, pluck the wild flowers;
The fragrance on the air, the landscape bright and fair,
And sunshine everywhere, make pleasant hours.

In sylvan depth and shade, In forest and in glade,
Where'er we pass, wher'er we pass,
The hand of God we see, In leaf and bud and tree,
Or bird or humming bee, or blade of grass.

The streamlet, flower and sod, Bespeak the words of God;
And all combine, and all combine,
With most transporting grace, His handiwork to trace,
Through nature's smiling face, In art divine.

How rich and fertile is thy soil!
How vast the wealth thy mountains hold!
When sought with diligence and toil,
Yield of their treasures manifold;
In all the range of man's desire,
Thou art a land divinely blast;
None know thee, only to admire,
Fair Utah, star of the west,
None know thee, Only to admire,
Fair Utah, star of the west.
Utah, Utah, beautiful, beautiful land,
Fair are thy valleys, thy mountain tall and grand,
Ever my praise shall be, Utah, for thine and thee,
Land of the brave and free; Utah the star of the west.

(1961-A. #72, vs. 2)

Ye valleys fair and snow-capped mountains,
Ye peaceful hamlets' mid the trees,
Ye murmuring streams and crystal fountains,
Kissed by the cool, soft, balmy breeze,
Words cannot tell how well I love thee,
Nor speak my longing when I roam,
My heart alone can cry to heaven,
'God bless my own dear mountain home,'

(1961-A. #335, vs. 3)

O happy homes among the hills
Where flow a thousand crystal rills,
Surrounded by grand mountains high
Whose snow clad summits reach the sky;
My heart enraptured with the sight
Cries to the heavens with delight,
God bless and guard my mountain home,
God bless our mountain home.

Fanned by the cool, soft mountain, air,
The valleys teem with beauties rare;
And flowers deck the hills and plains,
Refreshed by spring and autumn rains.
Each nook contains a city fair,
Filled with warm hearts who breathe the prayer,
God bless and guard our mountain home.
God bless our mountain home.

(1961-A. #337, vs. 1-2)

The third and final pattern which distinguishes the songs related to this location from others is an attitude of accomplishment.
The hymns describing previous Zion locations reflect either despair and discouragement because of failure, or hope and encouragement but seldom a feeling of success. In part, at least, the Mormons established a Zion in the west and their joy and pride are reflected in the songs they sang. As examples note:

Proud? Yes, proud of our home in the mountains,
Where prophets of Israel reside.
And faithful ones quaff from the fountains,
Where wisdom and virtue abide.
The Lord is now pouring a blessing
And blessing the living and dead,
And thousands are now gladly drinking
At streams from the great fountain head.

God's Zion is rich and her blessing
The wide world will forever excel,
Even now see her people possessing
More than poets or prophets could tell.
Like pillars or heaven her mountains
Adorned with perpetual snow
Their joy to replenish earth's fountains,
And fertilize valleys below.

(Songs of Zion #200, vs. 1 & 2)

Beautiful mountain home, Where love is found, and joys abound,
What Saint from thee would roam, The world may despise,
But dearly we prize, Our beautiful mountain home.

Beautiful mountain homes, The seers of old thy growth foretold,
And soon thy light shall come
Here dwelling in peace, God's people increase
In our beautiful mountain home.

(H.S.S.C. #121, vs. 2-3)

There is a place in Utah, that I remember well,
And there the Saints in peace and joy and plenty ever dwell
My mountain home, thou'rt dear to me! to thee I fondly cling -
While here I roam, far from my home, my mountain home I sing
My valley home, my Mountain Home,
The dear and peaceful valley!

(1963-A. #320, vs. 1)

O, here in the mountains, Far, far away from danger,
The kingdom grows in spite of foes, and Brigham presides.
And faithful brethren here abound And many blessings scatter round,
And all can enjoy them, who faithful will be.

(Mountain Warbler #13, vs. 3)

My blessed, glorious home of peace
In Utah's pleasant vales!
While troubles in the world increase
Here happiness prevails.

(H.S.S.C. #125, vs. 1)

The youth of each land for their fatherhood stand
And boast of its grandeur with pride.
What e'er their estate, their fortunes or fate
To none is this freedom denied.
Then why should not we, young and happy and free
Rejoice in the land we love best?
For our Father so kind, our lot has assigned
In Utah, the Queen of the west.

The poor and oppressed, In the land of the west,
Find plenty and freedom and joy,
Thou' the wicked may sneer, to us thou art dear,
And care is thine own sunny sky.
The gospel's proclaimed to all here on earth,
The meek and the lovely rejoice;
From Babylon they flee to this land of the free -
To Utah, the land of their choice.

Thy sisters first born, who tauntingly scorn
Shall joy to do honor to thee;
With each coming hour thy glory shall tour'r,
Till the nations thy beauty shall see.
Thy triumph is nigh, oppression shall die,
For thee there is freedom and rest;
The years as they fleet shall bless our retreat
With peace In this land of the west.

(Songs of Zion #150, vs. 1,3 & 4)

Deseret; Deseret! 'tis the home of the free,
And dearer than all other lands 'tis to me;
Where the Saints are secure from oppression and strife,
And enjoy to the full the rich blessings of life.
'Tis a land which for ages has been lying waste,
Where the savage has wandered, by darkness debased;
Where the wolf and the bear unmolested did roam -
Away, far away! Deseret is my home.

Deseret! Deseret! She has long been opprest;
But now, for a while, she is taking her rest
She feels like a giant refreshed with new wine,
And enjoys from Jehovah his blessing: benign.
There are hearts that can feel for another's deep woe,
And with charity, blessings on others bestow;
Return good for evil to those who oppress,
And await the time coming to give them redress.

Deseret! Deseret! O, I love to be there,
With my brethren and sisters each blessing to share
Nor regret I've forsaken the land of my birth,
To dwell on that sweet, favored spot of the earth,
Where Brigham and Heber and Daniel preside,
With all the full quorums of priesthood beside
Where the law of the Lord is the standard of life, -
Apart from soul Babylon's darkness and strife.
Deseret! Deseret! she's the pride of the world,  
Where the banner of freedom is widely unfurled;
Where oppression is hated and liberty loved,  
And truth and sincerity highly approved;
Where labor is honored, nor workmen oppressed;  
Where youth is instructed and age finds a rest;
Where society frowns upon vice and deceit,  
And adulterers find Heaven's laws they must meet.

Deseret, Deseret shows the pattern to all  
That all may take warning ere Bab'lon shall fall,  
And flee to the mountains when trouble shall come,  
To be free from the plagues in this beautiful home.  
O, how my heart yearns for the time to draw near,  
When earth will be freed from oppression and fear,  
And the truth rule triumphant o'er sea and o'er land,  
And Jesus as King of the nations will stand.  
(1863-U. #321, vs. 1-5)

The wilderness, that naught before would yield,  
Is now become a fertile, fruitful field.  
Where roamed at will the savage Indain band,  
The templed cities of the Saints now stand.  
And sweet religion in its purity  
Invites all men to its security.  
There is my home, the spot I love so well,  
Whose worth and beauty nor tongue can tell.  
(1961-A. #292, vs. 4)

Zion stands with hills surrounded -  
Zion, kept by power divine.  
All her foes shall be confounded,  
Though the world in arms combine.  
Happy Zion, Happy Zion, what a favored lot is thine!  
(1961-A. #212, vs. 1)

Beautiful Zion for me down in the valley reclining,  
Memories sacred to thee, close round my heart entwining,  
Clasped in the mountain's embrace. Safe from the spoiler forever,  
Chased are the tears from thy face, Joy shall depart from thee never,  
When from thy presence I roan, Midst the world's grandeur I see  
Naught like my own mountain home, Beautiful Zion for me,  
Naught like my own mountain home, Beautiful Zion for me.  
(1961-A. #6, vs. 1)

Then hail to Deseret! A refuge for the good,  
And safety for the great, If they but understood  
That God with plagues will shake the world  
Till all its thrones shall down be hurled.
In Deseret doth truth rear up its royal head;
Though nations may oppose, still wider it shall spread;
Yes, truth and justice, love and grace,
In Deseret find ample place.  

(1961-A. #62, vs. 5-6)

Upon these everlasting hills, and in the valleys fair,
Beside the murmuring mountain rills, we bow in humble prayer,
And praise our God in joyful strains,
That we are safely gathered there,
I know it is the promised land, my home, my home is there.

There Israel's sons, so long oppressed, are free and happy too;
And daughters in true virtue dressed, await to welcome you,
To greet you with a kindred hand,
And with you ev'ry blessing share,
I know it is the promised land, my home, my home is there.

(1961-A. #15, vs. 2-3)

Of this is the place where the poor may stand
Unshackled in limb or soul,
And diligence grasp, in its strong, right hand,
The wrath it has wrung from the toil-bought land,
Nor yield to a tyrants control.
Then haste to the valleys of Deseret,
While the dying world goes to its grave,
There the stairs of virtue and peace have met
With truth and liberty, never to set,
The glory and light of the brave.

(1891-A. #299, vs. 5)

O, lovely, lovely Deseret,
Thou ensign to the world;
Thy fame is spreading far and wide
Thy banner is unfurled,
And many thousands soon shall come
To see thee from afar;
Thou highly favored spot of earth
Columbia's fairest star.

[chorus]
Columbia's fairest star, fairest star
Columbia's fairest star, fairest star
Rise in thy might, shed forth thy light,
Columbia's fairest star.

O, lovely, lovely deseret,
Home of the righteous free;
Asylum for the pure in heart
Our fond hopes cling to thee
And many good truth loving hearts
pray for thee from afar;
Blest home of saints, abode of peace,
Columbia's fairest star.

O lovely, lovely Deseret,
Thy blessings shall increase,
And while o'er earth, God's judgments pass,
Thou shalt be blest with peace.
Thy living oracles divine
Shall spread thy light afar;
And all shall own thee then to be
Columbia's fairest star.

(H.S.S.C. #128, vs. 1-3)

They were an exile band, without a home to rest,
But guided by a Father's hand, Their wanderings have been blest.
Forsaken by their friends, despised and scorned by foes,
They sought the aid the Highest sends, and in his strength arose.
And in his strength arose.

O'er wide and lonely plains, Past dark Missouri's tide,
Our fathers sought a home, where they might again in peace abide
Where each should have the right In peace to worship God,
Uninfluenced by the pomp of pride Unawed by tyrants rod.

Amidst these mountains wild, O can we e'er forget?
They made this desert land to bloom, The vales of Deseret.
Far from the scenes of vice, Beyond their foe's domain,
They made this mountain land their choice,
Let us their rights maintain.

(S.S.N.B. #58, vs. 1-3)

Grand and noble, natures bulwarks
Stand the lofty mountains round
And within the pleasant valleys
Peace and plenty do abound.
Here is Zion - land of promise -
Where the saints of God abide
And the desert, once so barren,
Blossoms now on every side.

[Chorus]
Peaceful vales where saints may dwell,
And praise the God of Israel;
While happy children join and sing,
Glory to the Heavenly King.

And the angels of Jehovah
Watch forever on the towers
That, like sentinels, are stationed
Round this glorious land of ours,
Which the Saints in peace inherit
As their resting place foretold
Where they gather round the standard
And the flag of truth unfold.

As a mighty chorus swelling
From these valleys, here and there
List' ten thousand hearts and voices
Calling on the Lord in prayer;
And the song of praise and gladness
In loud peals of music grand,
Like an anthem of hosannas
Echoes through the chosen land.

(II, S.S.C. #124, vs. 1-3)

The final location included in the Mormon concept of Zion is the entire earth. Latter-day Saints believe that eventually the perfect Zion society will fill the earth and that it will then house only those who are pure in heart. From the Doctrine and Covenants, we note that, "The keys of the Kingdom of God are committed unto man on earth, and from there 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." (D. & C. 65:2).

Brigham Young taught that eventually there would be no place on earth that would not be a Zion. In answer to a query concerning the doubtful feasibility of Jackson County being large enough to contain all the pure in heart, he said: "Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but will be Zion. It will all be Zion." 22

The entire earth as a Zion location is clearly reflected in Mormon song. The poets often spoke of this location by referring to

Daniel's Interpretation of Nebuchadnezzar's dream that the stone (Kingdom of God) would be cut out of the mountains without hands and roll forth eventually filling the entire earth (Daniel 3). Note this approach in the following:

And Israel shall flourish and spread far abroad, 
Till earth shall be full of the knowledge of God; 
And thus shall the stone of the mountain roll forth - Extend its dominion and fill the whole earth. 
(1835-S. #80, vs. 7)

The little stone begins to roll, 
It shall prevail and never cease, 
But fill the earth from pole to pole, 
With freedom, union, love and peace. 
(1838-R. #79, vs. 6)

And all that will hear them, they freely are teaching, 
And thus is the vision of Daniel fulfilling; 
The stone of the mountain will soon fill the earth. 
(1835-S. #3, vs. 4)

The stone cut without hands To fill the earth must grow; 
Who'll help to roll it on? Who's on the Lord's side? Who? 
(1961-A. #175, vs. 3)

Things unseen in darkness begin to unfold, 
As viewed by the ancient in visions of old, 
That stone from the mountains cut out without hands 
Becoming a kingdom to fill all the lands. 
(1838-R. #28, vs. 2)

His work is moving on apace, 
And great events are rolling forth; 
The kingdom of the latter days, 
The 'little stone,' must fill the earth. 
(1961-A. #285, vs. 5)

Daniel's prophecy wasn't always used to develop this idea, however; it is spoken of in various ways. Note:

Jah hold a wonder in the west! 
The Church of Christ and yet oppress'd; 
Though first, in size, appears but small, 
It soon will fill our earthly ball. 
(1841-L. & G. #44, vs. 1)
Fly abroad, thou mighty Gospel,
Win and conquer never cease,
So Immanuel's fair dominions
Shall extend, and still increase
Till the kingdoms of the world are all his own.
(1840-B. 479, vs. 4)

And cleanse the whole earth from sin and its stain,
As its first birth restore it again,
Then nothing but peace and praise will resound,
From west to the east, it spreads the world round.
(1839-E. #69, vs. 5)

From east to west, from north to south,
The Saviors kingdom shall extend
And every man in every place
Shall meet a brother and a friend.
(1835-S. #5, vs. 5)
Conclusion

The Mormon concept of Zion includes several geographical locations. In general, any location where the pure in heart dwell together in righteousness is termed Zion. At times, however, the term is used to specifically designate the following:

1. A holy city built by Enoch and his people.
2. The City of Jerusalem as referred to in the Old Testament.
3. A Mount within the Old Testament Jerusalem, and various future places of abode called Mount Zion.
4. A city called Jerusalem which will eventually be located at the site of the modern-day Jerusalem.
5. A city to be called Zion or New Jerusalem and to be built at the present site of Independence, Jackson County, Missouri.
6. The continents of North and South America.
7. Certain geographical areas termed stakes.
8. The Rocky Mountain area within the United States.
9. The entire world.

Mormon song contains many references to the above locations. The return of Enoch's Zion is more popular in the hymns than any actual description of the holy city and society. There are, however, a few verses which speak of it.

Mormon hymnal literature is silent in regards to the Old Testament
Jerusalem and unclear as to the definition of Mount Zion; nevertheless, such a hill is spoken of.

Jerusalem and the New Jerusalem or Zion, the two capital cities of the future Zion society, are vividly described in Mormon song. Not only are their locations spoken of, but the rebuilding of Jerusalem, the establishment of the New Jerusalem, and the return of Israel's various tribes to each city are depicted in lyrical verse.

The attempt and failure to establish the New Jerusalem in early Mormon history, produced an interesting dimension in Mormon song. The hymnals published between 1839 and 1844 contain many new Zion oriented hymns, most of which fall into one of two general thematic categories. They are:

1. Hymns expressing discouragement, disappointment and remorse.
2. Hymns whose purpose it was to give comfort, encouragement and hope.

Latter-day Saint hymns are silent in regards to North and South America as a Zion location. The same neglect is present in relation to references concerning stakes of Zion.

The Rocky Mountain area as a Zion location is often reflected in the hymnals of the Normons. Three patterns are apparent throughout these songs. They are:

1. An outpouring of sentiment concerning mountains.
2. A romantic-like concern with nature with particular emphasis given to water's ability to make the ground fertile and the bountiful, beautiful result of this process.
3. An attitude of proud accomplishments.
Finally, the entire world as a Zion location is clearly reflected in Mormon song. The poets often spoke of this location by referring to Daniel's interpretation of Nebuchadnezzar's dream that a stone (Kingdom of God) would be cut out of the mountains without hands and roll forth eventually filling the entire earth. (Daniel 2).
CHAPTER VI

EVENTS INCLUDED IN THE CONCEPT OF ZION AND
THEIR REFLECTION IN MORMON SONG

The concept of Zion has been a theme of Israel's Prophets for centuries. In the words of L. Valess Dewey,

Sun; by the Prophets of old since the days of Enoch, and
looked forward to by the prophets and saints of many
generations since the days of Jesus the Christ, the theme
and story of Zion have ever been a guiding star and a
becoming light to the faithful of God and of his Christ
in all ages since the world began.1

The word 'Zion' appears 162 times in the Bible, 44 times
in the Book of Mormon and 17 times in the Pearl of Great
Price. When we exclude 14 of the Book of Mormon allusions
to the word 'Zion' that are found in the Isaiah chapters
of that volume, 'Zion' occurs in these three works of
scripture a total of 209 times.2

Add to this total the 182 times 'Zion' is mentioned in the Doctrine
and Covenants, and one realizes the popularity of this subject among
Israel's Prophets and leaders.

The concept of Zion as recorded in the above mentioned scriptu-
tural books of the Mormons, includes several events that will trans-
pire in connection with Zion's establishment.3 Although there is

1L. Valess Dewey, "Concerning Zion," The Improvement Era, XXIX,
(August 1926), 945.

2Roy W. Doycey, Zion in the Last Days: (Salt Lake City: Olympus

3James E. Talmage, Articles of Faith (24th ed., Salt Lake City:
Church of Jesus Christ of Latter-day Saints, 1946), 351.
uncertainty in relation to their chronological order, there is no
scriptural doubt as to their occurrence. Those to be considered in
this study are:

1. A gathering of the pure in heart of the House of Israel.
2. The construction of a beautiful city at Jackson County, Missouri. It will be called The New Jerusalem.
3. The Second Coming of Jesus Christ.
4. The Millennial reign of Jesus Christ climaxed by a renewal
of the physical earth.

In order to better understand the role each event plays in the
Latter-day Saint concept of Zion and their reflection in Mormon song,
each will be considered separately.

I. **A gathering of the Pure in Heart of the House of Israel**

Scripture not only includes an account of Israel's tribes being
scattered, but contains prophecies of their eventual return to the
Lord and reunion with each other. There are, within the scriptural
books of the Mormons, over sixty references to the return of Israel's
descendants. This gathering plays a vital role in the establishment
of the Zion society, for it is the pure in heart (or at least those
who are becoming such) who are gathered from all nations and who will
eventually create the sanctified society. In the words of Joseph
Smith:

> We mean to be understood as speaking of it according to

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scripture, the gathering of the elect of the Lord out of every nation on earth, and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Savior comes: yea, where the people shall walk with God like Enoch and be free from sin.\(^5\)

The nature of Israel's gathering will be both spiritual and temporal. Spiritual in the sense that the descendants of those who rebelled against the Lord and his commandments, will accept the gospel and become a part of his fold or members in the Church of Jesus Christ of Latter-day Saints.\(^6\) It will be temporal in "that these converts are then 'gathered home to the lands of their inheritance and... established in all their lands of promise,'" (B. of M., II Nephi 9:2; 25:15-18; Jer. 16:14-21). The house of Joseph will be established in America and the house of Judah in Palestine; the Lost Tribes will come to Ephraim to receive their blessings in due course. (D. & C. 133)."\(^7\)

It is with the temporal gathering that this study is primarily concerned.

The descendants of Judah will return to Palestine and after sanctification through Christ whom they will accept, they will become members of the Zion society. Jerusalem will become a holy city and serve as one of the two capital cities of Zion and from it the word of the Lord shall go forth.\(^8\)

The American Continent will serve as the gathering place for

\(^5\)D. H. C., II, 357.


\(^7\)Ibid.

\(^8\)Joseph Fielding Smith, "Zion and Jerusalem," *The Improvement Era*, XXII (July 1919), 815-816.
both members of the tribe of Joseph and descendants of the ten lost tribes of Israel. The descendants of Joseph through his son Ephraim have a special responsibility in regards to this event. Because of the birthright ownership, they have the task of commencing and directing the work of gathering which will eventually culminate in the establishment of the perfect Zion society. This includes the building of the New Jerusalem at Jackson County, Missouri, which will become the other capital city of the perfect Zion society.\(^9\)

Joseph’s descendants through his other son Manassah have been identified by the Prophet Joseph Smith as the American Indian.\(^10\) Among the steps included in Israel’s gathering will be the acceptance of the gospel by the Indians (termed Lamanites), placing them in a spiritual and geographical position to assist the tribe of Ephraim in the building of the New Jerusalem.\(^11\)

"When Shalmanezer overran the Kingdom of Israel (about 721 B.C.), he carried the Ten Tribes comprising that kingdom, captive into Assyria. From thence they were led into the lands of the north and have been called the Lost Tribes because they are lost to the knowledge of other people.\(^12\) The Latter-day Saints believe that although as the Ten Tribes moved northward some members remained with the

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\(^10\)D.H.C., II, 357.


\(^12\)McConkie, *Mormon Doctrine*, 445.
peoples of the nations through which they passed, the majority are still together as a body and will eventually return as such to the American Continent and there receive their blessings from the hands of Ephraim.\textsuperscript{13} Their return will be marked with great power for:

...their Prophets 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 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. (D. & C. 133:26-30).

The purpose of Israel's gathering is to place God's chosen people in an environment where they can gain temporal and spiritual strength through association with each other. In the words of the Prophet Joseph:

By a concentration of action, and a unity of effort, we can only accomplish the great work of the last days which we could not in our remote and scattered condition, while our interests, both temporal and spiritual, will be greatly enhanced, and the blessings of heaven must flow unto us in an uninterrupted stream; of this, we think there can be no question.

The greatest temporal and spiritual blessings which always flow from faithfulness and concentrated effort, never attended individual exertion or enterprise. The history of all past ages abundantly attests this fact.\textsuperscript{14}

Such blessings are predicated upon strict compliance with the principles and ordinances of the gospel which is more easily accomplished in a condition where all have the same objectives. There are

\textsuperscript{13}Ibid.

\textsuperscript{14}D. H. C., IV, 272.
some principles and ordinances that must be taught and practiced in a
house built specifically for that purpose and for this reason, also,
Israel is fathered. Speaking of the gathering's purpose, Joseph stated:

It was the design of the Councils of Heaven before the world
was, that the principles and laws of the Priesthood should
be predicated upon the gathering of the people in every age
of the world. Jesus did everything to gather the people,
and they would not be gathered, and He poured out curses upon
them. Ordinances instituted in the heavens before the foun-
dation of the world, in the Priesthood, for the salvation of
men, are not to be altered or changed, all must be saved on
the same principles.

It is for the same purpose that God gathers together His
people in the last days to build unto the Lord a house to
prepare them for the ordinances and endowments, washings and
annointings, etc.15

Latter-day Saints believe that the gathering of Israel is under-
way. (D. & C. 133). The majority of the Church's membership is of the
lineage of Ephraim,16 and as such they are actively engaged in execut-
ing this work. From Joseph Smith's time to the present, Prophets
by the authority and keys of gathering restored by Moses, (D. & C. 110: 11)
have not only directed the gathering of the elect from many nations
but the construction of temples where ordinances and principles
essential to sanctification are practiced and taught.17

The songs sung by the Mormons reflect their thought and effort
regarding this event. The attitude of hope and joyful expectation
permeates the verses concerning the gathering. Note it in the follow-
ing:

15Joseph Fielding Smith, Teachings of the Prophet Joseph Smith
(Salt Lake City: Deseret News Press, 1938), 308.


O may the day soon come
When Israel, gathered home,
Shall worship God with one consent.  

(1839-E. #111, vs. 2)

The time is nigh, the time foretold,
When Israel's God would come;
And as he said in time of old,
To gather Israel home.  

(1839-E. #70, vs. 3)

Come, thou glorious day of promise,
Come and spread thy cheerful ray;
When the scattered sheep of Israel
Shall no longer go astray.  

(1843-H. #38, vs. 1)

O Lord, our Father let thy grace
Shed its glad beams on Jacob's race,
Restore that long last scattered band
And call them to their native land.  

(1841-S. #157, vs. 1)

Precious are the years to come,
While the righteous gather home
For the great Millennium
When they'll rest in blessedness.  

(1961-A. #132, vs. 4)

Praise him! the time, the chosen time,
To favor Zion come;
And all the Saints, from ev'ry clime,
Will soon be gathered home.  

(1839-E. #19, vs. 3)

The second time he'd set his hand
To gather Israel to their land,
Fulfill the covenants he had made
And pour his blessings on their head.

Yes, Abram's children now shall be
Like sand in number by the sea
While kindreds, tongues and nations all,
Combine, to make the numbers full.  

(1835-S. #33, vs. 3 and 8)

Give us room that we may dwell,
Zion's children cry aloud;
See their numbers how they swell!
How they gather like a cloud.  

(1851-B. #465, vs. 1)
The poets used several approaches to the gathering theme. One of the favorites was to speak of it in relation to missionary work; consequently, those songs which include exhortations and farewells both to and by missionaries, abound with references to Israel's gathering.

As examples:

Go gather the willing and push them together,
Yea, push them to Zion (the Saints rest forever)

Go welcome the people, let nothing preclude you,
Come Joseph, and Simeon, and Reuben, and Judah,
Come Naphtali, Issachar, Levi and Dan,
Gad, Zebulon, Asher, and come Benjamin,

(1835-S. #35, vs. 10-11)

Go to the islands, all over the wide seas,
And to the Laplands, yea, and the Indies,
Proclaim it to all, in every clime,
That they hear the call and obey it in time.

And come from the east, e'en unto the West,
Where all from the least up to the greatest,
Must gather in one, protected to be.
When Jesus shall come to set his saints free.

(1839-E. #69, vs. 3-4)

Go to island, sea and mountain,
To fulfill the great command;
Gather out the sons of Jacob,
To possess the promised land.

When your thousands all are gathered
And their prayers for you ascend,
And the Lord has crown'd with blessings
All the labors of your hand.

(1843-H. #93, vs. 2-3)

Behold the man whose tender heart,
Expanded with a Saviour's love,
Wide as his means does he impart
His bowels with compassion move.

He looks on Zion from afar
He hears her captive exiles groan,
Then leaves his wife and children dear,
His brethren and his peaceful home.

And hastens at his Lord's command
To call his brethren from afar,
As volunteers for Zion's land,
That in her blessings they may share.

(1838-R. #77, vs. 1-3)

Go to every tribe and nation, Visit every land and clime,
Sound to all the proclamation, Tell to all the truth sublime,
That the gospel, does in ancient glory shine.

Bearing seed of heav'ly virtue, Scatter it o'er all the earth,
God Jehovah will support you, Gather all the sheaves of worth
Then with Jesus, reign in glory in the earth.

(1841-S. #125, vs. 2-4)

The gallant ships are ready, To wait us o'er the sea,
To gather up the blessed, That Zion may be free.

(1835-S. #50, vs. 6)

I go to break the fowler's snare,
To gather Israel home;
I go the name of Christ to bear
In lands and isles unknown.
And when my pilgrim feet shall tread
On land where darkness dwells,
Where light and truth have long since fled
My native land farewell.

(1835-S. #49, vs. 3)

Come all ye sons of God, who have received the Priesthood;
Go spread the gospel wide, and gather in his people;
The latter day work has begun, to gather scattered Israel in,
And bring them back to Zion to praise the Lamb.

(1961-A. #302, vs. 1)

Ye elders of Israel, come join now with me
And seek out the righteous, where'er they may be;
In desert, on mountain, on land, or on sea,
And bring them to Zion, the pure and the free.

(1961-A. #344, vs. 1)

Another often used approach to this event is making reference to
the person who is to be gathered. Many hymns contain instructions to
him and at times song portrays him thinking or speaking of gathering to
Zion. Note:
Israel, Israel, God is calling, Calling thee from lands of woe;
Babylon the great is falling. God shall all her towers o'er-throw.
Come to Zion, come to Zion, e'er his floods of anger flow.
Come to Zion, come to Zion, e'er his floods of anger flow.

Israel, Israel, God is speaking; Hear your great Deliverer's voice!
Now a glorious morn is breaking, For the people of his choice.
Come to Zion, come to Zion, And within her walls rejoice.
Come to Zion, come to Zion, And within her walls rejoice.

Israel, angels are descending, From celestial homes on high,
And to man their power extending, That the Saints may homeward fly.
Come to Zion, come to Zion, For your coming Lord is nigh.
Come to Zion, come to Zion, For your coming Lord is nigh.

Israel! Israel! canst thou linger Still in error's gloomy ways?
Mark how judgement's pointing finger Justifies no vain delays.
Come to Zion, come to Zion! Zion walls shall ring with praise.
Come to Zion, come to Zion! Zion walls shall ring with praise.

(1861-A. #81, vs. 1-4)

Yes! Zion's theme and spirit, Our bosoms will inspire,
Until we shall inherit, The land that we desire.

(1851-B. #100, vs. 6)

Come, all ye scattered sheep, and listen to your Shepherd,
While you the blessings reap, which long have been predicted;
By prophets long it's been foretold, We'll gather you into
His fold; and bring you home to Zion and praise the Lamb.

(1961-A. #302, vs. 2)

Cheer, Saints, cheer! We're bound for peaceful Zion;
Cheer, Saints, cheer! For that free and happy land.
Cheer, Saints, cheer! We'll Israel's God rely on,
We will be led by the power of His right hand.
Cheer Saints cheer! ....

Come, come away unto the hill of Zion;
Come, come away to the Temple of the Lord;
Come ye and hear the roaring of the Lion,
Where Ephraim's children tremble at the word.
Cheer Saints cheer! ....

Away, far away to the everlasting mountains,
Away, far away to the valley in the west;
Away, far away to yonder gushing fountains,
Where all the faithful in latter days,
Cheer Saints, cheer! ....

(1856-B. #298, vs. 2, 4 and 5)
O happy home! O blest abode!
Where Saints communion hold with God
Without a doubt or fear,
When shall I reach the fertile plains,
Ascend thy mount where virtue gains
A more exalted sphere? A more exalted sphere?

In Babylon I loathe to stay;
Dire are the evils day by day
Within her precincts dark,
Truth's brighter rays expose the night
Each honest mind receives the light
And presses to the mark, And presses to the mark.

O ye mountains high, where the clear blue sky
Arches over the vales of the free, Where the pure breezes blow
And the clear streamlets flow, How I've longed to your bosom to flee!
O Zion! Dear Zion! land of the free,
Now my own mountain home, unto thee I have come,
All my fond hopes are centered in thee.

Dear brothers and sisters, I give you my hand
To meet you in Zion, for it's God's command,
A divine revelation from heaven was sent,
That this land's prepared for the latter day saint.

Then why do we tarry, why so long delay,
If Jesus has call'd us, O haste flee away,
Make all things now ready that we may go home,
To the land that's prepared for the latter day saint.

Then we can praise God in one glorious band,
And sing halleluiah, when on Zion we stand;
Then let us live humble that we may possess
The land that's prepared for the latter day saint.

(1838-R. #55, vs. 1-3)

O! wouldst thou from bondage and strife be free
And dwell in a happier clime?
Then away o'er the breast of the beautiful sea,
The storm spirit's breath shall be gentle on thee,
When he rides in his wrath sublime.
Away, though the threat'ning billows rise,
And the thunder-browed clouds look down.
Jehovah controls the seas and the skies,
He speaks, and the death-laden tempest dies,
And the elements cease to frown.
Then hasten away with a fearless breast
And follow the cause of the sun;
But when you land in the mighty west
Oh! tarry not there, nor pause to rest
Till the prize you are seeking is won;
For the boasted 'Shrine of Liberty'
Holds naught but the tattered dress
To the mountain valleys she's had to flee;
Her home is there, and she calls on thee
To come through the wilderness;

Then on to the plains through the waving grass,
Where the red man roams in his pride,
O'er the sandy hill and the rocky pass,
By the rushing stream and the crumbling mass,
And the heights which old time have defied,
Press on till the peaceful valleys be
At your feet, in their loveliness,
And the grand old mountains rise on high,
Pointing above to the cloudless sky,
Blue, gentle and fathomless.

Then down to the city, spread out below,
Where the glistening streamlets glide,
Through the spacious streets where the shade trees grow,
And the arbored dwellings and orchards show
When the children of freedom abide.
Abundant gifts to labor, there,
The ransomed wilderness yields
And the sunbeams smile, with a beauty rare,
In the smokeless breath of the mountain air,
And shimmer in grassy fields.

Oh! this is the place where the poor may stand
Unshackled in limb or soul,
And diligence grasp, in its strong, right hand,
The wealth it has wrung from the toil-bought land,
Nor yield to a tyrant's control.
Then haste to the valleys of Deseret;
While the dying world goes to its grave,
There the stirs of virtue and peace have met
With truth and liberty, never to set,
The glory and light of the brave

(1891-B-A. #299, vs. 1-5)

We'll find the place which God for us prepared,
Far away in the West.
Where none shall come to hurt or make afraid,
There the Saints will be blessed.
We'll make the air with music ring,  
Shout praises to our God and King;  
Above the rest these words we'll tell -  
All is well, all is well!

(1961-A. #13, vs. 3)

Both specific mention of Israel's tribes and the gathering to their future location are woven into the hymnal fabric of Mormon song.

Note in the following verses the reference to Judah's (oftimes called Israel) gathering to the land of Canaan.

The Gentile fulness now comes in,  
And Israel's blessings are at hand:  
Let Judah's remnant, cleansed from sin,  
Shall in their promised Canaan stand.

(1840-B. #1, vs. 3)

Israel shall hear; the thrilling sound  
Shall reach the earth's remotest bound,  
And gather to that holy land,  
Of Jacob's race, a faithful band.

(1841-S. #156, vs. 2)

He'll gather all his Israel, and make them wise and free  
He'll bring them out of bondage, and from captivity.  
He'll lead them back to Canaan, Their ancient promised land  
They then will build Jerusalem, Where Jesus once did stand.

(1836-R. #63, vs. 2)

Come, ye dispersed of Judah; Join in the theme, and sing  
With harmony unceasing, The praises of your king  
Whose arm is now extended (on which the world may gaze)  
To gather up the righteous In these the latter-days.

(1835-S. #65, vs. 2)

Let Israel now return Unto their ancient home,  
Possess the Holy Land, and build Jerusalem,  
And there await the jubilee They shall the King of glory see.  

(1843-H. #36, vs. 1)

Lo, Israel filled with joy Shall now be gathered home,  
Their wealth and means employ to build Jerusalem.  
....  

(1961-A. #224, vs. 5)

Let Judah rejoice in this glorious news,  
For the sound of glad tidings will soon reach the Jews,  
And save them afar, far from oppression and fear,  
And deliverance proclaim to their sons far and near.
Long, long there has wandered an exile forlorn,
And all have seen thee have laugh'd thee to scorn;
Thou naught but affliction and sorrow hast seen
Heart-rending and cheerless thy pathway has been.

In vain midst the nations for friends didst thou seek,
They have robb'd thee and spoil'd thee because thou wast weak.
No bosom has pitied, no friend has been near
Thy woe-stricken spirit to comfort and cheer.

But the days of thy mourning are near at an end,
When Messiah will come, thy Redeemer and Friend,
And cheer thee and bless thee, and dry up thy tears,
And calm thy sad bosom, and chase all thy fears.

When Messiah, the sure hope of Israel, will come,
And from islands and continents gather thee home,
Whom thy fathers rejected thy Savior shall be
And will strike off thy fetters and bid thee be free.

Thou shalt from affliction forever be free;
The sons of oppressors shall bow down to thee;
Ten men shall take hold of the skirt of the Jew
And say, with you we'll go, for Jehovah's with you.

Thou shalt build, thou shalt plant, and inhabit and eat,
And thy soul shall be fed on the finest of wheat
In the valley of Achor thy herds shall lie down;
Thou shalt be 'midst the nations a plant of renown.

Thy olive shall flourish, thy fig trees shall grow,
And with wine, milk and honey thy mountains shall flow;
'Neath the fig tree and vine, in their cool spreading shade,
Thou shalt worship thy God, and none make thee afraid.

Thy Messiah will come, and his right will maintain
And o'er thee and all nations in majesty reign;
Thou shalt with his presence for ever be blest.
And from pain, grief, and sorrow eternally rest.

(1840-B. #257, vs. 1-6 and 9-11)

The gathering of those who belong to the tribe of Joseph through
his sons Ephraim and Manassah is also described in Mormon hymnal liter-
ature. It is interesting to note, however, the lack of any specific
reference to the Americas as a gathering place, rather the poets refer
to the location with phrases such as the west, celestial hill, Joseph's
land, valleys of Ephraim, everlasting mountains, valley in the west, mountain of Ephraim, etc. Note:

While Ephraim's children, who roam in the west, Shall gather round Zion, and with her be blest, When truth shall be given then peace will abound, And the Kingdom of Heaven on earth will be found.

(1838-R, #28, vs. 7)

Let Joseph's remnants come to the celestial hill, And throng the house of God, and learn to do his will.

(1842-H, #36, vs. 3)

The valleys of Ephraim are filling with youth, Whose greatest devotion and love is for truth, They're helping to build up the Kingdom of God, And spreading the gospel in nations abroad.

(U.S.S.C. #69, vs. 3)

Come, come away unto the hill of Zion, Come, come away to the Temples of the Lord, Come ye hear the roaring of the lion Where Ephraims children tremble at the word.

Away, far away to the everlasting Mountains Away, far away to the valley in the west; Away, far away to yonder gushing fountains, Where are the faithful in latter days,

....

(1856-A, #298, vs. 4-5)

Come, ye with me, beyond the sea, Where happiness is true, where Joseph's land Blest by God's hand, Inviting waits for you. With joyful hearts you'll understand The blessings that await you there, I know it is the promised land, My home, my home is there.

(1961-A, #15, vs. 1)

The shepherds have raised their sweet warning voice, To flee to the land, oh! the land of God's choice - As the prophets of old, they have warned us to flee, To the mountains of Ephraim, where happy we'll be.

(chorus)
Oh! Babylon oh! Babylon, we bid thee farewell, We're going to the mountains of Ephraim to dwell.

Prepare for your journey ye saints of the Lord, Although it is tedious you'll have your reward.
You've obey'd his commands and bow'd to his will -
Your rest now remaineth on Mount Zion's hill.

Persecutions may rage, but these will be free,
While the wrath of Jehovah in Babylon shall be -
Gather out from the wicked, ye meek-hearted ones,
And fly to the mountains, the place of your homes.

The time, it is coming, but ye will say nay
When you will remember the Saints gone away.
To dwell on the mountains, and there they'll be free,
While the wrath of Jehovah the wicked shall sec.

These lines were compos'd for to sing unto thee,
That the hearts of the Saints may join in with me,
And think of the mountains, the mountains sublime,
Cover'd over with Saints, milk, honey, and wine.

(1851-B. #296, vs. 1-5)

In the following verses, note specific reference to the Indians
or Lamanites who are the descendants of Manassah.

Oh, who has not seen, o'er the wide spreading plain,
The Lamanite wander forlorn,
The Gentiles in pride and oppression divide
The land he could once call his own.

O thou sore afflicted and sorrowful race,
The days of thy sorrow shall end!
The Lord has pronounced you a remnant of His
Descended from Abram His friend.

Thy stones with fair colors most glorious shall stand,
And sapphires all shining around.
Thy windows of agates, in this glorious land,
Thy gates with carbuncles abound.

With songs of rejoicing to Zion return,
And sorrow and slighing shall flee,
The powers of heaven among you come down
And Christ in the center will be.

(1840-B. #260, vs. 3, 5-7)

The Lamanites shall prosper, And blossom as the rose,
And despite of darkness they'll raise above their foes.
The time to favour Joseph, Yea the set time has come,
To prune and dress the branches, Which o'er the wall did run.
Throughout the western regions with her many fountains,
Yes, in the hills and valleys, and the rocky mountains.
Behold the sons of Joseph, To the ensign coming
Leaving all the wickedness and the truth embracing.

They'll gaze upon the record, which to their sires had been,
A source of bless'd instruction, To save them from their sin.
They will then sing and rejoice, and praise the Lord aloud.
For Jacob's might God is coming in a cloud.

(1838-R. #63, vs. 3-5)

O stop and tell me, Red man, Who are ye? Why you roam?
And how you get your living? Have you no God - no home?

With stature straight and portly, and deck'd in native pride,
With feathers, paints and broaches, He willingly replied; -

'I once was pleasant Ephraim, When Jacob for me prayed;
But oh! how blessings vanish When man from God has stray'd.

Before your nation knew us, Some thousand moons ago,
Our fathers fell in darkness And wandered to and fro.

And long they're liv'd by hunting, Instead of work and arts,
And so our racc has dwindled to idle Indian hearts.

Yet hope within us lingers, And if the Spirit spoke -
He'll come for your redemption, And break your Gentile yoke;

And all your captive brothers, From every clime shall come,
And quit their savage customs, To live with God at home.

Then joy will fill our bosoms, and blessings crown our days,
To live in pure religion, And sing our maker's praise.'

(1835-S. #63, vs. 1-8)

The return of the ten lost tribes is not mentioned as often as
the gathering of Judah and Joseph, but the doctrine is nevertheless
reflected. Some examples are:

The Jews will go forth, and the ten tribes shall come
From a land in the north, to inherit their home,
And kings shall protect them, and Queens shall sustain
Their national rights till Messiah's blest reign.

(1838-R. #28, vs. 6)

The sea shall roll back to its place in the north,
The ten tribes of Israel with joy will come forth;
Then God will restore Enoch's city of old,
And Abraham's children shall meet in one fold.

(Songs of Zion #134, vs. 4)
II. Establishing the New Jerusalem

The second major event included in the Mormon concept of Zion is the establishment of a city to be called the New Jerusalem or Zion and to be located at the present site of Independence, Jackson County, Missouri. (P. of G. P. Moses, &;62, D. & C. 57:3). It is to become a center place of the Zion society and from it shall go forth the voice and testimony of the Savior for he will dwell among the pure in heart. (D. & C. 58:13, 133:21). Speaking of Christ's presence in the New Jerusalem, Orson Pratt remarked: "...they will see him and he will dwell in the midst of Zion, His throne will be there. This land - the land given to the children of ancient Joseph, now called the American Continent - will be the land of Zion, and the great central capital on this land will be the New Jerusalem."19

Even though the Saints failed in their initial attempt to establish the City of Zion, it is their belief that the holy city will be built

18Apostle Orson Pratt, commenting upon this subject, remarked: "Let me here take the liberty to say to this congregation that the city of Zion when it is built in Jackson County, will not be called a stake, We can find no mention in all the revelations that God has given, that the City of Zion is to be the Center Stake of Zion; the Lord never called it a stake in any revelation that has been given. It is to be the headquarters, it is to be the place where the Son of Man will come and dwell, where He will have a Temple, in which Temple there will be a throne prepared where Jesus will dwell in the midst of His people; it will be the great central city and the outward branches will be called stakes wherever they shall be organized as such." Orson Pratt, "The Divine Authority of the Holy Priesthood," J. of D., XXII, 35.

upon the site originally dedicated for "...no other place has been or
will be appointed for that purpose. All other gathering places of
God's people are stakes of Zion, holding the outside cords and cur-
tains of the spiritual tabernacle of the Lord."20 Not only will Zion
be built upon the original site, but members of the Mormon Church, al-
though scattered and persecuted, will eventually return to Missouri and
become the city's builders.21 The role of the Latter-day Saint Church
in relation to the New Jerusalem is described in Orson Pratt's remarks
that the Lord:

...will return them to Jackson County, and in the western
part of the state of Missouri they will build up a city
which shall be called Zion, which will be the head-quarters
of this Latter-day Saint Church; and that will be the place
where the prophets, apostles, and inspired men of God will
have their head-quarters. It will be the place where the
Lord God will manifest Himself to His people, as He has
promised in the scriptures, as well as modern revelation.22

Unlike the exodus from Missouri, the Saints will return in great
power. Again quoting Orson Pratt:

I expect that when the Lord leads forth his people to build
up the City of Zion, his presence will be visible. When we
speak of the Presence of the Lord we speak of an exhibition
of power....

We shall go back to Jackson County, not that all this
people will leave these mountains, or all be gathered to-
gether in a camp, but when we go back there will be a very
large organization consisting of thousands and tens of
thousands, and they will march forward, the glory of God
overshadowing their camp by day in the form of a cloud, and
a pillar of flaming fire by night, the Lord's voice being

20 Forace Green (comp.), Cowley and Whitney on Doctrine (Salt
Lake City: Bookcraft, 1963), 377.

21 Alma P. Burton (comp.), Discourses of the Prophet Joseph
Smith (Salt Lake City: Deseret Book Co., 1956), 81.

uttered forth before his army. Such a period will come in the history of this people...and his people will go forth and build up Zion according to Celestial law.23

The return to Missouri will be under the direction of a great leader who is likened in Latter-day Saint scripture to Moses and will be in possession of great powers. (D. & C. 103:16-18). Although there is a possibility that this leader might be Joseph Smith (as a spiritual personage) or one of the other Presidents of the Church, all of whom stand in the Church during their tenure of office 'as Moses did to the children of Israel, according to the revelations,' the exact identification of this future leader is not known.24

Regardless of the fact that the returning Saints will possess great power, their trip will not be easy. President Joseph F. Smith describes their journey as follows:

Let me picture to you how some of us may be gathered and led to Jackson County. I think I see two or three hundred thousand people wending their way across the great plain enduring the nameless hardships of the journey, herding and guarding their cattle by day and by night, and defending themselves and little ones from foes on the right hand and on the left, as when they came here. They will find the journey back to Jackson County will be as real as when they came out here. Now mark it. And though you may be led by the power of God 'with a stretched out arm,' it will not be more manifest than the leading of the people out here to those that participate in it. They will think there are a great many hardships to endure in this manifestation of the power of God, and it will be left, perhaps to their children to see the glory of their deliverance from the hands of those that sought to destroy us. This is one way to look at it. It is certainly a practical view. Some might ask, what will become of the railroads. We are

24 Doxey, Zion in the Last Days, 53-55.
apt to overlook the manifestations of the power of God to us because we are participators in them, and regard them as commonplace events. But when it is written in history— as it will be written—it will be shown forth to future generations as one of the most marvelous, unexampled and unprecedented accomplishments that has ever been known to history.  

In relation to when Zion will be redeemed, the belief of the Latter-day Saints is that it will take place in God's own due time (D. & C. 136:18) and will be dependent upon the faithfulness of the people.  

Although the exact date is not known it has been prophesied by President Lorenzo Snow that the time is near. He said:

Now the time is fast approaching when a large portion of the people that I am addressing will go back to Jackson County. A great many people that are now dwelling in the state of Utah will have this privilege. Whether I, President Cannon, President Smith, or all the brethren of the Twelve will go back I know not. But a large portion of the Latter-day Saints that now dwell in these valleys will go back to Jackson County to build a holy city to the Lord, as was decreed by Jehovah and revealed through Joseph Smith.

The Prophet Joseph not only designated the exact location of the New Jerusalem but described in detail the city's plat. This description is found in Joseph's letter sent to the Missouri saints June 25th, 1833 and was later condensed by D. H. Roberts as follows:

The city plat is one mile square, divided into blocks containing ten acres each—forty rods square—except the middle range of blocks running north and south; they will be forty by sixty rods, containing fifteen acres, having their greatest extent east and west. The streets will be

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26Talmage, 354.

eight rods wide, intersecting each other at right angles. The center tier of blocks forty by sixty rods will be reserved for public buildings, temples, tabernacles, school houses, etc.

All the other blocks will be divided into half-acre lots, a four rod front to every lot, and extending back twenty rods. In one block the lots will run from north and south, and in the next one from east and west, and so on alternately throughout the city, except in the range of blocks reserved for public buildings. By this arrangement no street will be built on entirely through the street; but on one block the houses will stand on one street, and on the next one on another street. All of the houses are to be built of brick or stone; and but one house on a lot, which is to stand twenty-five feet back from the street, the space in front being for lawns, ornamental trees, shrubbery, or flowers according to the taste of the owners; the rest of the lot will be for gardens, etc.

It is supposed that such a plat when built up will contain fifteen or twenty thousand population, and that they will require twenty-four buildings to supply them with houses for public worship and schools. These buildings will be temples, none of which will be less than eighty-seven feet by sixty-one, and two stories high, each story to be fourteen feet, making the building twenty-eight feet to the square. None of these temples will be smaller than the drawing of the one sent with the plat of the city to Independence; but of course there may be others much larger; the above, however, are the dimensions of the one the saints were commanded to build first.

Lands on the north and south of the city will be laid off for barns and stables for the use of the city, so there will be no barns or stables in the city among the homes of the people.

Lands for agriculturists sufficient for the whole plat are also to be laid off on the north and south of the city plat, but if sufficient land cannot be laid off without going too great a distance, then farms are to be laid off on the east and west also; but the tiller of the soil as well as the merchant and mechanic will live in the city. The farmer and his family, therefore, will enjoy all the advantages of schools, public lectures and other meetings. His home will no longer be isolated, and his family denied the benefits of society, which has been, and always will
be, the great educator of the human race; but they will enjoy the same privileges of society, and can surround their homes with the same intellectual life, the same social refinement as will be found in the home of the merchant or banker or professional man.

When this square is thus laid off and supplied, lay off another in the same way, said the Prophet to those to whom the city plat was sent, 'and so fill up the world in these last days, and let every man live in the city of Zion.'

When Joseph wrote to the brethren in Missouri describing the city plat, he included plans for the first temple to be built there.

Elder Roberts summarizes them as follows:

The temple was to be called 'The House of the Lord for the Presidency of the High and Most Holy Priesthood, after the order of Melchizedek.' It was to be eighty-seven by sixty-one feet high - two stories. Ten feet taken off the east end for stairways to the upper floor, leaving the main halls seventy-seven by sixty-one feet. The main features of the internal arrangements were that a series of three pulpits or stands rising one above another were arranged in the east and west end of the halls, to be occupied by the several presidencies of the Melchizedek and Aaronic Priesthood, respectively, with drop curtains, from the ceilings so arranged as to admit of each hall being divided into four compartments when thought necessary.

The size of this temple will distinguish it from other Latter-day Saint Temples. When completed it will contain 24 compartments and cover a large area of land. Orson Pratt remarked:

There (in the New Jerusalem) however, we expect to build a temple different from all other temples in some respects. It will be built much larger, cover a larger area of ground, far larger than this Tabernacle covers and this Tabernacle will accommodate from 12,000 to 15,000 people. We expect to build a temple much larger, very much larger, according to the revelation God gave us forty years ago in regard to


29Ibid.
that temple. But you may ask in what form will it be built? Will it be built in one large room, like this Tabernacle? No; there will be 24 different compartments in the Temple that will be built in Jackson County.30

Each of these compartments has been given a name and upon every house will be written "Holliness to the Lord."31

Its uniqueness will not only be marked by its size, but "...the glory of God in the form of a cloud by day shall rest upon that temple, and by night the shining of a flaming fire will fill the whole heavens round about..."32

The New Jerusalem will not only be characterized by a grand temple, but indeed the city's entire appearance will be one of great beauty. "It will be clothed with beautiful garments" (D. & C. 82:14) and "the glory of God." (D. & C. 64:41). In the words of Brigham Young: "The city of Zion, in beauty and magnificence will outstrip anything that is now known upon earth."33 Echoing Brigham's thoughts, John Taylor remarked that it will be "the most beautiful place there is upon earth."34

The same idea is present in the following remarks by Orson Pratt:

But the New Jerusalem is nowhere so fully described, only as the Psalmist David says, "Beautiful for situation, the

30Orson Pratt, "Temples to be Built," J. of D., XXIV, 24-25.

31D. & C., I, 359. Some feel that Joseph's plan for the Jackson County temple did not involve one temple of 24 compartments but 24 separate temples in the same city plat. See D.&C., 359-360 for Joseph's instructions on the matter.

32Orson Pratt, "Resurrection of the Saints..." J. of D., X, 68.

33Brigham Young, "How and by Whom Zion..." J. of D., X, 172.

34John Taylor, "Visits from Great Men," J. of D., XXIV, 201.
joy of the whole earth is Mount Zion, on the sites of the north, the city of the great King." David also says in speaking of this same city, 'out of Zion, the perfection of beauty, God hath shined.' From these declarations we can at least believe that Zion will be a very beautiful city - 'the perfection of beauty,' whether it is constructed after the order of the Old Jerusalem or not. Suffice it to say that God by revelation will inspire his servants and will dictate to them the order of the building of that city - the number and width of the streets, the kind of houses, the character of the temple that is to be built therein, the kind of rock, timber and the various materials that will have to be brought from a distance to enter into the composition of that beautiful city.  

Elder Pratt also believed that the presence of Christ in the New Jerusalem will produce a glory so bright that the city will have no need of sun or moon as a source of light. In his own words:

The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Zion will not need the sun when the Lord is there, and all the city is lighted up by the glory of his presence. When the whole heavens above are illuminated by the presence of his glory we shall not need those bright luminaries of heaven to give light, so far as the city of Zion is concerned.

Finally, as the New Jerusalem develops, it will serve as a refuge for those who are fleeing from wars, pestilence, famines, natural calamities and wickedness. In fact, the gathering to and establishment of Zion and her stakes is "...for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth." (D. & C. 115:6). The New Jerusalem shall be,

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37 Doxey, Zion in the Last Days, 49.
...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 up 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. (D. & C. 45:66-71).

Hymn on song reflects the establishment of the New Jerusalem in several ways. Little mention is made of the return to and redemption of Jackson County, Missouri; rather the Latter-day Saint poets and collectors seem to be more concerned with the city's condition after its construction. Verses dealing with this aspect can be categorized as follows:

1. Those dealing with Christ's presence in Zion.
2. Those describing the city's general beauty.
3. Those describing Zion's divine light.
4. Those mentioning the temple.
5. Those which describe the city as a place of refuge.

From the first category we quote:

Behold the way to Zion's hill,
Where Israel's God delights to dwell;
He fixes there his lofty throne,
And calls the sacred place his own.

(1841-5. #62, vs. 3)

The Lord in glory will appear, When Zion he doth build;
And all behold from far and near, The world with glory filled.

The time - the long expected time, To favor Zion's come;
Her light in all the world must shine, Above the noon day sun.

For Christ the Lord in her will reign; And all the earth be blest;
From land to land, from main to main, With pure and lasting rest.

(1838-R. #71, vs. 1-3)

Great is the Lord in the city of Zion;
God in her palaces for refuge is known;
From the sides of the North, to her light shineth forth,
In glory and beauty the joy of the earth.

Let Zion rejoice, and her people be glad,
For she shall be filled with the glory of God,
Her bulwarks are great and her towers are high;
With plenteous provision her poor she'll supply.

(1841-S. #294, vs. 1 and 4)

Our souls are in his right hand, And he shall keep them still;
And you and I shall surely stand with him on Zion's hill.

Him eye to eye we there shall see, Our face like his shall shine,
O what a glorious company, When saints and angels join.

(1840-B. #127, vs. 6-7)

Zion, thrice happy place, Adorn'd with wondrous grace,
And walls of strength embrace thee round!
In thee our tribes appear, To pray, and praise, and hear
The sacred gospel's joyful sound.

There David's greater son has fix'd his royal throne;
He sits for grace and judgment there;
He bids the saint be glad, He makes the sinner sad,
And humble souls rejoice with fear.

(1835-S. #84, vs. 2-3)

The beauty of Zion (second category) has always been a favorite
theme for those writing and collecting Mormon songs. In fact, very
little is said about the specific plans for the city; rather the poets
have been satisfied to describe its splendor. Note:

The wealth and scenes of splendor, That worldly minds may prize,
Are nothing to the grandeur of Zion, in our eyes;
Adorned with all the graces, of Him who called thee forth;
We love thy chosen places, Alone of all the earth.

(1851-B. #100, vs. 5)

What glories were described of old!
What wonders all of Zion told!
Thou city of our God below,
Thy fame shall all the nations know.  
(1741-S. #48, vs. 3)

With stones of fair colors her walls shall be rear'd,  
In excellent glory her temples appear;  
The people shall gather and nations shall come,  
The saints with rejoicing to Zion return.

Lo! the kings will assemble, her glory behold;  
The might of her sons will astonish the world,  
The perfection of beauty! the city will be  
The Saints will rejoice when her glories they see.  
(1841-S. #294, vs. 2-3)

When the foes' distress comes, When the Church's rest comes;  
We shall have a joyful day when the King of Kings comes;  
To see the New Jerusalem. Its fulness and its matchless frame,  
Surpassing all reports and fame, When the King of Kings comes.  
(1841-S. #73, vs. 3)

Some songs contain a plea for Zion to attain this state of beauty.

As examples:

Put all thy beauteous garments on,  
And let thy excellence be known,  
Decked in the robes of righteousness,  
Thy glories shall the world confess.  
(1841-S. #738, vs. 2)

Zion now arise and shine!  
(1851-N. #45, vs. 4)

Arise, O glorious Zion, Thou joy of latter days  
Whom countless Saints rely on To gain a resting place.  
(1961-A. #225, vs. 1)

Thy beautiful garments, O Zion! Assume,  
The day star hath risen, thy path to illume;  
Thy night hath been dreary, but joyous the morn  
No longer sit mourning, afflicted - forlorn -  
(1841-S. #296, vs. 1)

Songs which concern the New Jerusalem are pregnant with verses  
Describing the glow of divine light which will illuminate both the  
Physical properties and the inhabitants of the city. Of the areas of  
Description, this is by far the most popular. Note the descriptions:
Let Joseph's remnants come, To the Celestial Hill,
And throng the house of God, And learn to do his will,
That Zion may arise and shine with light celestial and divine.

(1843-I. #36, vs. 3)

Though now the nations sit beneath
The darkness of o'erspreading death,
God will arise with light divine,
On Zion's holy towers to shine.

(1841-S. #126, vs. 1)

Let Gentiles throng the way to Zion's happy land;
Those who the truth obey Shall in his presence stand
Shall shine with celestial light
And walk with Jesus Christ in white.

(1843-H. #36, vs. 2)

Oh how bright the morning seems!
Brighter from so dark a night,
Zion is like one that dreams,
Filled with wonder and delight.

Lo thy sun goes down no more,
God himself will be thy light;
All that caus'd thee grief before
Buried lies in endless night.

(1841-S. #155, vs. 2-3)

Thy walls are salvation, thy gates are all praise.
Thou'lt need not the sun, or the moon's paler rays
Thy God is a light everlasting to thee,
Released from thy bondage, behold! thou art free.

(1841-S. #290, vs. 4)

Arise, O glorious Zion. Thou joy of latter days
Whom countless saints rely on, To gain a resting place;
Arise and shine in splendour, Amid the world's deep night;
For God thy sure defender, Is now thy life and light.

(1851-B. #22, vs. 1)

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

Round each habitation hovering, See the cloud and fire appear
For a glory and a covering Showing that the Lord is near.

(1961-A. #244, vs. 1 and 4)

The light of the moon then no more will be seen,
The sun shall not light thee with his glorious beams,
The light of the Savior more glorious shall be,
The darkness of midnight forever shall flee.
The city shall then be no more over thrown,
For sin and destruction shall no more be known,
And sorrow and sighing shall flee far away;
King Jesus bright sceptre shall then bear the sway.

(1841-S. #794, vs. 5-6)

The beam that shines from Zion's hill
Shall lighten every land;
The King who reigns in Salem's towers
Shall all the world command.

(1841-S. #247, vs. 3)

O Zion! dear Zion! home of the free,
Soon thy towers shall shine with a splendor divine,
And eternal thy glory shall be.

(1961-A. #145, vs. 3)

Arise and shine in splendor Amid the world's deep night,
For God, thy sure defender, Is now thy life and light.

(1961-A. #225, vs. 1)

Behold the glory of the Lord sets Zion's mount aglow,
For Zion is an ensign pure; all nations to her flow.

(1961-A. #152, vs. 3)

Lo, Israel, filled with joy, Shall now be gathered home,
Their wealth and means employ, To build Jerusalem;
While Zion shall arise and shine, And fill the earth with truth divine.

(1840-B. #197, vs. 5)

The temple which is to stand in the New Jerusalem is spoken of
in the hymns, but not often. Very little detail is given and it seems
the poet was content to simply state that it would exist. From this
category we quote:

The temple long expected Shall stand on Zion's hill,
By willing hearts erected, who love Jehovah's will.
Let earth her wealth bestowing, Adorn his holy seat,
For nations great shall flow in To worship at his feet.

(1927-A. #225, vs. 3)

Sing, O ye heavens! let earth rejoice
While saints shall flow to Zion,
And rear the temple of his choice,
And in its courts unite their voice,
In praise of Judah's Zion.  

(1838-R. #81, vs. 4)

Come, come away unto the hill of Zion,
Come, come away to the temple of our Lord;
Come ye and hear the roaring of the Lion
Where Ephraims children tremble at the word.  

(1856-R. #298, vs. 4)

My temple, and thy pleasant scenes,
My study long; hath been:
More glorious views in latter days
Have not as yet been seen.  

(1843-H. #137, vs. 2)

The final category into which the New Jerusalem's hymnal reflection is divided is its role as a place of refuge. Note the following examples:

The saints, crowned with songs of rejoicing
To Zion shall flow from all nations
Escaping the great conflagration
They find out the regions of peace–

When empires of Babel shall tremble
Their failures in ashes shall crumble,
The Lord will provide for the humble
A city of refuge and peace.

There, there the Lord will deliver,
The soul of each faithful believer,
And save them forever and ever,
And sorrow and sighing shall cease.  

(1838-R. #82, vs. 1,3 and 4)

When distress in ev'ry nation
In the 'Latter days' shall flow;
Judgments spread their desolation;
Where shall my refuge know;
For salvation, To the land of Zion go.

When the unbelieving tremble,
Judgments fill mankind with fear;
Saints on Zion shall assemble,
And celestial laws revere;
None dissemble - All in peace and union there.  

(1851-R. #117, vs. 4-5)
Soon shall the crash of war resound!
Hark! Hark! It spreads from land to land!
Alone on earth can peace be found
With Zion's favored, faithful band.

(1917-A. #330, vs. 2)

Soon the earth will hear the warning,
Then the judgments will descend;
Oh! before those days of sorrow,
Make the Lord of Moses your friend.

Then, when dangers are around you,
And the wicked are distressed;
You, with all the saints in Zion,
Shall enjoy eternal rest.

(1843-H. #101, vs. 3-4)

III. The Second Coming of Jesus Christ

The return of Jesus Christ to the earth is the third major event which is intrinsically connected with the Mormon concept of Zion. His appearance will signify the acceptance of the pure in heart and the destruction of those who fight against his people. (D. & C. 133).

Latter-day Saints do not claim to know the exact time of this event, but their teachings describe in detail the signs and conditions that will exist just preceding it. The condition and location of the earth’s inhabitants at such a time are recorded by Charles W. Penrose as follows:

We may consider the inhabitants of the earth at the time immediately preceding the coming of Christ under three general divisions:

First, the saints of God gathered to one place on the western continent, called Zion, busily preparing for his appearance in their midst as their Redeemer, who had shed his blood for their salvation, now coming to reign over them and to reward them for their labors in establishing his government:
Second, the Jews gathered to Jerusalem and also expecting the Messiah but not believing that Jesus of Nazareth was the Son of God, and being in danger of destruction from their Gentile enemies.

Third, the corrupt nations and kingdoms of men, who, rejecting the light of the Gospel are unprepared for the Lord's advent and are almost ripe for destruction. 38

The signs and world conditions that are to precede the Lord's return are summarized by Bruce R. McConkie in the following words:

Preceding our Lord's return, the prophetic word tells of plagues, pestilence, famine, and disease such as the world has never before seen; of scourges, tribulation, calamities, and disasters without parallel, of strife, wars, rumors of wars, blood, carnage, and desolation which overshadow anything of past ages; of the elements being in commotion with resultant floods, storms, fires, whirlwinds, earthquakes—all of a proportion and intensity unknown to man in former days; of evil, iniquity, wickedness, turmoil, rapine, murder, crime, and commotion among men almost beyond comprehension (Matt. 24; Luke 21; D. & C. 29: 63; 86; 87: 38: 86-98; 133; Joseph Smith 1; N. & L. 1: 4).—[There shall be] ...Great signs in heaven and on earth—the sun shall be darkened, and the moon be turned into blood, and the stars fall from heavens, 39

The climate of all such signs and conditions will be the actual appearance of the Lord, Jesus Christ. Latter-day Saint writings contain vivid descriptions of this event. To quote but one:

_He comes! The earth shakes, and the tall mountains tremble; the mighty deep rolls back to the north as in fear, and the

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39 McConkie, _Mormon Doctrine_, 691-692.
rent skies glow like molten brass. He comes! The dead saints burst forth from their tombs, and 'those who are alive and remain' are 'caught up' with them to meet him. The ungodly rush to hide themselves from his presence, and call upon the quivering rocks to cover them. He comes! with all the hosts of the righteous glorified. The breath of his lips strikes death to the wicked. His glory is a consuming fire. The proud and rebellious are as stubble; they are burned and 'their neither root nor branch.' He deluges the earth with the fiery floods of his wrath, and the filthiness and abominations of the world are consumed. Satan and his dark hosts are taken and bound— the prince of the power of the air has lost his dominion, for he whose right it is to reign has come, and the kingdoms of this world have become the kingdoms of our Lord and of his Christ.40

Christ will not return alone, but with him will come the Zion of Enoch. Even before Christ's first sojourn on earth, he revealed to Enoch the conditions of the world just prior to his second coming and concluded by saying:

...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. ...Then shall thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other. And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest. (P. of G. P. 7:62-64).

This same event is spoken of by John the Revelator (Rev. 21) and Ether, a Book of Mormon prophet, (B. of N., Ether 13:3) as they described a New Jerusalem descending out of heaven from God. "The Church in this day teaches that the New Jerusalem seen by John and by the Prophet Ether, as descending from the heavens in glory, is the

40 Penrose, Millennial Star, XXI, (Sept. 10, 1859), 582-3, as cited by Doxey, L.P.B.C., IV 476.
return of exalted Enoch and his righteous people; and that the people
or Zion of Enoch, and the modern Zion, or the gathered saints on the
western continent, will become one people.\textsuperscript{41}

References to the second coming of Christ are plentiful in the
hymnals of the Mormons. The topical indexes of their song books have
always and still do contain a section entitled "Second Coming." The
Saints' intense feeling of hope for the fulfillment of this event is
keenly felt as one reads their hymns. In their verses, Christ's life,
death and resurrection seem to become secondary in importance when
compared to his future coming. While the world sang "Joy to the world,
the Lord is come," as Isaac Watts had written it in 1719, the Mormons
were singing, "Joy to the World, the Lord will come." Parley P. Pratt
captured this whole attitude in one hymn. He wrote:

Jesus once of humble birth, Now in glory comes to earth.
Once he suffered grief and pain; Now he comes on earth to reign;

Once a meek and lowly lamb, Now the Lord, the great I am;
Once upon the cross he bowed, Now his chariot is the cloud;

Once he groaned in blood and tears; Now in glory he appears;
Once rejected by his own, Now their King he shall be known;

Once forsaken left alone, Now exalted to a throne.
Once all things he meekly bore, but he now will bear no more.

(1961-A, #88, vs. 1-4)

The signs and conditions of this event are also reflected in
the hymnal literature. Note:

Lift up your heads, ye scattered Saints,
Redemption draweth nigh;
Our Savior hears the orphan's plaints,
The widow's mournful cry.

\textsuperscript{41}Talmage, 351-352.
The signs of heaven and earth appear,  
And blood, and smoke, and fire;  
Men's hearts are failing them for fear,  
Redemption's drawing nigh.

Earthquakes are bellowing 'neath the ground  
And tempears through the air,  
The trumpet's blast, with fearful sound,  
Proclaims the alarm of war.  

But ere that great and solemn day,  
The stars from heav'n will fall,  
The moon be turned into blood,  
The waters into gall.  
The sun with blackness will be cloth'd  
All nature look astright;  
While men rebellions wicked men,  
Gaze heedless on the sight.

The earth shall reel, the heavens shake,  
The sea move to the north,  
The earth roll up like as a scroll,  
When God's command goes forth;  
The mountains sink, the valleys rise,  
And all becomes a plain,  
The islands, and the continents  
Will then unite again.

What sound is this salutes my ear?  
*Tis Gabriel's trumpet I thinks I hear;  
The expected day is come;  
Behold, the heavens, the earth, the sea,  
Proclaim the year of jubilee;  
Return, ye exiles, home.

The plague, and death, and din of war,  
Our Savior's swift approach declare,  
And bid our hearts arise;  
Earth's basis shock, confirms our hope;  
Its cities fall but lifts us up  
To meet thee in the skies.

Thy tokens we with joy confess;  
The war proclaims thee, Prince of Peace;  
The earthquake speaks thy power;  
The famine all thy fulness brings;  
The plague presents thy healing wings;  
And nature's final hour.

(1863-B. #274, vs. 1,3 and 4)

(1835-S. #66, vs. 3-4)

(1843-H. #49, vs. 1,3 and 4)
It is the opinion of this writer, that the persecution suffered by the Saints intensified this hope for Christ's return. Many hymns, whose theme is the second coming, contain verses describing the destruction of the wicked, acknowledgment of Christ's position as rightful Ruler, and the triumph of the pure in heart. Following are several verses illustrative of this:

When the King of Kings comes, When the Lord of Lords comes;
We shall have a joyful day When the King of Kings comes;
To see the nations broken down, And kingdoms once of great renown,
And saints, now suffering, wear the crown,
When the King of Kings comes.

When the foe's distress comes, When the Church's rest comes,
We shall have a joyful day When the King of Kings comes;
To see the New Jerusalem, Its fulness and its matchless fame,
Surpassing all report and fame, When the King of Kings comes.

When the Lord from heav'n comes, When the host of heaven comes;
We shall have a joyful day When the King of Kings comes;
To see the righteous cause prevail, And all debates decided well,
And all mouths stopp'd which lie to tell,
When the King of Kings comes.

When our God in clouds comes, When he with great pow'r comes;
We shall have a joyful day When the King of Kings comes;
To see all things by him restored, And God himself alone adore'd,
By all the saints with one accord, When the King of Kings comes.

.(1841-S. #73, 1,3,5 and 6)

Lo the mighty God appearing,
From on high Jehovah speaks!
Eastern lands the summons hearing,
O'er the west his thunder breaks!
Earth behold him - Universal nature shakes!

Now the heavens on high adore him,
And his righteousness declare;
Sinners perish from before him,
But his saints his mercies share;
Just his judgment - God, himself the Judge is there.

.(1851-B. #52, vs. 1 and 5)

Thrones shall totter, Babel fall, Satan reigns no more at all,
Saints shall gain the victory Truth prevail o'er land and sea,
Gentile tyrants sink to hell, Now is the day of Israel.

.(1851-B. #26, vs. 3)
The Lord makes bare his arm, Through all the earth abroad!
Let every nation now behold, Their Savior and their God.
(1841-S. #279, vs. 6)

See, see the judgements O'er the earth extending,
Pestilence, earthquakes, famine, fire,
Soon shall the rulers of this world come bending;
Shorn of their glory, for thus saith the Lord.
(1856-N. #298, vs. 3)

Alas, the day will then arrive,
When rebels to God's grace,
Will call for rocks to fall on them,
And hide them from his face.
Not so with those who keep his law,
They joy to meet their Lord,
In clouds above, with them that slept
In Christ, their pure reward.
(1835-S. #66, vs. 5)

He comes to tread the wicked down;
He comes the martyrs all to crown,
He comes to dry the mourners' tears;
He comes to reign a thousand years.
(1840-B. #182, vs. 5)

We'll love one another and never dissemble,
But cease to do evil, and ever be one.
And when the ungodly are fearing and tremble,
We'll watch for the day when the Savior will come.

[chorus]
When all that was promised, the Saints will be given,
And none will molest them from morn until ev'n,
And earth will appear as the garden of Eden
And Jesus will say to all Israel, 'come home.'

In faith we'll rely on the arm of Jehovah,
To guide through these last days of trouble and gloom,
And after the scourges and harvest are over,
We'll rise with the just when the Savior doth come.

[chorus]
Then all that was promised, the Saints will be given,
And they will be crowned with the angels of heav'n,
And earth will appear as the garden of Eden,
And Christ and his people will ever be one.
(1961-A. #118, vs. 2-3)

Come, O thou King of Kings! We've waited long for thee,
With healings in thy wings to set thy people free;
Come, thou desire of nations come,
Let Israel now be gathered home.
Come, make an end to sin and cleanse the earth by fire,
And righteousness bring in, That saints may tune the lyre,
With songs of joy, a happier strain,
To welcome in thy peaceful reign.

Hail! Prince of life and peace! Thrice welcome to thy throne!
While all the chosen race Their Lord and Savior own.
The heathen nations bow the knee,
And ev'ry tongue sounds praise to thee.

(1961-A. #20, vs. 1,2 and 4)

We know he is coming to gather his sheep
And lead them to Zion in love;
For why in the valley of death should they weep
Or in the lone wilderness rove?

How long we have wandered as strangers in sin,
And cried in the desert for thee!
Our foes have rejoiced when our sorrows they've seen,
But Israel will shortly be free.

As children of Zion, Good tidings for us.
The tokens already appear.
Pear not and be just, for the Kingdom is ours.
The hour of redemption is near.

(1961-A. #195, vs. 2-4)

The feeling of hope which permeates hymns concerning the second coming includes a need to prepare for the event. Note:

Awake! O ye people, the Savior is coming
He'sl suddenly come to his temple, we hear;
Repentance is needed of all that are living:
To gain them a lot of inheritance near.
Today will soon pass and that unknown tomorrow
May leave many souls in a more dreadful state -
Than came by the flood, or that fire on Gomorah -
Yea, weeping and wailing when grief is too late.

Be ready, O island, the Savior is coming;
He'll bring again Zion, the prophets declare,
Repent of your sins, and have faith in redemption,
To gain you a lot of inheritance there.
A voice to the nations in season is given,
Prepare, oh prepare for the Kingdom's new birth,
To call the elect from the four winds of heaven;
For Jesus is coming to reign upon earth.

(1961-A. #183, vs. 1-2)
Let Saints in every clime, their waiting hearts prepare,
From every tribe and tongue, To Zion's mount repair;
The marriage of the Lamb is near
The great bridegroom will soon appear.

(1843-H. #36, vs. 4)

Prepare my heart, prepare my tongue,
To join this glorious heavenly throng;
To hail the Bridegroom from above
And join the band in songs of love:

Let all my powers of mind combine
To hail my Savior all divine,
To hear his voice, attend his call,
And crown him King and Lord of all.

(1835-S. #20, vs. 3-4)

The Savior comes! Ye saints be pure,
And fix your hearts on high,
Lift up your heads, rejoice, for your
Redemption draweth nigh.

(1961-A. #11, vs. 7)

Sons of Zion, hear the voice of him from courts on high.
Prepare the pathway of the Lord; His reign on earth is nigh
Prepare the supper of the Lamb; Invite the world to dine;
Behold the mighty Bridegroom comes, In majesty divine.

(1961-A. #152, vs. 1)

The return of Enoch's Zion at the Savior's second advent is often spoken of in Mormon song. According to Latter-day Saint scripture, the earthly Zion society and the worthy resurrected will meet Christ and Enoch's Zion in mid-air. (D. & C. 88:95-98). This uniting of the Zion from below and Zion from above is a favorite theme of Mormon poets.

Note the following examples:

Ere long the vail will rend in twain,
The King descend with all his train;
The earth will shake with awful fright
And all creation feel his might.

Behold the Church, it soars on high,
To meet the saints amid the sky;
To hail the King in clouds of fire,
And strike and tune the 'immortal' lyre.
With Enoch, here we all shall meet,  
And worship at Messiah's feet,  
Unite our hands and hearts with love,  
And reign on thrones with Christ above.

The city that was seen of old  
Whose walls were jasper, and streets of gold,  
We'll now inherit thron'd in might  
The Father and the son's delight.  

(1835-S. #19, vs. 1, 4, 6 and 7)

There they will see upon that land,  
Fair Zion from above,  
And meet with Enoch's holy band,  
And sing redeeming love.  

(1841-S. #115, vs. 2)

What a joy will be there, At the great resurrection,  
As the saints meet in air, In their robes of perfection;  
Then the Lamb - then the Lamb, with a God's mandatory,  
As I am that I am, Fills the world with his glory.  

(1835-S. #31, vs. 2)

Hallelujah to the Lamb Whom our souls may rely on;  
We shall see him on earth, When he brings again Zion.  

(1835-S. #9, chorus)

Thus for the dead we do baptize,  
That when Christ comes again,  
All Zion from beneath may rise,  
And in his Kingdom reign.  

(1843-H. #106, vs. 5)

When he comes down in heav'n on earth,  
With all his holy band,  
Before creation's second birth,  
We hope with him to stand.  

Then will he give us a new name,  
With robes of righteousness,  
And in the New Jerusalem, Eternal happiness.  

(1835-S. #14, vs. 3-4)

Let Zion in her beauty rise; Her light begins to shine,  
Ere long her King will rend the skies, Majestic and divine.  
The gospel spreading through the land,  
The gospel spreading through the land.  
The gospel spreading through a land, A people to prepare,  
To meet the Lord and Enoch's band, Triumphant in the air.  

(1961-A. #262, vs. 1)
Whenever he appears, To meet his Church again,
The former and the latter saints, In the Millennial reign.
(1939-E. #24, vs. 2)

When the Lord returns with Zion
And we hear the watchman cry
Then we'll surely be united,
And we'll all see eye to eye.
Then we'll mingle with the Angels,
And the Lord will bless his own;
Then the earth will be as Eden,
And we'll know as we arc known.
(1961-A. #243, vs. 4)

Behold his face devouring flames,
In awful grandeur rise;
The suffering saints he boldly claims,
And bears them to the skies;
While earth is purified,
In peace they all abide,
And then descend to earth again
Rejoicing in his reign.
(1835-S. #30, vs. 3)

The King who bears the golden crown, The azure flaming bow,
The holy city shall bring down, To bless his saints below.
(1841-S. #287, vs. 2)

IV. The Millennial Reign of Jesus Christ

Including a Renewal of the Physical Earth

The final event included in the concept of Zion is the Millennium
including the earth's renewal. The Millennium is a term given the
thousand year period immediately following Christ's second coming. Al-
though it in no way limits the length of Christ's reign on earth, it
must be considered a definite time period because of its differences
from the time preceding and succeeding it.42 It will be characterized
by unusual conditions, some of which are:

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42 Ibid., 369.
1. The establishment of a theocracy with Christ at its head. This government will include not only the Zion society, which will be increasing in size, but all races and nations.43

2. For most of the thousand years, Satan will be bound and have no power. (Rev. 20:2,3; D. & C. 43:30, 31).

3. Many of the dead will be resurrected and mortal will mingle with immortal upon the earth. (Rev. 20:4,5)

4. There shall be peace between all men and love will abound.44

5. Enmity between men and beast and even beast and beast shall come to an end and all shall live together in peace. (Isaiah 65:20-25)

6. The age of life shall be lengthened and when death occurs the change from mortal to immortal will be in a "twinkling of an eye." (D. & C. 63:50-51).

During this blessed time, the earth will be renewed and receive its paradisical glory. It will be "...relieved in great measure from the curse of the fall, [and] shall yield bounteously to the husbandman ...."45 The climax of this change, however, will not occur until the end of the millennial period, when "the heaven and the earth shall be a new heaven and a new earth." (D. & C. 29:23). The Prophet Joseph described this 'new earth' as follows:

This earth in its sanctified and immortal state, will be made like unto a crystal, and will be a Urim and Thummin to the inhabitants who dwell thereon, whereby all things

43Ibid., 362-368.
44Ibid., 369-370.
45Ibid., 376.
pertaining to an inferior Kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. (D. & C. 130:8,9).

The earth will then become the dwelling place of the pure in heart who have passed through a sanctification process. It is in such a condition that the Zion society will exist eternally. As John the Revelator notes:

And I saw a new heaven and a new earth; and the first heaven and the first earth were passed away; and there was no more sea... And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for former things are passed away. (Rev. 21:1, 3-4).

The conditions and events associated with the Millennial reign of the Savior are clearly reflected in the hymns of the Mormons. Note how the afore-mentioned six descriptive conditions are woven into the following verses:

Then death shall lose its awful sting,
And earth shall cease her groaning,
She shall not then be cursed with sin,
While all the nations honor bring Into the city Zion.

Then we will reign a thousand years
In happiness terrestrial,
And with our Savior be joint heirs,
For glories great shall then be ours,
Yea, glory that's celestial.

(1844-L. & G. #42, vs. 7-8)

No war shall rage, no hostile band
Disturb those peaceful years,
To plow-shares men shall beat their swords,
To pruning-hooks their spears.

(1840-B. #198, vs. 5)

Then may we to Zion repair, And wait our blest master to see,
To spend the Millennial there, From sin and from sorrow set free.

(1840-B. #210, vs. 7)
Behold the gloom and strife dispelled
The glorious day succeeds the night
And Satan's power have all been quelled
See the clear Millennial light
Now peace and love o'er earth extend,
The air responds with sweet refrains
The voices of the righteous blend
In praise of Christ who o'er them reigns.
In praise of Christ who o'er them reigns-amen and amen.

(Psalmody, p.353)

From the east to the west shall God's kingdom extend,
Meet in every land a true brother and friend:
Then Satan all power will have to resign,
When Jesus in triumph on earth comes to reign.

(Songs of Zion, #134, vs. 3)

Until the veil shall rend,
And Christ the Lord descend
To reign on earth a thousand years
The saints shall then be blessed,
And safe in Zion rest,
While none molests or makes them fear.

(1839-E. #111, vs. 4)

The prophets of old have foretold of a day,
When the saints would have rest for full one thousand years.
(And Satan be bound - his power taken away)
Then they will rejoice, and will dry up their tears.

(1841-S. #283, vs. 2)

That glorious rest will then commense Which prophet did foretell,
When Christ will reign, with saints on earth
And in their presence dwell a thousand years
O glorious day! Dear Lord prepare my heart,
To stand with thee, on Zion's mount and never more to part.

(1835-S. #66, vs. 6)

No strife shall rage, nor hostile feuds
Disturb those peaceful years;
To ploughshares men shall beat their swords,
To pruning hooks their spears.

No longer host encount'ring host
Shall crowds of slain deplore;
They'll hang the trumpet in the hall,
And study war no more.

(1841-S. #247, vs. 5-6)
Chastly death shall conquer'd be, Zion reign and saints be free, Priests and kings shall join in love, Fill the worlds below - above - Singing anthems, all is well, Now is the day of Israel. (1851-B., #26, vs. 5)

The day when Saints again should hear The voice of Jesus in their ear, And angels who above do reign, Come down to converse hold with man. (1835-S. #21, vs. 4)

There, no more sickness, pain or war, Shall mar their peaceful rest, For God shall wipe away their tears And comfort the opprest. (1841-S. #115, vs. 3)

'O our warfare is over! Now we'll dry up our tears, Sweetly praising together, Through the great thousand years.

Face to face with the Savior We can then live in peace, With a joy on the mountains, As the earth doth increase, With a joy by the fountains.

For the world will be blest with a joy to rely on, From the east to the west, Through the glory of Zion. (1835-S. #31, vs. 1-3)

Descend with the Savior in glory profound, And reign in perfection when Satan is bound; While love and sweet union together shall blend, And peace, gentle peace, like a river extend. (1835-S. #28, vs. 4)

A thousand years in peace to dwell; The earth with joys abound, Made free from all the pow'rs of hell, No curse infect the ground. From sin and pain released, The saints abide in peace, And all creations here below The King and Savior know. (1835-S. #30, vs. 4)

Earth shall then be cleansed from sin Ev'ry living thing there-in Shall in love and beauty dwell; Then with joy each heart will swell. (1961-A. #23, vs. 3)
Precious are the years to come, While the righteous gather home
For the great Millennium, When they'll rest in blessedness.
Purdant in this world of woes, They'll triumph o'er their foes
While the realm of Zion grows, purer for eternity.

(1961-A. #132, vs. 4)

The blissful time will soon arrive,
The day by holy men foretold,
When man no more with man will strive,
And all in each a friend behold.

Oppression will no more be found
Nor tyrant hold relentless sway;
But love to God and man abound
Through-out the long millennial day.

(1961-A. #093, vs. 2-3)

Savior, let thy kingdom come; Now the man of sin consrome,
Bring the blest Millennium, Bring the blest Millennium,
Exalted Lamb!

(1961-A. #164, vs. 6)

Now blessed the day when the Lamb and the lion
Shall lie down together without any lire,
And Ephraim be crowned with his blessings in Zion,
As Jesus descends with his chariot of fire!

(1961-A. #213, vs. 4)

Yea, the fair sabbatic era, When the world will be at rest,
Rapidly is drawing nearer, Then all Israel will be blest,
Then all Israel will be blest.

(1961-A. #284, vs. 4)

When Satan shall be bound Then sin on earth will cease,
And saints possess the kingdom round the world, In perfect peace.

(1839-E. #24, vs. 4)

Behold your Messiah! No longer a Lamb,
To bleed and expire for poor guilty man,
But now Judah's Zion majestic appears,
To reign in Mount Zion a thousand blest years.
O then we'll rejoice and exulting we'll sing
And join in the triumph of Jesus our King;
He'll reign universal all over the world,
And cleanse it from evil, from sorrow and death.

(1838-R. #27, vs. 3)

The prophets of old have foretold a day,
When the saints would have rest for full one thousand years,
(And Satan be bound - his power taken away)
Then they will rejoice, and will dry up their tears.

(1841-S. #283, vs. 2)
The earth's renewal is also described by the Mormon poets. The author found only one reference to the final change which will take place at the end of the Millennium. Note:

Then when the thousand years are past,
And Satan is unbound,
0 Lord preserve us from his grasp,
By fire from heav'n sent down,
Until our great last change shall come,
T'll immortalize this clay,
Then we in the celestial world,
Will spend eternal day.

(1835-S. #6, vs. 9)

The renewal which is to occur at the beginning of the Millennium, however, is often spoken of. Reference is clearly made to earth receiving its paradisaical glory and returning to a garden of Eden state. Following are several examples:

The glorious day is rolling on -
All glory to the Lord!
When fair as at creations dawn
The earth will be restored.

A perfect harvest then will crown
The renovated soil;
And rich abundance drop around,
Without corroding toil.

For in its own primeval bloom,
Will nature smile again;
And blossoms streaming with perfume,
Adorn the verdant plain.

For Zion will like Eden bloom;
And Jesus come to reign -
The Saints immortal from the tomb
With angels meet again.

(1835-S. #71, vs. 1-3 and 8)

The earth shall be filled with the glory of God,
As the garden of Eden 'twill then be restor'd,
The beauty of spring, and perennial bloom
Will the face of the earth with rich verdure adorn.

(1841-S. #294, vs. 7)
The power of faith restore and earth shall be renewed,
Like Adam-ondi-ahman, or the Garden of the Lord.

(1839-E. #24, vs. 1)

Be ready, O Islands, the Savior is coming;
He'll bring again Zion, the prophets declare;
Repent of your sins, and have faith in redemption
To gain you a lot of inheritance there.
A voice to the nations in season is given
To show the return of the glories of Eden,
And call the elect from the four winds of heaven,
For Jesus is coming to reign on the earth.

(1839-S. #32, vs. 2)

Messiah is coming, we hail the glad day,
To see him returning, we'll watch and we'll pray
For that blessed morning when earth is restor'd
That general burning, the power of God.

(1838-R. #27, vs. 6)

Now, now the heavens must receive
'Till earth is all renew'd
As at first, when man did live
In Eden with the Lord.

(1838-R. #89, vs. 5)

When he comes down from heaven to earth,
With all his holy band,
Before creations second birth, we hope with him to stand.
Before creations second birth, before creations second birth,
Before creations second birth, we hope with him to stand.

(1961-A. #266, vs. 3)

Raise a chorus, sons of Michael, Like old ocean's roaring swell,
'Till the mighty acclamation, through rebounding space doth tell.
That, that the ancient one doth reign,
That, that the ancient one doth reign,
In his Paradise again!

(1961-A. #163, vs. 4)

When all that was promised, the Saints will be given,
And none will molest them from morn until ev'n,
And earth will appear as the Garden of Eden,
And Jesus will say to all Israel, 'come home.'

(1961-A. #118, chorus)

This earth was once a garden place,
With all her glories common,
And men did live a holy race,
And worship Jesus face to face,
In Adam-ondi-ahman.
We read that Enoch walked with God
Above the power of Mammon,
While Zion spread herself abroad,
And Saints and angels sang aloud,
In Adam-ondi-ahman.

Her land was good and greatly blessed,
Beyond all Israel's Canaan,
Her fame was known from east to west,
Her peace was great, and pure the rest
of Adam-ondi-ahman.

Hosanna to such days to come,
The Saviors second coming,
When all the earth in glories bloom
Affords the Saints a holy home,
Like Adam-ondi-ahman.

(1961-A. #389, vs. 1-4)
Conclusion

The concept of Zion includes several events which, according to Latter-day Saint scripture, must take place in connection with the establishment of Zion. Although there is uncertainty as to their chronological order, there is no scriptural doubt as to their occurrence. Those which have been considered in this study are:

1. A gathering of the pure in heart of the House of Israel.
2. The construction of a beautiful city at Jackson County, Missouri, to be called the New Jerusalem.
3. The second coming of Jesus Christ.
4. The Millennial reign of Jesus Christ including a renewal of the physical earth.

Each of the above events has been presented from a historical and doctrinal approach followed by a study of their reflection in Mormon song. This reflection could be summarized as follows:

The gathering of Israel is a theme which often appears in Mormon hymns. There is a feeling of hope and expectation constantly present in them. The poets clearly relate missionary work to this event, consequently those songs which contain exhortations and farewells to and by missionaries speak of the gathering. Reference is often made to the person being gathered as we see him thinking, speaking or being spoken to. The hymns also contain specific reference to the various tribes of Israel and their gathering locations.
The establishment of the New Jerusalem is also clearly reflected in Mormon song. Although little is said about the return to Missouri and the actual plans and construction of the city, there are many references to the following:

1. Christ's presence in Zion or the New Jerusalem.
2. The city's beauty.
3. The divine light radiating from the city and its inhabitants.
4. The temple.
5. The city as a place of refuge.

The hymnals of the Mormons are filled with references to the second coming of Jesus Christ. In fact, this theme seems to be more popular than his life, death or resurrection. Songs dealing with this event are again flavored with great hope and expectation. They describe not only the signs and conditions which will precede the Savior's advent - but the wicked's destruction, Christ's eventual position as Ruler and the Saint's triumph - through faithfulness. The return of Enoch's Zion with Christ is a favorite theme in Mormon hymns and the meeting of the earthly and heavenly Zions is vividly described.

The unusual conditions of the Millennium are also woven into Mormon hymnal literature. Christ's government, Satan's bound condition, peace, love, and the change in death are all clearly reflected. Although not much is said concerning earth's final renewal at the Millennium's end, its initial return to a paradisaical condition is often spoken of in song.
CHAPTER VII

SUMMARY

In the foregoing study, the Mormon concept of Zion has historically and doctrinally been presented and included a consideration of the following:

1. A personal spiritual condition accomplished through obedience to the principles and ordinances of the Gospel of Jesus Christ. One who has achieved this condition is said to be "pure in heart" (D. & C. 97:21) meaning free from sin and guilt.

2. A society found within the Church of Jesus Christ of Latter-day Saints, consisting of those individuals who are pure in heart.

3. Various geographical locations: generally speaking, any location where the pure in heart dwell, but more specifically the following:
   a. A holy city built by Enoch and his people.
   b. The city of Jerusalem referred to in the Old Testament.
   c. A mount within the Old Testament Jerusalem, and various future places of abode called Mount Zion.
   d. A city called Jerusalem which will eventually be located at the site of the modern-day Jerusalem.
   e. A city to be called Zion or New Jerusalem to be built at the present site of Independence, Jackson County, Missouri.
   f. The continents of North and South America.
g. Certain geographical areas termed stakes.

h. The Rocky Mountain area within the United States.

i. The entire world.

4. Certain events which will transpire in connection with the establishment of Zion. They are:

a. A gathering of the pure in heart of the House of Israel.

b. The construction of a beautiful city at Jackson County, Missouri. It will be called "The New Jerusalem." (D. & C. 84: 2-3).

c. The second coming of Jesus Christ.

d. The Millennial reign of Jesus Christ including a renewal of the earth.

The specific purpose of this thesis has been to demonstrate that the concept of Zion is reflected in Mormon song and the following conclusions have been reached:

1. When compared to the other aspects of the Zion concept, the specific personal "pure in heart" condition is reflected little in Mormon song. Reference to it consists of the "pure in heart" terminology being used to designate a certain type of person or persons and various descriptions of the freedom from sin and guilt enjoyed by a Zion person. The word heart is usually present in such descriptions.

2. To some extent Mormon song reflects the Zion society as a whole and includes reference to a Church-society condition, but the major emphasis is found in the descriptions of Zion's unity, wisdom or knowledge, power, and peaceful joyous atmosphere characterized by singing. The unity theme is very popular and at times actual scriptural
terminology is used in the hymns. Zion's wisdom and knowledge is referred to but its result of drawing people to the perfect society emerges more often. The predicted power of Zion is reflected in descriptions of the society's unconquerable nature and the oft repeated realization that God is the source of such power and that its attainment is dependent upon Zion's worthiness. Christ's second coming is reflected as the climax of such power. Descriptions of Zion's peaceful, joyous atmosphere and its expression in singing are often spoken of in song.

3. All of Zion's geographical locations, with the exception of the Old Testament Jerusalem, the American continents and stakes, are clearly reflected in Mormon song and the following observations have been made.

   a. The return of Enoch's Zion is more popular in the hymns than any actual description of the holy city. There are, however, a few verses which speak of it.

   b. Mount Zion is not clearly defined in Mormon Song, but many references are made to it.

   c. The future Jerusalem and the New Jerusalem or Zion are vividly described in Mormon song. Not only are their locations spoken of, but the rebuilding of Jerusalem, the establishment of the New Jerusalem, and the return of Israel's various tribes to each city are depicted in lyrical verse.

   d. The attempt and failure to establish the New Jerusalem produced many new Zion oriented hymns which generally fall into one of the following two thematic categories: (1) Hymns express-
ing discouragement, disappointment and remorse, (2) Hymns whose purpose it was to give comfort, encouragement and hope.

e. The Rocky Mountain area is often reflected in the hymnals of the mormons. Three patterns are apparent throughout these songs. They are: (1) An outpouring of sentiment concerning mountains, (2) A romantic-like concern with nature with particular emphasis given to water's ability to make the ground fertile and the bountiful, beautiful result of this process, (3) An attitude of proud accomplishment.

f. When referring to the entire world as a Zion location, the Mormon poets often referred to Daniel's interpretation of Nebuchadnezzar's dream that a stone (Kingdom of God) would be cut out of the mountains without hands and roll forth eventually filling the entire earth.

4. The gathering of Israel, the establishment of the New Jerusalem or Zion, the second coming of Jesus Christ and Christ's Millennial reign in addition to the earth's renewal are all clearly reflected in Mormon song. In relation to their usage in hymns, the following observations have been made:

a. Not only is there a constant feeling of hope and expectation in songs concerning Israel's gathering, but the poets clearly relate missionary work to this event. Both the missionaries and those to whom they are sent are often mentioned.

b. Although little is said in hymns about the return to Missouri and the actual construction of the New Jerusalem or Zion, there are many references to the following: (1) Christ's
presence in the New Jerusalem, (2) the city's beauty, (3) the divine light radiating from the city and its inhabitants, (4) the temple, and (5) the city as a place of refuge.

c. In Mormon song the second coming of Jesus Christ is a theme which seems to be more popular than his life, death or resurrection. Flavored with great hope and expectation, hymns with this theme describe not only the signs and conditions which will precede the Savior's advent, but the Wicked's destruction, Christ's eventual position as Ruler and the Saint's triumph. The return of Enoch's Zion with Christ is also reflected and the meeting of the earthly and heavenly Zions is vividly described.

d. The unusual conditions of the Millennium are woven into Mormon hymnal literature. Christ's government, Satan's bound condition, peace, love, and the change in death are all clearly reflected. Although not much is said concerning earth's final renewal at the Millennium's end, its initial return to a paradisical condition is often referred to in Mormon song.

It is felt that this thesis will be a tool to help those who sing Mormon songs to do so with the proper spirit and understanding. It has been written not only to provide historical insight into the hymnal phase of Mormon culture, but in faith that the reader would be motivated to seek understanding and meaning in all songs associated with the Mormon Church; for singing with the spirit and understanding is vital to the eventual establishment of Zion. In the words of the Prophet Joseph Smith:
When this subject is studied and sought after by the singers of the Saints, with their whole hearts, their songs and anthems, and their minstrelsy, will soften into celestial melody, melt the hearts of the Saints and draw them together, as the magnet needle is drawn to the lodestone. When these graces and refinements and all the kindred attractions are obtained that characterized the ancient Zion of Enoch, then the Zion of the last days will become beautiful, she will be hailed by the Saints from the four winds, who will gather to Zion with songs of everlasting joy. Then Zion will be free, and to God and the Lamb will be the glory, to Saints the boundless joy.¹

¹Joseph Young, Sr., History of the Organization of the Seventies, (Salt Lake City: Deseret News Steam Printing Establishment, 1878), 15.
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THE CONCEPT OF ZION

AS

REFLECTED IN MORMON SONG

An Abstract of a Thesis Presented to
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Master of Arts

by

Don L. Castleton
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ABSTRACT

This thesis contains an analysis of the concept of Zion as reflected in the songs sung by members of the Church of Jesus Christ of Latter-day Saints. The following definitional areas within the Zion concept are considered:

1. Zion: A personal spiritual condition.
2. Zion: A perfect society.
3. Zion: Various geographical locations.
4. Events included in the concept of Zion.

Each of the above areas is analyzed first, from a historical and doctrinal viewpoint and finally, as to how it is reflected in the songs of the Mormons.

It is the conclusion of this thesis that the concept of Zion as defined in the above listed areas, is clearly reflected in Mormon song.

Zion as a personal spiritual condition is reflected through lyrical verse which describes a condition where one has become or is becoming pure in heart or free from sin and guilt.

Zion as a perfect society is described with emphasis upon the following four distinguishing characteristics:

1. Zion's unity.
2. Zion's wisdom and knowledge.
3. Zion's power.
4. Zion's peaceful, joyous atmosphere which will be characterized by singing.

Zion's various geographical locations are clearly reflected in Mormon song with the exception of the Old Testament Jerusalem, the
American continents and stakes. They include the following:

1. A holy city built by Enoch and his people.

2. A mount within the Old Testament Jerusalem, and various future places of abode called Mount Zion.

3. A city called Jerusalem which will eventually be located at the present site of the modern-day Jerusalem.

4. A city to be called Zion or New Jerusalem to be built at the present site of Independence, Jackson County, Missouri.

5. The Rocky Mountain area within the United States.

6. The entire world.

Finally the following events within the concept of Zion are woven into the fabric of Mormon hymnal literature.

1. The gathering of Israel.

2. The establishment of the New Jerusalem.

3. The second coming of Jesus Christ.

4. The Millennial reign of Jesus Christ including a renewal of the earth.

Approved by:

[Signatures]