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The Relationship of the Priesthood Correlation Program to the Latter-Day Saint Concept of Zion

Dale C. Mouritsen

Brigham Young University - Provo

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THE RELATIONSHIP OF THE PRIESTHOOD CORRELATION PROGRAM TO THE LATTER-DAY SAINT CONCEPT OF ZION

A Thesis
Presented to the
Department of Graduate Studies in Religious Instruction
Brigham Young University

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

by
Dale C. Mouritsen
August 1968
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CHAPTER I

INTRODUCTION

The Problem and Its Justification

The purpose of this thesis is to analyze the Latter-day Saint concept of Zion and the Priesthood Correlation Program in order to determine how they are related and to what extent the Correlation Program is attempting to prepare the Church for the establishment of Zion.

Since the organization of the Church in 1830, there has been scriptural injunction laid on Church members to establish Zion. This commandment has always played an important part in Latter-day Saint history and thought.

During the past 138 years, the Church has experienced considerable growth and development. One of the most significant aspects of its organization and development in recent years is the Priesthood Correlation Program.

By examining the Latter-day Saint concept of Zion and the purposes and objectives of the Priesthood Correlation Program, the effort will be made in this thesis to determine how and to what extent they are related. It is anticipated that the accomplishment of these objectives justifies this study.
Definition of Terms

The Church referred to in this thesis is The Church of Jesus Christ of Latter-day Saints, organized by Joseph Smith, Jr., on April 6, 1830, at Fayette, New York. It is often called the "Mormon Church" or the "LDS Church," and its members are called "Saints" or "Mormons." There terms will be used in this study.

Members of the LDS Church believe in the literal second coming of Jesus Christ and His thousand-year reign of peace and righteousness on the earth. This period will be called the "Millennium" in this study.

In Latter-day Saint doctrine, "Zion" refers to those who are pure in heart. This concept is expanded in LDS thought to include a complete social, economic, and religious order, founded on the gospel of Jesus Christ. This system is called the "society of Zion" and is the earthly expression of celestial law with the general problems of mankind virtually eliminated by its application.

"The Priesthood Correlation Program" of the Church is an attempt to correlate and coordinate major facets of Church activity into one united program under the direction of the priesthood. It is designed to standardize missionary work, priesthood home teaching, Church welfare, and genealogy work. The correlation of Church curriculum is intended to avoid duplication in the courses of study in Church organizations (Primary, Young Women's Mutual Improvement Association, Young Men's Mutual Improvement Association, Sunday
School, and Relief Society). The correlation program is also organized to strengthen the home and build faith in members of the Church of all ages. The various parts of this program will be treated in this study.

**Sources of Data**

The major sources of data for this thesis are the Standard Works of The Church of Jesus Christ of Latter-day Saints, which include the Holy Bible, The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price. These volumes are accepted by members of the LDS Church as scripture and binding upon them as the word of God. Use will be made of the discourses and writings of the General Authorities of the Church which are found in the History of the Church, the Journal of Discourses, Conference Reports, The Improvement Era, the Times and Seasons, and other Church related publications. Manuals of instruction relative to the various facets of the Priesthood Correlation Program will also be used.

Other sources of data for this thesis include personal diaries, biographies, published explanations of the law of Zion, and speeches and commentaries on the Correlation Program.

**Delimitations**

While it is understood that other religious groups have various doctrines and views regarding Zion, only the Latter-day Saint concept of Zion will be considered in this
study. As a general rule, therefore, only the statements of the General Authorities of The Church of Jesus Christ of Latter-day Saints will be considered.

In treating the Law of Consecration and Stewardship, no attempt will be made to examine the machinery of the law or the details of its operation. Only the philosophy of Zion's economic law will be considered.

It is not the purpose of this thesis to provide a history of the development of the Priesthood Correlation Program but rather to make an analysis of its purposes and objectives.
CHAPTER II

THE DEFINITION OF ZION IN LATTER-DAY SAINT THOUGHT

Introduction

Since the organization of The Church of Jesus Christ of Latter-day Saints, the concept of Zion has been extremely important in LDS theology and doctrine. From its early history, it has been an objective of the Church to develop spirituality among the Latter-day Saints to where they can live the laws of Zion. Evidence that this was to be one of the primary functions of the Church was given to the Prophet Joseph Smith at an early time. In a letter written in 1842 to Mr. John Wentworth, editor and proprietor of the Chicago Democrat, Chicago, Illinois, the Prophet spoke of his initial visitation from Moroni, the ancient resurrected personage who later restored the Book of Mormon plates. The Prophet said that Moroni informed him

that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fulness to be preached in power, unto all nations, that a people might be prepared for the millennial reign.¹

According to Latter-day Saint thought, Zion must be established as a means of preparing a people to enter into God's

¹Times and Seasons (Nauvoo), March 1, 1842, p. 707.
presence and to prepare them for Christ's second coming and His millennial rule. In making an inspired revision of the Bible, Joseph Smith expressed this same view when he rendered a passage in Genesis 9 to say: "And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy." In Latter-day Saint thought, the objective of preparing a people for the millennial reign is related to the work of preparing a people to enter into God's presence. In 1880, John Taylor, third president and prophet of the Church, observed that after Zion is established,

the glory of God shall rest upon it, upon every dwelling of Mount Zion after the pattern that God will show us, and we will be governed by his law and submit to his authority and be governed by the holy priesthood and by the word and will of God. President Taylor declared that when the latter day judgments come upon the earth, the Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other's necks and embrace and kiss each other. And thus the purposes of God to a certain extent will then be fulfilled.

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3 Journal of Discourses by President John Taylor, His Counselors, the Twelve Apostles and Others (Los Angeles: General Printing and Lithograph Co., 1961), XXI, 253. [Hereafter cited as Journal of Discourses.]

4 Ibid.
Only those capable of living Zion's law will be worthy of this blessing.

Definitions of Zion

One of the most basic and fundamental definitions of Zion in Latter-day Saint thought defines Zion as "THE PURE IN HEART." Before a man can have a pure heart, he must embrace and live the fulness of the gospel of Jesus Christ. As previously stated, the objective of the Church is to develop Latter-day Saints to where they can live the laws of Zion. This is to be accomplished through the regenerating and purifying power of Christ's gospel. Moses states that the Lord called His people Zion "because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." For a group of people to be of one heart and mind requires a change in their lives. This change is directly associated with a man becoming pure in heart because purity of heart produces purity of action, or righteousness. On this basis and by the aid of the Holy Ghost, men can become one in heart and mind. Other Latter-day Saint definitions of Zion relate directly to this basic concept.

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5The Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958), Section 97:21. [Hereafter cited as Doctrine and Covenants]

6The 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.]
To the Latter-day Saints, Zion also refers to the old city of Jerusalem, or, more specifically, to Mount Zion within the limits of that city. Here the name of part of the city is used figuratively to represent the whole. Mount Zion also refers to "the mountain of the Lord's house," which Isaiah and Micah declared would be built in the top of the mountains in the latter days. After quoting Isaiah's prophecy, Brigham Young, second president and prophet of the Church, declared "that the people who would build this house of God in the latter days in the mountains, are called Zion, and from them shall go forth the law." The Apostle Paul, in his epistle to the Hebrews, said that Mount Zion had reference to the dwelling place of those who receive salvation in God's presence. Joseph Smith corroborated this view when he asserted that unless a man has been born of water and the spirit, "he can never come unto Mount Zion." In the Prophet's mind, the society of Zion would be developed and extended on the earth until it filled the Western hemisphere. In 1844, he said:

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7Samuel 5:7-9. See also I Kings 8:1.
9Journal of Discourses, XVI, 80.
11Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret Book Company, 1908), I, 283, hereafter cited as History of the Church. [See also Doctrine and Covenants 107:18-19.]
The whole of American is Zion itself from north to south, and is described by the Prophets, who declared that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land.12

According to Brigham Young, the Prophet also taught that the society of Zion would be eventually expanded to cover all the earth. President Young declared:

When Joseph first revealed the land where the Saints should gather, a woman in Canada asked if we thought that Jackson County would be large enough to gather all the people that would want to go to Zion. I will answer the question really as it is. Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be in Zion. I remember that the lady was answered by asking her whether she thought the ark was large enough to hold those that were to go on it in the days of Noah? "Yes," was the reply. Then of course Zion will be just large enough to receive all that will be prepared to possess it, as the ark was.13

Another Latter-day Saint definition of Zion refers to the city built by the great antediluvian patriarch, Enoch. In religious history, the city of Enoch emerges as the prototype of a Zion-people and a Zion-society. Joseph Young, brother of Brigham Young and one of the first members of the First Council of Seventy (a General Authority body in the Church), has recorded a clear and succinct statement regarding Joseph Smith's teachings concerning Enoch.14 He quoted the Prophet as saying

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12Ibid., I, 318-19.

13Journal of Discourses, IX, 183. (Author's italics.)

that the people, and the city, and the foundations of the earth on which it stood, had partaken so much of the immortal elements, bestowed upon them by God through the teachings of Enoch, that it became philosophically impossible for them to remain any longer upon the earth; consequently, Enoch and his people, with the city which they occupied, and the foundations on which it stood, with a large piece of earth immediately connected with the foundations and the city, had assumed an aerial position within the limits of our solar system; and this in consequence of their faith.  

Since the city of Enoch is the archetype of the society of Zion, a major objective of the Church is to duplicate that which Enoch and his people were able to accomplish. Joseph Young declared:

The Saints are looking for a modern Zion which shall be after the identical order of the ancient one; and for a time when the Apostles with their President at their head, will rise up and thunder so loud, that if they do not shake the mountains from their foundations, they will have the effect of shaking pride and covetousness out of the hearts of the Saints, who will be filled with righteousness—Their only motive, the building up of Zion; making their faith and their works, their means and their substance to bow to that end, and that only, and so continuing their labors in this good work, answering to the Zion within them, and erecting and adorning temples and mansions; building cities, and spreading abroad, until they shall become a model of Zion of old, built by Enoch.  

Through complete and total dedication to the cause of Zion, Latter-day Saints expect to establish a society after the order of the city of Enoch.

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15Ibid., p. 11. [Author's italics] Joseph Young added that the Prophet identified the ancient location of the city of Enoch as the Gulf of Mexico.

16Ibid.
The New Jerusalem

An important definition of Zion in Latter-day Saint thought refers to the city of New Jerusalem to be built in Jackson County, Missouri. This concept has had great influence on LDS theology and doctrine, as Latter-day Saints believe the city to be built as a preparatory step to the millennial rule of Christ.

From Latter-day Saints scripture, early members of the Church were aware that the city of New Jerusalem was eventually to be built. The Book of Mormon declares that the Lamanites (American Indians) "shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem."17 In another passage from the Book of Mormon, the Prophet Moroni declared that America "was the place of the New Jerusalem."18 He continued:

Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

And he spake also 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; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel.

17The Book of Mormon (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958), 3 Nephi 21:23, hereafter cited as B. of M.

18Ibid., Ether 13:3.
And that a New Jerusalem should be built upon this land, unto the remnant of the seed of Joseph, for which things there has been a type.\textsuperscript{19}

For the most part, those who joined the Church during its early days were well acquainted with the Bible and were, in some degree, familiar with its prophetic statements on the Zion of the latter days. The Book of Mormon added considerable understanding to this limited knowledge by stating that the New Jerusalem would be built on the American continent.

After the publication of the Book of Mormon, other important points were clarified through revelation to the Prophet Joseph Smith. From Latter-day Saint scripture restored during the late part of 1830, the Saints learned that the New Jerusalem is to be a gathering place for righteous men from all parts of the earth. The Lord declared in the Book of Moses:

\begin{quote}
And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.\textsuperscript{20}
\end{quote}

But though the early converts knew this, they did not know specifically where the city of Zion was to be built until 1831.

\textsuperscript{19}Ibid., Ether 13:4–6.

\textsuperscript{20}P. of G. P., Moses 7:62.
Location of the New Jerusalem

In a revelation given in July, 1830, the Prophet's wife, Emma, was promised: "...if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion."\(^{21}\) From this revelation, it was apparent to the Saints that Zion referred to a specific place, as Emma was to receive an "inheritance" there.

In the next revelation where reference is made to Zion, the Lord declared that it would be built "on the borders near the Lamanites \(^{1}\) \text{\textit{i.e.}}, the western border of the United States\(^{2}\),"\(^{22}\) but the exact spot was not revealed.

In a revelation given through the Prophet to Parley P. Pratt and Ziba Peterson in October, 1830, certain of the brethren were directed to travel west and preach the gospel to the Indians. It is apparent from additional evidence that another part of their mission was to "rear up a pillar as a witness where the temple of God shall be built, in the glorious New Jerusalem."\(^{23}\) In other words, besides preaching the gospel to the Indians, the "Lamanite Mission" was to locate the site of the city of New Jerusalem. The Painsville Telegraph, Painsville, Ohio, contained information relative to the "Lamanite Mission" passing through eastern Ohio in

\[^{21}\text{Doctrine and Covenants 25:2. (Author's italics)}
\[^{22}\text{Ibid., 28:9.}
\[^{23}\text{Journal History of The Church of Jesus Christ of Latter-day Saints, October, 1830, located in the Church Historian's Library, Salt Lake City, Utah.}\]
late 1830. It recorded:

Some persons came along here last week with a Golden Bible. One of them, Cowdery, declared he had seen and conversed with angels. He was bound on a divine mission to regions beyond the Mississippi where he contemplated founding a City of Refuge. It is apparent that although the Saints did not know specifically where it would be built, they were sufficiently aware that the city of Zion would be built somewhere in the western regions of the United States.

Having received a commandment to travel to Missouri where the exact location of the New Jerusalem would be revealed, Joseph Smith was given the following revelation in July, 1831, after his arrival in Jackson County. The Lord declared:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints.

Wherefore, this is the land of promise, and the place of the city of Zion.

And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse.

What is the significance in Latter-day Saint thought of this particular geographical location? The non-Mormon historian, Alexander Majors, has recorded the following:

24 Painsville Telegraph, November 16, 1830.
25 Doctrine and Covenants, 42:8-9, 62.
26 Ibid., 57:1-3.
information concerning the arrival of the "Lamanite Mission" in Jackson County, nearly a year earlier. He wrote that the missionaries arrived in Jackson County, Missouri, during the latter part of 1831,

and they there struck down their Jacob's staff, as they called it, and said: "This spot is the center of the earth. This is the place where the Garden of Eden was located, and this is the spot of ground on which the New Jerusalem is to be built, and when finished, Christ Jesus will make his appearance and dwell in this city of New Jerusalem with the saints for the thousand years."27

The selection of Jackson County as the place of gathering was not a casual choice. The Prophet Joseph reported:

I received, by heavenly vision, a commandment in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot which was to be the central place for the commencement of the gathering together of those who embrace the fullness of the everlasting Gospel. Accordingly I undertook the journey, with certain 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 gathering, and the upbuilding of an "holy city," which should be called Zion—Zion, because it is a place of righteousness, and all who build thereon are to worship the true and living God, and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ.28

Through vision, the Prophet was informed that Jackson County was to be the site of the city of New Jerusalem. This concept was corroborated by former LDS Church

27 Alexander Majors, Seventy Years on the Frontier, ed. by Colonel Prentiss Ingraham (Columbus: Long's College Book Company, 1950), p. 43.

28 History of the Church, II, 254. [Author's italics]
Historian, Andrew Jensen, who reported certain LDS beliefs and traditions to a reporter for the Kansas City Times. He declared:

In 1832 the angel of the Lord appeared unto the Prophet Joseph Smith in a vision and informed him that the exact location of the Garden of Eden was in Jackson County, Missouri. Here had been the birthplace of the human family and here it was the redeemed should gather when the heavens should roll together as a scroll.

The angel led the prophet to one of the highest knolls and pointed out the exact spot where God appeared to Adam and Eve after they transgressed the law and eaten from the forbidden tree. On this spot the prophet determined there should be erected the most magnificent temple ever built by human hands and he dedicated the ground for that purpose.29

These statements provide some clues as the importance of the location of Jackson County, Missouri, in Latter-day Saint thought. It has long been accepted by members of the Church that America was the scene of all the great antediluvian events and that Missouri, specifically, was the location of the Garden of Eden.30

Conclusion

The doctrine of Zion in Latter-day Saint thought has rendered an important part in the theology and history of the Church. Definitions of Zion to Latter-day Saints are: (1) the old city of Jerusalem, (2) the Saints in the

29 Article in the Kansas City Times, from the "Andrew Jensen Scrapbook," Book B., 1893, p. 10, Church Historian's Library. This is clearly a secondhand account of Jensen's remarks, and there are some errors in the complete statement. However, the part here quoted is consistent with LDS beliefs.

Rocky Mountains who build the Lord's house, (3) the celestial kingdom, (4) North and South America, (5) all the earth, (6) the pure in heart, (7) the city of Enoch, and (8) the city of New Jerusalem to be built in Jackson County, Missouri.

The important definition of Zion to members of the Church is the pure in heart and its expanded manifestation into a complete social, economic, and religious order called the society of Zion. According to Latter-day Saint doctrine, only the pure in heart can live the laws of Zion. Purity of heart comes to man only through the regenerating and purifying of the Holy Ghost as administered through the gospel of Jesus Christ.
CHAPTER III

THE SPIRITUAL FOUNDATIONS OF ZION

Introduction

In Latter-day Saint doctrine, God is an exalted, glorified personage, and man was created in His image. This view of God is the basis of LDS religion. The spiritual foundations of Zion are also directly related to the LDS concept of God.

In what way is the Latter-day Saint concept of God unique? In April, 1842, Joseph Smith declared that God the Father and Jesus Christ, His Son, both possess physical bodies of flesh and bones "as tangible as man's." On another occasion, the Prophet explained that God is a man like unto one of yourselves, that is the great secret. If the veil was rent today, and the great God, who holds this world in its orbit, and upholds all things by his power; if you were to see him today, you would see him in all the person, image and very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked and conversed with him, as one man talks /sic/ and communes with another.

It is evident that Latter-day Saints consider God to be an anthropomorphic Being, and to exist in both time and space. Members of the Church also attribute to Deity many of

31 Doctrine and Covenants, 130:22.

32 Times and Seasons (Nauvoo), August 15, 1844, pp. 613-14.
the human characteristics with which men are familiar. These include the qualities of kindness, mercy, long-suffering, justice, and love. These qualities are developed in God to where He administers perfect mercy, perfect justice, perfect love, etc. Through His perfect love, God is able to extend to man everything he is able to receive, If the individual has the potential, God's love for him makes it possible to give him all God possesses. Parley P. Pratt, one of the original members of the Quorum of Twelve in this dispensation, declared that "every man who is eventually made perfect, raised from the dead, and filled or quickened with a fulness of celestial glory, will become like Him in every respect, physically and in intellect, attributes or powers." 33 God's very existence is dedicated to extending to man the blessings and benefits or immortality, eternal life, and exaltation in the celestial kingdom. 34

Though these statements concerning God are entirely accurate, they are incomplete. Members of the Church believe that while God is a physical being, he also possesses what the Apostle Peter called "divine nature." 35 Of his first experience with heavenly beings, the Prophet wrote:

I retired to a secret place in a grove and began to call upon the Lord; while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in


34 P. of G. P., Moses 1:39.

352 Peter 1:4.
a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. 36

On another occasion, the Prophet described the Savior by saying, "His eyes were as flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun." 37 According to the Prophet, God "dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire." 38 Parley P. Pratt corroborated the Prophet's view when he wrote that "God sits enthroned in the midst of his creations and is filled and encircled with light unapproachable by those of lower spheres." 39

Though God possesses a physical body of flesh and bones, which limits His ability to be everywhere personally present, He is nevertheless in all of creation by means of His divine nature. It is said, therefore, that God is omnipresent by virtue of the Holy Spirit.

The Lord defined His divine nature in a revelation to Joseph Smith in December, 1830, in which He said:

He [Jesus Christ] that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in and through all things, the light of truth.

36 Times and Seasons (Nauvoo), March 1, 1842, pp. 706-07. [Author's italics.]

37 Doctrine and Covenants 110:3.

38 History of the Church, VI, 366.

39 Pratt, op. cit., p. 47.
Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

As also he is in the moon, and is the light of the moon, and the power thereof by which it was made.

As also the light of the stars, and the power thereof by which they were made.

And the earth also, and the power thereof, even the earth upon which you stand.

And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

Which light proceedeth forth from the presence of God to fill the immensity of space--

The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.40

Further clarification of this doctrine was provided by Benjamin F. Johnson, a close friend and confidant of Joseph Smith. He wrote that the Prophet taught

that light and life and spirit were one; that all light and heat are the "Glory of God," which is His power, that fills the "immensity of space" and is the life of all things, and permeates with latent life, and heat, every particle of which all works are composed; that light or spirit, and matter, are the first great primary principles of the universe or of Being; that they are self-existent, co-existent, indestructable and eternal, and from these two elements both our spirits and our bodies were formulated. . .41

40 Doctrine and Covenants 88:6-13. [Author's italics.]

The Holy Spirit is the agency by which God's influence is felt in all the universe. Though this Spirit is non-personal, it is nevertheless a living, dynamic, powerful Agent which is in all things, which gives life to all things, and which is the power by which all things are governed or controlled.

The concept of God's physical and divine nature was correlated in the following statement of Charles W. Penrose, a member of the First Presidency of the Church at the time. He taught:

Now this Spirit always existed; it always operated, but is not understood and cannot be comprehended except through organisms. If you see a living blade of grass you see a manifestation of that Spirit which is called God. If you see an animal of any kind on the face of the earth having life, there is a manifestation of that Spirit. And if you see a man, you see its most perfect earthly manifestation. And if you see a glorified man, a man who has passed through all the various grades of being, who has overcome all things, who has been raised from the dead, who has been quickened by this Spirit in its fullness, there you see manifest, in its perfection, this eternal, beginningless, endless spirit of intelligence.

Such a being is our Father and our God, and we are following in His footsetps, He has attained to perfection, He has arisen to kingdoms of power. He comprehends all things because in Him dwelleth the fullness of the Godhead, bodily. He is a perfect manifestation, expression and revelation of this eternal essence, this spirit of eternal, everlasting intelligence or light of truth.42

To Latter-day Saints, God is personage of flesh and bones who possesses a fulness of divine glory. He also possesses human qualities such as jealousy and love. Because

He holds a fulness of glory, He has absolute control of these characteristics and can only express them perfectly.

The Nature of God and the Gospel of Christ

In Latter-day Saint doctrine, the gospel of Jesus Christ is the formula by which the Spirit of God can be extended to man on the earth and developed in him. It is the agency by which men can be cleansed of personal sins, sanctified, and prepared to enter into God's presence. In LDS scripture, the following definition of the gospel is given by Christ:

Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my father sent me.

And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

And this is the word which he hath given unto the children of men. And for this cause he fulfilleth and words which he hath given, and he lieth not, but fulfillleth all his words.
And no unclean things can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

Verily, verily, I say unto you; this is my gospel.

Christ's gospel, therefore, is the requirement to exercise true and living faith in Jesus Christ; to repent of personal sin by bringing one's life into harmony with Christ; to be baptized by immersion for the remission of sins by proper authority; to prepare the individual for the cleansing, renovating influence of the power of the Holy Ghost; and to receive the gift of the Holy Ghost through the laying on of hands. This formula is designed to extend to man the blessings and benefits of the atonement of Christ, which include: (1) a remission of sins, (2) access to the power of the Holy Ghost, and (3) membership in the family of Christ.

Latter-day Saints view baptism as the means of being born into the family of Jesus Christ. Perfection may then be attained by maturing in His family through righteous progress. It is not unlike mortal birth and gradual development to adulthood. In the gospel sense, the individual has the responsibility of becoming a member of Christ's family through the accepting and living the gospel, and growing up

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to be like his Father.\textsuperscript{44} The method by which this is accomplished was explained in a revelation given through the Prophet Joseph Smith. The Lord quoted the Apostle John as follows:

\begin{quote}
And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

And I, John, saw that he received not of the fulness at first, but received grace for grace;

And he received not of the fulness at first, but continued from grace to grace, until he received a fulness;

And thus he was called the Son of God, because he received not of the fulness at the first.

And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.

And I, John, bear record, that he received a fulness of the glory of the Father;

And he received all power, both in heaven and on earth, and the glory of the Father was with him for he dwelt in him.\textsuperscript{45}
\end{quote}

The Lord then explained the importance of these verses. He declared:

\begin{quote}
I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. For if you keep my commandments, you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.\textsuperscript{46}
\end{quote}

\textsuperscript{44}\textit{Boo} of M., Mosiah 5:7-14.

\textsuperscript{45}\textit{Doctrine and Covenants} 93:11-17. [Author's italics.]

\textsuperscript{46}\textit{Ibid.}, 93:19-20. [Author's italics.]
According to Latter-day Saint thought, obtaining the ultimate in salvation is something like climbing a ladder, in that one must begin with the bottom rung and climb step by step until he reaches the top. As he proceeds, the individual is endowed with ever-increasing endowments of the Spirit of God, "until the perfect day." In short, he grows in grace, and eventually matures "unto the measure of the stature of the fulness of Christ," who is his Father. During the General Conference of the Church in April, 1844, the Prophet Joseph Smith expanded upon this concept in the following terms:

Here then is eternal life, to know the only wise and true God. You have got to learn how to be Gods yourselves; to be kings and priests to God, the same as all Gods have done, by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting glory.

In Latter-day Saint thought, the gospel is the formula which, if applied to the lives of men, will make them increasingly more like God. This concept was beautifully expressed by Lorenzo Snow, fifth president and prophet of the Church, when he wrote:

Dear Brother:

Hast thou not been unwisely bold,
Man's destiny to thus unfold?
To raise, promote such high desire,
Such vast ambition thus inspire?

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48Doctrine and Covenants 50:24.
49Ephesians 4:13.
50Times and Seasons (Nauvoo), August 15, 1844, p. 614.
Still, 'tis no phantom that we trace
Man's ultimatum in life's race;
This royal path has long been trod
By righteous men, each now a God.

As Abra'm, Isaac, Jacob, too,
First babes, then men--to Gods they grew.
As man now is, our God once was;
As now God is, so man may be,--
Which doth unfold man's destiny.

A son of God, like God to be,
Would not be robbing Deity;
And he who has this hope within,
Will purify himself from sin.

You're right, St. John, supremely right;
Whoe'er essays to climb this height,
Will cleanse himself of sin entire;
Or else 'tware needless to aspire.51

In LDS doctrine, man may indeed become like God.

Parley P. Pratt declared that any individual who is resur-
rected with a fulness of celestial glory "will become like
Him in every respect, physically and in intellect, attributes
or powers."52 The gospel of Jesus Christ is the means
through which the power to achieve exaltation (Godhood) is
developed within man. Through his righteous obedience to
God's commandments, he can receive all that God has.

The Gospel and the Concept of Zion

The question may be asked, in what way is the gospel
of Christ related to the LDS concept of Zion? It will be
remembered from Chapter II of this thesis that Zion is defined
as being "THE PURE IN HEART."53 In Latter-day Saint thought,
the gospel is the formula for producing purity of heart in

51 Improvement Era, XXII, 660.
52 Pratt, op. cit., p. 39.
the lives of men. By analyzing the success of Enoch and his people, it is apparent that Enoch's first step was to preach the gospel to them. Before a person can be pure in heart, he must enjoy the sanctifying powers of the Holy Ghost, as administered through the gospel. This Enoch taught his people. Therefore, Moses was able to write of them that "they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."54 Parley P. Pratt taught that individuals are spiritually and physically renewed by the power of the Holy Ghost. He explained that man "possesses every organ, attribute, sense, sympathy, affection, that is possessed by God himself."55 By means of spiritual progress and the resurrection, man can eventually become like God. Pratt continued by stating that these attributes are in embryo and must be gradually developed until they are perfected. He concluded:

The gift of the Holy Ghost adapts itself to all these organs or attributes. It quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passions and affections, and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates and matures all the fine toned sympathies, joys, tastes, kindred feelings and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness and charity. It develops beauty of person, form and features. It tends to health, vigor, animation and social feeling. It invigorates all the faculties of the physical and intellectual man. It strengthens and gives tone to the nerves. In short, it is as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being.56

54p. of G. P., Moses 7:18.
55Pratt, op. cit., p. 99.
56Ibid., p. 100.
A pure and clean heart is the result of the power and operation of the Holy Ghost in the life of man. Pratt's younger brother, Orson, also one of the original members of the Quorum of Twelve, in this dispensation, corroborated this doctrine. He wrote:

The Holy Spirit dwells not in unholy temples, that is, it dwells not there, to sanctify, teach, and comfort the mind, but merely has an existence in such temples, to carry on the common operations of nature. To receive the Holy Spirit, as to have the mind benefited, requires a preparation of both the body and the mind.

The body and mind of a natural man, have both been defiled by sin, consequently both are unholy, impure, and altogether unprepared for the indwelling of the Holy Comforter. Now there is but one way for them to be properly prepared for the residence of this pure Spirit. This way is of divine origin, and consists of three important steps; namely, Faith, Repentance, and Water Baptism. By these three steps, taken sincerely and properly, the sinner is forgiven of all past sins, both mind and body are prepared for the Baptism of fire and the Holy Ghost.

Water Baptism is only a preparatory cleansing of the believing penitent; it is only a condition of cleansing from sin whereas the Baptism of fire and the Holy Ghost cleanses more thoroughly, by renewing the inner man, and by purifying the affections, desires, and thoughts which have long been habituated in the impure ways of sin. Without the aid of the Holy Ghost, a person who has long been accustomed to love sin, and whose affections and desires have long run with delight in the degraded channel of vice, would have but very little power to change his mind, at once, from its habituated course, and to walk in newness of life. Though his sins may have been cleansed away, yet so great is the force of habit, that he would, without being renewed by the Holy Ghost, be easily overcome, and contaminated again by sin. Hence, it is infinitely important that the affections and desires should be, in a measure, changed and renewed, so as to cause him to hate that
which he before loved, and to love that which he before hated: to thus renew the mind of man is the work of the Holy Ghost. 57

The work of the Holy Ghost is to purify and change the heart and mind of man, and give him the ability and right to develop spiritually to where he can enter into God's presence. Only in this way can a man become pure in heart. Therefore, Christ's gospel is the foundation of the society of Zion. Concluding his article on the city of Enoch, Joseph Young declared:

The reader will naturally ask, What are the keys of the commencement of this city of Zion? The Scriptures say, in Paul's address to the Saints, "Know ye not that your bodies are the temples of the Holy Ghost?" and modern revelation says, "This is Zion--THE PURE IN HEART." Who can doubt, then, that Zion is within us; a temple adorned with all the attributes of our Father in heaven. In that view of it, the recipient thereof beholds within himself the work of his Father, and hears the voice of His Spirit; obeys all of His commandments, spiritual and temporal, with the least hesitation or mental reservation. When this spirit is fully established in the hearts of all the Saints, then there will be no idol in the way of their progress. One word, or command, is just as easy for them to hearken to and obey as another; and they realize the saying, "God is love; he that dwells in love dwells in God, and God in him." Then they have a Zion first within their hearts; a germ of an abiding inheritance upon the new earth. 58

57 Orson Pratt, "The Holy Spirit," Pamphlets by Orson Pratt, No. 4, pp. 56-7. This article was officially condemned by Brigham Young, his counselors, and the Quorum of Twelve as containing false doctrine. They stated, however, that "The last half of the tract entitled 'The Holy Spirit' contains excellent and conclusive arguments, and is all that could be wished." (Deseret News, XIV, August 23, 1865, pp. 372-73.) The above statement was taken from the last half of the pamphlet.

58 Joseph Young, op. cit., p. 12. [Author's italics.]
The society of Zion must be built up within the framework of Christ's gospel. It is by means of the power which the gospel gives to man that he is able to develop the capacity to live the laws of Zion.

Conclusion

To Latter-day Saints, God is a glorified personage of flesh and bones who possesses a fulness of divine glory. He is, therefore, perfected in all the attributes of godliness, such as mercy, justice, and love. Through His love for man, He is able to give each individual all he can receive. The gospel is a divine formula by which this is accomplished. By exercising faith in Christ, repenting of personal sin, being baptized for the remission of sin, and receiving the gift of the Holy Ghost, man is able to develop God-like qualities in himself, including purity of heart.

The basis of the society of Zion is a group of Latter-day Saints who are pure in heart. Only when a person is pure in heart can he fully embrace and live every commandment and every word that proceeds from God's mouth. Only then can they live Zion's law.

It is this objective that Latter-day Saints are seeking at present, and with the accomplishment of this objective, they anticipate the establishment of the society of Zion.
CHAPTER IV

ZION'S ECONOMIC LAW

Introduction

The economic order of the society of Zion is the Law of Consecration and Stewardship. Though it is not the purpose of this study to analyze the mechanics of the law, it should be stated that consecration is an extension of the covenant of baptism wherein the individual gives himself and all he possesses to Christ.

In its practical application, one enters the economic order of Zion through the act of consecration. In other words, he consecrates everything he owns to the Lord with a legal deed and a religious covenant.\(^{59}\) The immediate result of the step is equality among all who do it. It also produces a union of property and makes Christ the legal owner of all wealth.\(^{60}\) Through the act of consecration, the individual becomes an heir of God and a joint heir with Jesus Christ.

As an heir, the individual has the legal right to be a steward over a portion of the Lord's property, the amount of which is determined by mutual consent between the steward

\(^{59}\)Doctrine and Covenants 42:30.

\(^{60}\)Ibid. 104:54-55.
and bishop. The kind of stewardship is determined the same way. The stewardship is secured by the individual through a legal deed and is used to sustain his family and perform the Lord's work.

In the law of consecration, the storehouse is the central repository of wealth for the community. Wealth accumulates in the storehouse through surplus consecrations and surplus incomes from stewardships. It is used for community needs, creating new stewardships, and expanding existing stewardships. Technically, there is no private property in the law of consecration. However, if the steward withdraws from the system, his stewardship is legally his. The economic law of Zion is neither communistic nor socialistic, but is founded on individualism, freedom, and the gospel of Christ.

In Chapter III, evidence was presented to support the LDS view that before people can live the laws of Zion they must be regenerated spiritually through the powers of the gospel to where true brotherhood exists among them. To Latter-day Saints, a society with anything less cannot live the laws of God's kingdom. George Q. Cannon, late member of the First Presidency of the Church, observed:

The Lord has said that "if ye are not equal in earthly things, ye cannot be in obtaining heavenly things." He has revealed a plan by which this

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61Ibid. 42:34–35.
62Ibid. 82:17–18.
63Ibid. 104:68–77.
equality can be brought about. Yet, He does not
design to make us of equal height; He does not design
that we should all have the same colored hair or eyes,
or that we should dress exactly alike. This is not
the meaning of the word "equality," as it is used in
the revelation; but it means to have an equal claim
on the blessings of our Heavenly Father—on the pro-
perties of the Lord's treasury, and the influences
and gifts of His Holy Spirit. This is the equality
meant in the revelations, and until we attain to this
equality we cannot be equal in spiritual things, and
the blessings of God cannot be bestowed upon us until
we attain to this as they otherwise would.64

Though the gospel is designed to produce union, the
law of consecration is calculated to develop true equality
and oneness among Latter-day Saints, so that union and
brotherhood might be nurtured and extended and the Saints
prepared to enter into God's presence. For this reason,
the law of consecration must be developed with the framework
of the gospel.

Concept of the Law of Consecration

To Latter-day Saints, the desire to obtain and hold
wealth is not contrary to gospel teachings. President John
Taylor explained that the desire to obtain material posses-
sions
is inherent in man; it is planted in our bosoms by the
Almighty, and is as correct as any other principle if
we can only understand it, control it, and rightly
appreciate the possessions and blessings we enjoy.
The earth was made for our possession.65

In Latter-day Saint doctrine, the main concern is why it is
desired, how it is obtained, and how it is used. Oliver B.  


65Ibid., II, 267.
Huntington, an early member of the Church and close associate of Joseph Smith, reported the following relative to the Prophet's teachings on wealth. He wrote:

Joseph Smith said that some people entirely denounce the principle of self-aggrandizement as wrong. "It is a correct principle," said he, "and may be indulged upon only one rule or plan—and that is to elevate, benefit and bless others first. If you will elevate others, the very work will exalt you. Upon no other plan can a man justly and permanently aggrandize himself."66

In other words, only by using wealth to benefit others can a man seek legitimately to accumulate money and property. The Prophet declared: "Be charitable and liberal with your substance, for it is only a secondary consideration—the use you make of it is the primary consideration."67 Man is acting contrary to God's will if he uses wealth for purposes other than blessing his family, his fellow men, and building God's kingdom. This philosophy of generosity is expressed clearly in a blessing given to Newel K. Whitney, Presiding Bishop of the Church from 1847 to 1850. The Prophet Joseph declared:

And the time cometh that he shall overcome all the narrowmindedness of his heart, and all his covetous desires that so easily beset him; and he shall deal with a liberal hand to the poor and the needy, and the sick and afflicted, the widow and the orphan, and marvelously and miraculously shall the Lord his God provide for him, even that he shall be blessed with all the fulness of the good things of this earth, and his seed after him from generation to generation. And it shall come to pass that according to the measure that he meteth out with a liberal hand unto the

66*Young Woman's Journal*, II, 366.

poor, so shall it be measured unto him again by the hand of God, even a hundred-fold.\textsuperscript{68}

Scripturally, Latter-day Saints are given specific instructions concerning the responsibility of being liberal in their use of wealth, and in their treatment of those less fortunate.

In the Book of Mormon, King Benjamin counseled:

And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

Perhaps thou shalt say: The man has brought upon himself his misery, therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just--

But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped that ye could not find utterance, so exceeding great was your joy.

And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how ye ought to impart of the substance that ye have one to another.

\textsuperscript{68}contributor, VI (January, 1885), 129.
And of ye judge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you but to God, to whom also your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.

I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich as pertaining to the things of this world.

And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give.

And now, if ye say this in your hearts he remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received.

And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.

And see that all these things are done in wisdom and order.69

Also in the Book of Mormon, Jacob declared that people should think of others like themselves, and that they should seek God's kingdom before riches. He then continued:

And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will

69 Bo of M, Mosiah 4:16-27. In Latter-day Saint theology, it is one thing to obtain a remission of sins through faith, repentance, and baptism, and quite another thing to retain a remission of sins continually in one's life so as to grow and develop spiritually until perfection. King Benjamin gives here the formula for retaining a remission of sins. [Author's italics]
seek them for the intent to do good—to clothe the
naked, and to feed the hungry, and to liberate the
captive, and administer relief to the sick and the
afflicted. 70

Another function of the law of consecration is to
make the Latter-day Saints independent and temporarily secure.
In a revelation given to Joseph Smith in March, 1832, the
Lord declared that He had given the law of consecration
"that the church may stand independent above all other
creatures beneath the celestial world." 71 Through the law
of consecration, the Church will become independent of all
other institutions in the world. Historically, the concept
of independence has exerted much influence on the Church.
Since it was organized, the Church has encouraged programs
designed to make people free and independent. These include
education, thrift, and home industry. Brigham Young
explained:

We do not intend to have any trade or commerce
with the gentile world, for so long as we buy of them
we are in a degree dependent upon them. The Kingdom
of God cannot rise independent of the gentile nations
until we produce, manufacture, and make every article
of use, convenience, or necessity among our own people.
We shall have Elders abroad among all nations, and
until we can obtain and collect the raw material for
our manufactures it will be their business to gather
in such things as are, or may be, needed. So we shall
need no commerce with the nations. I am determined to
cut every thread of this kind and live free and inde-
pendent, untrammelled by any of their detestable actions
and practices. 72

70 Ibid., Jacob 2:19.
71 Doctrine and Covenants 78:14.
72 "The Record of Norton Jacob" (published by the
Although personal development and independence are objectives of the law of consecration, it is also designed as the means by which the Saints can be sanctified and prepared to enter into God's presence. While comparing the law of consecration with man-made economic institutions, George Q. Cannon declared:

There is a constant appeal to selfishness under the present system, there is a constant temptation for a man to do the best he can for himself at the expense of his fellow-men, and there is no remedying it to its full extent; in fact there is a constant struggle as we are at the present time to keep down within us the desire to profit at the expense of our fellow-men. There is something unnatural in this condition of affairs, something opposed to God.\(^73\)

In Latter-day Saint thought, the law of consecration would eliminate this kind of attitude, and would tend to promote peace and union among the Saints. This would make them worthy of God's Spirit and would prepare them to enter into His presence. President Cannon concluded:

Under the Order of Enoch men would not be thus tempted. Individual benefit would not then be the aim and object of men's lives and labors. God did not create us for the purpose of striving for self alone; and when we are rightly situated, under a proper system, our desires will flow naturally along, and we will find room for the exercise of every faculty of mind and body without endangering the salvation of our souls. We can then trade and exchange, sell and buy, and enter upon business without being surrounded with these evils we now have to contend with.

God has revealed the plan, and it is a very simple one; but it will require faith on the part of the Saints to enter upon it. There are a great many evils which would be stricken out of existence were that system practiced. Why are men tempted to be thieves? Why do they steal—take property that does not belong to them? Would they do this if society

\(^73\)Journal of Discourses, XVI, 119.
was properly constituted? No, they would not be tempted to do it. The temptations that we are exposed to are the result, in a great degree, of the false organization of society.\textsuperscript{74}

To members of the Church, the present order of society is largely responsible for the problems and evils that exist in the world. Weaknesses in man-made institutions create much of the sin and error of the present day. Latter-day Saints believe that before lasting improvement can be made, the existing order must change. Orson Pratt corroborated this view by stating that changes must come in current economic programs before the society of Zion can be estab-
lished. He declared:

If we should be permitted...to go back to...\textit{Jackson} county, and should undertake to build up a city of Zion upon the consecrated spot, after the order that we have been living in during the last forty years, we should be cast out again, the Lord would not acknowledge us as his people, neither would he acknowledge the works of our hands in the building of a city. If we would go back then, we must comply with the celestial law, the law of consecration, the law of oneness, which the Lord has spoken from the beginning. Except you are one you are not mine.\textsuperscript{75}

Only by keeping the law of heaven can the Latter-day Saints become sanctified and prepared to establish Zion.

\textsuperscript{74}Ibid. [Author's italics.\textsuperscript{7} The united order was organized by Joseph Smith to correlate into one united pro-
gram the communities and corporations practicing the law of consecration. Though they are related, the law of consecra-
tion and the united order are technically not the same thing. The law of consecration is the economic order, while the united order is the administrative organ of the system. Revelations dealing with the united order are found in Doc-
trine and Covenants 78, 82, 92, 96, and 104.

\textsuperscript{75}Ibid., XVII, 112.
The Law of Consecration and the Society of Zion

The law of consecration is a means of preparing members of the Church for the millennial reign of Christ. Latter-day Saints will not be prepared for the millennium until the law of consecration is established. Orson Pratt declared that Zion would be built, in part, by consecration and that the day would come when the city of Enoch will come down and the Latter-day Saints will meet them. He observed:

When we get there how sadly we should be disappointed, if we should look forward upon all the vast extent of the Zion of Enoch, and all the Zions God has taken out of His creations to heaven, and should see no poor among them; and then we should look upon Zion brought up from beneath containing poor and rich; should we not be ashamed? especially when we reflected that the law of God has been among us; we should have the boldness to gaze upon their countenances, unless we came into the same order of things that existed among them.76

Not until Latter-day Saints are living the Lord's law of economics will they be prepared for Christ's second coming. George Q. Cannon confirmed this view when he said:

As a people we are expecting the day to come when Jesus will descend in the clouds of Heaven; but before this day comes we must be prepared to receive him. The organization of society that exists in the heavens must exist on the earth; the same condition of society, so far as it is applicable to mortal beings, must exist here. And for this purpose God has revealed this order /the law of consecration/; for this purpose He is bringing us into our present condition.77

Wilford Woodruff, fourth president and prophet of the Church, said that Zion must be built up through the law of

76Ibid., II, 103-04.
77Ibid., XIII, 99.
consecration before Christ will manifest His presence to the Latter-day Saints. He declared that "Jesus will never receive the Zion of God unless its people are united according to celestial law, for all who go into the presence of God have to go there by this law."78 Before Enoch was successful in establishing the society of Zion, his people had to live the law of consecration. It is only through consecration and celestial law that the latter-day Zion can be established. Lorenzo Snow declared that the Latter-day Saints

will never go back to Jackson County, Missouri, there to build up the New Jerusalem of the latter days, until there is a perfect willingness on our part to conform to its rules and principles.79

The principles of consecration were given for the temporal and spiritual salvation of the Saints. Only if individuals learn to love their neighbors as themselves can the law of consecration be successful. President Snow declared that to try to love the principles of consecration in any other framework "would virtually open the way to bitter disappointment."80 Only where there is oneness of heart and mind and purity of soul can the law of consecration be lived.

78Ibid., XVII, 250.

79Eliza R. Snow, Biography and Family Record of Lorenzo Snow (Salt Lake City, 1884), p. 375.

80Ibid.
Conclusion

The law of consecration is the economic foundation of the society of Zion. It is designed to strengthen and develop the individual, to make the Church free and independent, and to prepare the Latter-day Saints to enter into God's presence by developing unity and oneness among them. To members of the Church, it is part of the only meaningful solution to the tremendous spiritual and temporal problems which plague the world.
CHAPTER V

ZION'S PATRIARCHAL ORDER

Introduction

In the Latter-day Saint thought, the government of heaven is called the Divine Patriarchal Order. It is a family-oriented system with God the Father at the head. The patriarchal order, in its earthly expression, is a family-centered society with a righteous father presiding over each family. This system of government had its origin before the creation of the earth. Abraham said that the Patriarchal Priesthood was conferred upon him "from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the firstborn, . . . ."81

Anciently, there were two major systems of priesthood organization in the Church of God. The first is the Melchizedek Priesthood, which the Prophet declared "holds the right of presidency, and has power over all the offices in the Church in all ages of the world, to administer in spiritual things."82 He also explained that the Melchizedek Priesthood is non-hereditary. He said that this order of

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80 P. of G. P., Abraham 1:3.
81 Doctrine and Covenants 107:8.
the Priesthood "was without father, without mother, without
descent, having neither beginning of days, nor end of life."\textsuperscript{83}

The other system of priesthood organization is the
Patriarchal Priesthood. The major difference between it
and the Melchizedek Priesthood is the way they are organized.
The Patriarchal Priesthood is organized on a family basis,
while the Melchizedek Priesthood is organized on a quorum
basis. The latter is the presiding authority, and every-
thing pertaining to the patriarchal order must be sanctioned
by the presiding high priest.\textsuperscript{84} In connection with the
patriarchal order, Latter-day Saints anticipate the estab-
ishment of a true family-centered society. In recent years,
there has been an ever-increasing emphasis placed on the
home by the Church. It is expected that eventually most
functions now given to Church auxiliaries (Primary, Young
Women's Mutual Improvement Association, Young Men's Mutual
Improvement Association, Sunday School, and Relief Society)
will be centered in the home or in priesthood quorums.

**Concept of the Patriarchal Order**

The patriarchal order has its basis in the gospel
through which individuals are born into the family of Jesus
Christ and placed in a new relationship of life. This will
lead them eventually to eternal life or celestial glory.

\textsuperscript{83}Hebrews 7:3 (Inspired Version).

\textsuperscript{84}Doctrine and Covenants 84:6-16 gives the descent of
the Melchizedek Priesthood while Doctrine and Covenants 107:
41-52 gives the descent of the Patriarchal Priesthood.
After men are adopted into Christ's family through the gospel, they can then be organized into the Divine Patriarchal Order through the covenants and ordinances that are administered in the holy temples. Through this means, wives are sealed to righteous husbands and children to righteous parents. Righteous generations are then sealed to righteous generations back to Adam, who presides over this divine order under Christ. In other words, there are two family orders: (1) the physical family, and (2) the divine family of Jesus Christ, which consists of those who embrace the gospel. Those in the first group are called the "sons of men," while those of the second are called the "sons of God."

Adam's position in the patriarchal order can be seen when one understands that there are three stages of life in the plan of salvation: (1) spirit life, (2) physical life, and (3) eternal life. Elohim (the name-title of God the Father) is the Father of spirit life for all men. Man is the father of physical life. Under Christ, Adam is the father of those who attain eternal life through the gospel. In March, 1832, the Lord remarked that He had "appointed Michael [the pre-earth Adam] your prince, and established his feet, and set him upon high, and given unto him the keys

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86 Ibid., Moses 6:8, 17, 68; 7:1; 8:13.
of salvation under the counsel and direction of the Holy One, . . . 

The patriarchal order is to be developed in order to prepare Latter-day Saints to receive the fulness of the blessings of the celestial kingdom. On May 4, 1842, the Prophet introduced the ordinances of the temple endowment to certain of the brethren, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim /Gods/ in the eternal worlds. In this council was instituted the ancient order of things for the first time in the last days.

The divine family is organized through the ordinances of the holy temple. For a person to receive the blessings of exaltation, he must become a member of that family. While contemplating the construction of the temple at Nauvoo, Illinois, the Prophet Joseph observed:

Truly this is a day long to be remembered by the Saints of the last days,—a day in which the God of heaven has begun to restore the ancient order of His kingdom unto His servants and His people,—a day in which all things are concurring to bring about the completion of the fulness of the Gospel, a fulness of the dispensation of the dispensations, even the fulness of times; a day in which God has begun to make manifest and set in order in His Church those things which have been, and those things which the ancient prophets and wise men desired to see but died without beholding them; a day in which those things

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88 Doctrine and Covenants 78:16.
89 History of the Church, V, 2. [Author's italics]
begin to be made manifest, which have been hid from before the foundation of the world, and which Jehovah had promised should be made known in His own due time unto His servants, to prepare the earth for the return of His glory, even a celestial glory, and a kingdom of Priests and kings to God and the Lamb, forever, on Mount Zion, and with him the hundred and forty and four thousand whom John the Revelator saw, all of which is to come to pass in the restitution of all things.\textsuperscript{90}

Adam is the presiding figure not only over the physical family, but also over his righteous posterity in those divine relationships which lead to eternal life.

Three years before his death, Adam called his righteous posterity into the valley of Adam-ondi-Ahman. At this great conference the Lord appeared and told Adam: "I have set thee to be at the head; a multitude of nations shall come to thee, and thou art a prince over them forever."\textsuperscript{91}

Under Adam, Noah presides over the patriarchal order since the flood. In a revelation given in 1830, the Lord discussed a sacrament meeting to be held in the latter days at which certain ancient personages will be present, including Elias, "to whom I have committed the keys of bringing to pass the restoration of all things spoken of by the mouth of all the holy prophets since the world began, concerning the last days."\textsuperscript{92} The Lord then declared that another ancient personage would be present:

\begin{quote}
And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he
\end{quote}

\begin{itemize}
\item \textsuperscript{90}\textit{Ibid.}, IV, 492-93.
\item \textsuperscript{91}\textit{Doctrine and Covenants} 107:53-56. \textit{[Author's italics.]}\textsuperscript{7}
\item \textsuperscript{92}\textit{Ibid.}, 27:6.
\end{itemize}
should have a son, and his name should be John, and he should be filled with the spirit of Elias.\textsuperscript{93}

The Prophet Joseph Smith taught that Gabriel, who visited Zacharias to announce the birth of John the Baptist, was the same person known anciently as Noah.\textsuperscript{94} Therefore, Elias is Noah. President Joseph Fielding Smith of the Quorum of Twelve explained:

This is the same Elias who held the keys of the dispensation of Abraham and who came to the Prophet Joseph Smith and Oliver Cowdery, April 3, 1836, in the Kirtland Temple, and restored the keys of Abraham's dispensation. From these scriptures /\textit{Doctrine and Covenants} 27:5-7/ we learn that Noah is Gabriel and that he came to the Prophet Joseph Smith in his calling as as Elias and restored the keys of the dispensation in which the Lord made covenant with Abraham and his posterity after him to the latest generations.\textsuperscript{95}

In the modern day, Elias or Noah has restored the keys of the Divine Patriarchal Order which were given anciently to Adam, Noah, and Abraham. The Prophet Joseph Smith reported that "Elias appeared and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed."\textsuperscript{96}

The gospel of Abraham which Elias restored is the covenant which God made with Abraham anciently. The various parts of that covenant are as follows:

\begin{footnotes}
\item\textsuperscript{93}\textit{Ibid.}, 27:7. [Author's italics.]
\item\textsuperscript{94}\textit{History of the Church}, III, 386.
\item\textsuperscript{95}\textit{Deseret News}, \textit{Church News} (Salt Lake City), April 23, 1960, p. 3.
\item\textsuperscript{96}\textit{Doctrine and Covenants} 110:12.
\end{footnotes}
First. Abraham was promised a numerous posterity both in and out of the world.\textsuperscript{97} This promise was made possible through the new and everlasting covenant of marriage.\textsuperscript{98} By means of that covenant, individuals are sealed together for the purpose of procreation, not only in time but in eternity also.

Second. Abraham was promised that his posterity would be legal heirs in the flesh to the gospel and its blessings. While speaking of the house of Israel, the Prophet Joseph declared that "to them belonged the adoption and the covenants,"\textsuperscript{99} The "adoption" has reference to the "articles of adoption" (faith, repentance, baptism, and the gift of the Holy Ghost) while the "covenants" refer to the temple program by which individuals are organized in the Divine Patriarchal Order.

Third. Abraham was promised that his chosen posterity would have the legal right to the priesthood.\textsuperscript{100} Certain branches of his family were later given the right of presidency over specific priesthoods as a part of the general promise. The right of presidency in the Aaronic Priesthood was given to the house of Aaron.\textsuperscript{101} The right of presidency

\textsuperscript{97}P. of G. P., Abraham 2:9; 3:12, 14.

\textsuperscript{98}Doctrine and Covenants 132:30-33. See also Orson Pratt, \textit{Millennial Star} (1853), XV (Supplement, 22-24).

\textsuperscript{99}History of the Church, IV, 360.

\textsuperscript{100}P. of G. P., Abraham 2:11.

\textsuperscript{101}See Doctrine and Covenants 68:15-18; 84:18; 107:69-76.
in the Patriarchal Priesthood was given to the house of Ephraim.  
Royal power and authority was given to the house of David.

Fourth. Abraham was promised that any person who embraced Christ's gospel would become a member of his family. The Prophet Joseph explained how this is possible when he stated that the "Holy Ghost has no other effect than pure intelligence." He then stated:

It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

Fifth. Abraham was promised that his descendents would obtain the glory or Spirit of God. Through Christ's gospel, men are promised eternal life or life in the

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102 See 1 Chronicles 5:1-2 and Jeremiah 31:9.
103 See Genesis 49:8-10; 1 Chronicles 5:2; and 2 Samuel 7:16.
105 History of the Church, III, 380.
106 Ibid. [Author's italics.]
107 Romans 9:4.
celestial kingdom. Upon obtaining the celestial kingdom, men are given the glory of God.

Sixth, Abraham was promised that his posterity would "bear this ministry and priesthood to all nations;" the responsibility of carrying the message of Christ's gospel to the people of the earth lies with the family of Abraham. For this reason, Latter-day Saints place great emphasis on missionary work.

Seventh, Abraham was promised that in thy seed after thee (that is to say, the literal seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

This promise is largely fulfilled in the mission of Jesus Christ. The Savior was a descendent of Abraham, and each person who ever lived upon the earth has received and will yet receive the blessings of the gospel. The families of the earth are also blessed through the missionary work performed by Abraham's descendents. Through the scattering of the believing blood of Israel through the nations of the earth, the message of the restoration is more readily accepted.

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110 Ibid., Abraham 2:11.
Eighth. Abraham was promised an everlasting inheritance in the land of Palestine.\textsuperscript{111} A branch of Abraham's posterity, the family of Joseph, was later given the land of America as an inheritance.\textsuperscript{112}

Ninth. Abraham was promised that He would make Abraham's "name great among all nations."\textsuperscript{113} Abraham is not only honored by Christians and Jews but also by many other great religions of the world.\textsuperscript{114}

Tenth. Abraham was promised not only great spiritual blessings, but temporal blessings as well. Moses declared that Abraham "was very rich in cattle, in silver, and in gold."\textsuperscript{115}

Eleventh. Abraham was promised that the Lord would bless them who blessed Abraham and would curse them who cursed him.\textsuperscript{116}

These ancient covenants were restored in the modern day by Elias or Noah. His responsibility is to preside over the divine family order since the flood and to build up the patriarchal order in the latter days. The keys he restored in April, 1836, allow Latter-day Saints to participate in the Abrahamic covenant.

\textsuperscript{111}Ibid., Abraham 2:6.
\textsuperscript{112}Genesis 49:22-26.
\textsuperscript{113}P. of G. P., Abraham 2:9.
\textsuperscript{114}See W. Cleon Skousen, \textit{The First 2000 Years} (Salt Lake City: Bookcraft, 1953), p. 278.
\textsuperscript{115}Genesis 13:2.
\textsuperscript{116}P. of G. P., Abraham 2:11.
During the same day that Elias restored the gospel of Abraham, other ancient personages restored major priesthood keys. The Prophet Joseph declared that "Moses appeared . . . , and committed . . . the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north." 117

The Prophet declared that Elijah also appeared and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he should be sent, before the great and dreadful day of the Lord come.—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Thereupon, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. 118

Through the gospel, an individual can be adopted into the family of Christ. By means of the keys restored by these messengers, he can then be organized into the Divine Patriarchal Order through the temple covenants and ordinances. It was to this that the Prophet referred when he declared that members of the House of Israel were legal heirs to the adoption and the covenants. Through the "articles of adoption" 119 a person is adopted into Christ's family; by

117 Doctrine and Covenants 110:11.
118 Ibid. 110:14-16.
119 History of the Church, VI, 58.
means of the covenants he becomes a member of the patriarchal order. The Prophet explained this concept in 1844:

The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all. 120

By means of the spirit of Elias (which Joseph Smith illustrates by referring to John the Baptist's calling to preach the preparatory gospel) men are introduced into the family of Christ. Through the keys which Elijah restored, they can be organized and sealed into the divine family organization. This will prepare them for exaltation in the celestial kingdom. When this organization is fully developed, Christ will come in the office of Messiah and place the "capstone" on it.

Every man who embraces the gospel and receives all the ordinances of the house of the Lord, including the new and everlasting covenant of marriage, is organized into the Divine Patriarchal Order. He is thus made a patriarch over his posterity. Like Adam, he acquires the responsibility of being a father of the physical and divine attributes of his children. In eternity he will continue to be both a father and a god to his posterity forever. 121

120 Ibid., p. 340.

121 See Doctrine and Covenants 131:1-4; 132:30-33.
Because it is a part of the eternal system, Latter-day Saints anticipate the complete establishment of the Divine Patriarchal Order in the last days, as part of the restoration of all things. Moses records that "this same priesthood, which was in the beginning, shall be in the end of the world also."122

Latter-day Saints consider themselves to be descendents of Israel and, therefore, lawful heirs to the ancient promises God made to Abraham. In the parable of the wheat and the tares, after discussing the latter-day gathering of the modern remnants of Israel who receive the gospel, the Lord spoke of the restoration of all things to be carried out through the lawful heirs:

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—

Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen.123

It is among Latter-day Saints, then, that the Divine Patriarchal Order is to be built up in the last days. Because


123Doctrine and Covenants 86:8-11. [Author's italics]
of this concept, members of the Church place great emphasis on preaching the gospel, genealogy, and temple work.

The right to the keys of presidency in the patriarchal order were given to Ephraim, the son of Joseph. His posterity also has the right of presidency in the patriarchal order. Joseph Smith was of that lineage, and through the legal rights he possessed through specific appointment, he ordained his father, Joseph Smith, Sr., to be the first presiding patriarch in this dispensation. When Joseph, Sr., died in 1840, this office was passed to his oldest son, Hyrum. From Hyrum it was descended in the Smith family to the present day. Thus was the patriarchal priesthood restored.

Conclusion

The earthly expression of celestial society is Zion's patriarchal order. It existed in the early ages of the world as the means of governing the human family. In its modern-day expression, the patriarchal order is associated with the covenants God made with Abraham. The keys of this order of priesthood were restored in the latter days through Elias (Noah). With the restoration of these keys, men are able to be organized into the divine family of Jesus Christ and prepared to enter into God's presence. Zion must be built up according to the pattern of the Divine Patriarchal Order in preparation for the millennial reign of Christ.

124Brigham Young, in Journal of Discourses, II, 269.
CHAPTER VI

THE PRIESTHOOD CORRELATION PROGRAM

Introduction

In Latter-day Saint thought, the holy priesthood is the power and authority vested in man to act in all things pertaining to the salvation of men on the earth, including preaching the gospel, administering gospel ordinances, and sealing men to eternal life. Brigham Young declared that the priesthood

is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them revolutions--their days, weeks, months, years, their seasons and times and by which they are rolled up as a scroll, as it were, and go into a higher state of existence.\textsuperscript{125}

John Taylor observed that the priesthood is the government of God on the earth and in heaven. He said:

What is priesthood? Without circumlocution, I shall as briefly answer that it is the government of God, whether on the earth or in the heavens, for it is by that power, agency, or principle that all things are governed on the earth and in the heavens, and by that power that all things are upheld and sustained. It governs all things--it directs all things--it sustains all things--and has to do with all things that God and truth are associated with. It is the power of God delegated to intelligences in the heavens and to men on the earth; and when we arrive in the celestial kingdom of God, we shall find the most perfect order and harmony existing, because there is the

\textsuperscript{125}\textit{Journal of Discourses}, XV, 127.
perfect pattern, the most perfect order of government carried out, and when or wherever those principles have been developed in the earth, in proportion as they have spread and been acted upon, just in that proportion have they produced blessings and salvation to the human family; and when the government of God shall be more extensively adopted, and when Jesus' prayer, that he taught his disciples is answered, and God's kingdom comes on the earth, and his will is done here as in heaven, then, and not till then, will universal love, peace, harmony, and union prevail.126

Brigham Young corroborated this view when he said that the priesthood "is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them happiness and felicity hereafter."127

John Taylor declared that the priesthood is the means of eliminating wickedness from the lives of members of the Church. In 1881, he described how this would be accomplished:

I would further ask, What is the Priesthood given us for? That we might be enabled to build up the Zion of our God. What for? To put down wrong and corruption, lasciviousness, lying, theiving, dishonesty and covetousness, with every kind of evil, and also to encourage faith, meekness, charity, purity, brotherly kindness, truthfulness, integrity, honesty, and everything that is calculated to exalt and ennoble mankind, that we may be true and proper representatives of God our Father here upon the earth, that we may learn to know His will and do it; that His will may be done on earth as in heaven. And hence, Zion is spoken of as being the pure in heart.128

Through revelation, the Lord declared that He would reveal everything necessary for the establishment of Zion.

126 *Millennial Star*, IX (November 1, 1847), 321.


128 *Ibid.*, XXII, 9. [Author's italics]
He said:

What ye have written is my will and is acceptable unto me and furthermore, thus saith the Lord unto the First Presidency and unto the Twelve, unto the Seventies and unto all my holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and the organizations of my Church and Priesthood and the accomplishment of my work. Fear not and observe my laws, and I will reveal unto you from time to time, through the channels that I have appointed everything that shall be necessary for the future development and the rolling forth of my Kingdom and for the building up and the establishment of my Zion, for ye are my Priesthood and I am your God.129

The Priesthood Correlation Program of The Church of Jesus Christ of Latter-day Saints was inaugurated as a means of bringing the influence of priesthood principles and objectives into the Church. The correlation program was initiated March 24, 1960, by a letter from the First Presidency to the general priesthood committee of which Elder Harold B. Lee is the chairman. In speaking of this letter and its significance during the general conference of the Church in September, 1961, Elder Lee said:

In March of last year, 1960, the First Presidency wrote to the general priesthood committee and called our attention to the need for better correlation between and among the courses of study put out by the general priesthood committee and other responsible heads of other committees of the General Authorities for the instruction of the priesthood of the Church and an urgent need of correlation of studies among the auxiliaries of the Church, to avoid the necessity for new courses of study every year, having the ultimate objective of building up a knowledge of the gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the gospel among the members of the Church, and expressed the view in that

letter to the general priesthood committee that if the whole church curriculum were viewed from the vantage point of what might be termed the total purpose of each and all these organizations, it would bring about such a collation and limitation of subjects and subject-matter elaborated in the various auxiliary courses as would tend to the building of efficiency in the auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

That study, commenced early last year, has continued on for this last year and a half, going on now two years, under the direction of the educational committee, which is a sub-committee of the general priesthood committee, and we were authorized to select and set to work a survey committee to go back over all the history of each Church unit and to aid the educational committee in that study to determine the aims and objectives in the beginning of each organization and to review the expansions and changes which have taken place and to study all previous recommendations on the subject of correlation. May I say as well, that the key to what now we have to purpose and which I will explain to you in a few minutes, and a guide to the educational committee and research staff, was a communication from the First Presidency in one of these studies some while back when they called attention to the fact that "the home was the basis of a righteous life and that no other instrumentality can take its place nor fulfill its essential functions and that the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period, from twelve years up to the early twenties; and then adulthood, from the early twenties on to the end of life.130"

The result of these studies, conducted within the framework set up by the First Presidency, was the formation of the all-Church coordinating council and three coordinating committees: one for children, one for youth, and one for adults. The function of this council and the three

130 Ibid., September 30, 1961, p. 79.
committees was to "correlate and coordinate the total instructional and activity programs of all auxiliaries and priesthood quorums. . ."131 With the adoption of this program, it was Elder Lee's view that the Church could "look forward to the consolidation and simplification of church curricula, church publications, church buildings, church meetings, and many other important aspects of the Lord's work."132

To Latter-day Saints, the home is the most important organization within the Church. In October, 1962, Elder Lee explained the relationship of the correlation program to the home and the family. He observed:

The key to the whole correlation movement was given us when the First Presidency in an important communication some years ago declared the fundamental principles on which we were to build. In this communication the First Presidency has said: "The home is the basis of a righteous life and no other instrumentality can take its place nor fulfill its essential functions. The utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary.133

Church auxiliaries are not designed to replace the home in the matter of gospel teaching. A fundamental tenet of the Church is that the home is the best place for children to obtain a knowledge and testimony of the gospel. Joseph F. Smith, sixth president and prophet of the Church, counseled in 1904:

Do not let your children out to specialists in these things, but teach them by your own precept and

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131 Ibid., September 30, 1961, p. 80.
132 Ibid., p. 81.
133 Improvement Era, LXV (December, 1962), 936.
example, by your own fireside. Be a specialist yourself in the truth. Let our meetings, schools and organizations, instead of being our only leading teachers, be supplements to our teachings and training in the home. Not one child in a hundred would go astray, if the home environment, example and training, were in harmony with the truth in the gospel of Christ, as revealed and taught to the Latter-day Saints. Fathers and mothers, you are largely to blame for the infidelity and indifference of your children. You can remedy the evil by earnest worship, example, training, and discipline in the home.\footnote{Ibid., VII (December, 1904), 135.}

Heber J. Grant, seventh president and prophet of the Church, declared that children do not automatically obtain a knowledge of the gospel, but that they must be taught its principles in their youth. He said:

I have heard men and women say that they were going to let their sons and daughters grow to maturity before they sought to teach them the principles of the gospel, that they were not going to cram the gospel down them in their childhood, before they were able to comprehend it. When I hear men and women say this, I think they are lacking faith in the principles of the gospel and do not comprehend it as they should. The Lord has said it is our duty to teach our children in their youth, and I prefer to take His word for it rather than the words of those who are not obeying His commandments. It is folly to imagine that our children will grow up with a knowledge of the gospel without teaching . . . I may know that the gospel is true, and so may my wife; but I want to tell you that our children will not know that the gospel is true, unless they study it and gain a testimony for themselves. Parents are deceiving themselves in imagining that their children will be born with a knowledge of the gospel.\footnote{Conference Report, April, 1902, p. 80.}

As a result of the belief that the home is the best place to teach the gospel, the Church inaugurated the Family
Home Evening program in October, 1964. Specific lessons are written and published by the Church for use in each family. This program places the major responsibility of teaching the gospel in the home.

An important step in the development of the correlation program was taken on April 6, 1963, at the general priesthood meeting of the Church. Elder Lee announced the formation of four committees to direct missionary activity, welfare work, home teaching, and genealogy work. All of these programs, according to Elder Lee, "are to be priesthood-centered." This development brought the major programs of the Church under the immediate supervision of the priesthood.

Purposes of Priesthood Correlation

The Priesthood Correlation Program is designed to help the individual in the Church to live God's commandments and to realize his full spiritual potential. During the general priesthood meeting of the Church in October, 1961, David O. McKay, ninth president and prophet of the Church, declared:

As I listened to the very able presentation of the scholarly plan to correlate the studies of the priesthood and auxiliaries of the entire Church, I thought what is the end and purpose of this? I visualized the fact that 30,000 or 40,000 men and boys in priesthood assemblies this night constitute an organization in the world with one great purpose in mind,


137Improvement Era, LXVI (June, 1963), 504.
and that is to fulfill or respond to the call Jesus gave Nicodemus: "... Except a man be born again, he cannot see the kingdom of God." And Nicodemus wondered, he could not comprehend it. And Jesus answered, "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

In that first sentence, "Except a man be born again, he cannot see the kingdom of God," we have the answer to the end and purpose of this great plan—to have our boys and our girls realize that there is a higher purpose in life than yielding to the pleasures and temptations of the flesh.

In our conference today we had a great sermon--two sermons in fact--on the Holy Ghost and what it means. Associate with those words of Jesus to Nicodemus the words of Peter after he had been ordained and was guiding men of his associates to a higher life. He wrote on one occasion: "... that we might be partakers of the divine nature." He realized what it means to be in touch with the spiritual, to rise above the temporal, the sensual and partake of the divine Spirit of God.\(^{138}\)

The major purpose of the Correlation Program then is to develop spirituality into the lives of the Latter-day Saints. During the general priesthood meeting of the Church in October, 1962, President McKay further explained the purpose of priesthood correlation. He observed:

While Elder Lee and the other members of the twelve were presenting the outline of the great correlation work now in preparation, a passage of scripture came to my mind, which I shall quote, if I can, which will summarize the purpose of all this work:

"And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers;"

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;"

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ..." (Eph. 4:11-13).

\(^{138}\)Conference Report, September, 1961, pp. 89-90.
That is what these brethren have in mind. That is what you brethren of the priesthood, assembled in these vast congregations tonight, have in mind, because you are servants of the Most High, and he has given you the responsibility of perfecting the saints, of working in the ministry, for edifying the Saints of God, and the object is the perfecting of the individual.139

Antone K. Romney, one of the executive secretaries in the correlation program, corroborated this view in September, 1967, at the seminar for regional representatives. He declared:

Principles of priesthood correlation are designed to assist the individual member of the Church to keep all the commandments of the Lord and to enable him to achieve his fullest potential and to walk uprightly before the Lord. Thus the aim of priesthood correlation is to make available to the individual member those resources and treasures of the Church which he needs to encourage and help him keep the commandments and reach his full potential.140

Through priesthood correlation, the resources of the Church are focused on strengthening the home and perfecting the individual member of the Church. These means are all directed by the priesthood because salvation is extended to man through its power.

In his first epistle to the Corinthians, the Apostle Paul explained that each part of the Church is as important as any other and that each needs the services of the other. In other words, there must be cooperation among the parts in order for the whole organization to function properly. Paul taught:

139Improvement Era, LXV (December, 1962), 942. [Author's italics]
For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

But now hath God set the members every one of them in the body, as it hath pleased him.

And if they were all one member, where were the body?

But now are they many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

Nay, much more those members of the body, which seem to be more feeble, are necessary;

And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked.

That there should be no chism in the body; but that the members should have the same care one for another.

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Now ye are the body of Christ, and members in particular. 141

141 Corinthians 12:14-27.
A basic teaching of the Church is that there must be unity through the priesthood among the various facets of Church organization. A modern revelation substantiates this doctrine:

Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

Also the body hath need of every member, that all may be edified together, that the system may be kept perfect.\textsuperscript{142}

Priesthood correlation is the means through which priesthood offices are brought into their proper relationship with each other. Therefore, each office performs its appropriate duty. Correlation provides a channel of communication and understanding so that those working in Church programs, including the auxiliaries, can function together as perfectly as the parts of a human body.

Home teaching is the agency through which the progress of the Church are taken to each family. It is the catalyst which activates and sustains Church programs for teaching the gospel. In the line of priesthood authority, the home teacher serves under the ward bishop and quorum leader, and represents them in each family. An effective means of communication is thus opened. Therefore, directions for each Church member must come through this line of priesthood authority. Church auxiliaries serve as aids to

\textsuperscript{142}Doctrine and Covenants 84:108-110.
priesthood quorums in administering the Church program to each member. President Joseph F. Smith described the relationship of auxiliaries and quorums in 1906:

We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty; will assume its own responsibility, will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organization, because it will be done by the regular quorums of the priesthood. The Lord designed and comprehended it from the beginning, and he has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the priesthood. It has been truly said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirement made of them, they will fulfill their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world.143

Auxiliary heads are to advise priesthood leaders, but they are not in the line of priesthood authority. Therefore, they do not direct priesthood leaders in their responsibilities. Antone K. Romney explained:

The auxiliary head is not in the line of priesthood authority and should not hand down directions for stake or ward officials. But should work so closely with priesthood authorities that there is complete understanding, communication, and unity of purpose in serving the needs of the Saints. Programs are communicated from the General Authorities to the local Saints through the priesthood line of authority.144

143Conference Report, April, 1906, p. 3.
144Romney, op. cit., p. 9.
The organization of priesthood correlation provides an effective means of communication between auxiliaries and priesthood leaders. Consequently, auxiliaries are not tempted to become a law unto themselves. All things done in the Church are to be done by the priesthood. Therefore, auxiliary programs must be implemented under the direction of the line of priesthood authority.

**Objectives of Priesthood Correlation**

When Harold B. Lee announced the correlation program in 1961, he declared, "We are in a program of defense." He explained the Church was organized "...for a defense, and for a refuge from the storm, and from the wrath when it should be poured out without mixture upon the whole earth." In Latter-day Saint thought, the last days before Christ's second coming will be characterized by increasing unrest and eventual anarchy. An objective of priesthood correlation is to develop a system of stability amid instability. Elder Lee explained:

> Almost imperceptively we see the hand of the Lord moving to do things, and this I construe to be a consolidation of the forces of the Lord under the direction of the prophet, just as in an army, in order to meet a superior force of the enemy in numbers, the forces of our opposition to the forces of evil must be consolidated in order to give them the most effective possible defense.

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146 *Doctrine and Covenants* 115:6.
147 See Chapter VIII of this thesis.
Latter-day Saints anticipate an eventual polarization of power among the forces of righteousness and of evil.\textsuperscript{149} Therefore, the Church is seeking through the operation of priesthood principles to strengthen its members for that which confronts them. The correlation of Church curricula has "the ultimate objective of building up a knowledge of the gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the gospel among the members of the Church."\textsuperscript{150} By strengthening the individual through Christ's gospel, stability can be maintained among the Latter-day Saints. They view unrighteousness as a major cause of unrest and social disintegration. Members of the Church also view spiritual regeneration through the gospel as the only means of maintaining permanent stability. Since the home is the fundamental unit of the Church and "the basis of a righteous life,"\textsuperscript{151} the Church is concentrating much of its resources on fortifying the home against the enemies of righteousness.

The major objective of priesthood correlation is to move Latter-day Saints toward salvation in the celestial kingdom. The Lord declared that His work and glory is "to bring to pass the immortality and eternal life of man."\textsuperscript{152}

\textsuperscript{149}B. of M., 1 Nephi 14.
\textsuperscript{150}Conference Report, September 30, 1961, p. 79.
\textsuperscript{151}Ibid.
\textsuperscript{152}P. of G. P., Moses 1:39.
To Latter-day Saints, the work of the Lord is the work of the Church. In speaking of the correlation movement, Elder Lee stated:

This is a move, which, as I say, has lain close to President McKay's mind and now as the President of the Church he is instructing us to move forward, that we consolidate to make more efficient, and more effective the work of the priesthood, the auxiliaries, and the other units in order that we may conserve our time, our energy, and our efforts toward the prime purpose for which the Church itself has been organized.\(^{153}\)

Brigham Young declared that if members of the Church live by the principles of the priesthood, "they can commence their work here and gain many victories, and be prepared to receive glory, immortality, and eternal life, . . . ."\(^{154}\) Priesthood correlation is dedicated to that end.

Conclusion

To Latter-day Saints, the priesthood is the authority given to man to act in extending salvation to individuals. The Priesthood Correlation Program was inaugurated as a means of correlating and coordinating Church activity and curriculum. It is designed to utilize the full influence and power of the priesthood in the lives of members of the Church. Major programs of the correlation work include missionary work, welfare work, home teaching, and genealogy work. Home teaching is the agency by which Church programs are taken to each member of the Church. The Family Home

\(^{154}\)Journal of Discourses, VII, 288-89.
Evening program was introduced to strengthen the family and to prepare it for the turmoil of the latter days. It is also designed to prepare Latter-day Saints for the establishment of the Divine Patriarchal Order on the earth as a part of the society of Zion.

The ultimate objective of the correlation program is to prepare members of the Church for eternal life and exaltation in the celestial kingdom. In Latter-day Saint thought, a fully developed program of priesthood correlation will develop members of the Church to the point where they are pure in heart. The society of Zion can then be established, and Latter-day Saints can be prepared to enter into God's presence.
CHAPTER VII

THE RELATIONSHIP OF THE PRIESTHOOD CORRELATION PROGRAM TO MISSIONARY WORK

Introduction

In February, 1831, the Lord commanded that the elders of the Church should go forth in the power of His Spirit, "preaching my gospel, two by two, in my name, lifting up your voices as with the sound of a trump, declaring my word like unto angels of God." He then declared that they should "go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand." Latter-day Saints consider missionary work to be one of the most important labors members of the Church can perform. Heber J. Grant declared that "missionary work of the Latter-day Saints is the greatest of all the great work in all the world."

Today the missionary work of the Church is operating on a world-wise basis in two general divisions: full-time missions and stake missions. Since missionary work is primarily a priesthood function, the line of priesthood authority (father, home teacher, quorum leader, ward bishop,

156 Ibid. 42:7.
157 Conference Report, October, 1921, p. 5.

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stake president, and General Authorities) governs and correlates the major activities related to missionary work.

A basic tenet of the Church is that the gospel will be preached in every nation before Christ's second coming. The reason for this is twofold. Orson Pratt said that missionary work would continue "until the people are thoroughly warned." He also explained:

Wherever we have preached this gospel, the word has so been published by command of the Almighty, saying—"Come out, my people, from the nations you now inhabit." "Where shall we go?" "Go to the place which I have appointed by revelation, by the voice of my servants, by my own voice—-to the mountains of the new world, where my kingdom shall be established as a stone cut out of the mountain without hands.

Missionary work is the means of warning people of impending judgments and gathering those who accept the gospel into Christ's Church. Other objectives of missionary work were described by John Taylor in 1874:

The Elders of this Church have been called, as the disciples of Jesus were in former times, to go and preach the Gospel without purse and script. I have traveled hundreds and thousands of miles on this errand myself, and I see men all around me here who have done the same. What for? To benefit mankind, to tear away the veil of ignorance, to combat error, to reveal truth, to make known the Divine will, to tell to the human family that God has spoken, that angels have appeared, that the heavens have been opened, that light and intelligence have been communicated to man, that the everlasting Gospel has been restored, and that we, in this age, can enjoy the same blessings that the Saints enjoyed in former days, and to point out to

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159 Journal of Discourses, XVIII, 63.

160 Ibid.
them the way of life and salvation. We have received this commission from our God, and we have endeavored faithfully to fulfil it, so that our blood may be clear, and that when we come to stand before the Great Eloheim, when all nations shall be gathered together, we can say, "Oh God, we have finished the work which thou gavest us to do."\[161\]

The keys for the gathering of Israel were restored to Joseph Smith and Oliver Cowdery by Moses on April 3, 1836, in the Kirtland Temple. An essential part of building the patriarchal order in the latter days is the gathering of Israel into the family of Christ. This is to be done by teaching the gospel to all nations. Those who accept and obey the gospel can then be organized into the Divine Patriarchal Order and prepared for exaltation in the celestial kingdom.

According to Latter-day Saint thought, missionary work is directly related to the patriarchal order. Through the Priesthood Correlation Program, it has been brought under the direction of the priesthood. Though missionary work is assigned specifically to the seventies quorums, other facets of Church organization also have responsibilities in missionary work under the correlation program.

**Missionary Work and the Family**

To Latter-day Saints, the family is the fundamental unit of Church organization. The attitude of children toward Church programs is largely the result of the attitude of the parents. The major responsibility of teaching

children correct principles, therefore, lies with the parents. They are charged "to bring about an increase in testimony, a love of the Gospel and a desire to abide by righteous principles."\textsuperscript{162}

Since the family is the basic unit of Church organization, it plays an important role in the total missionary effort of the Church. The General Authorities have suggested that the Latter-day Saint family has the following opportunities and responsibilities in connection with missionary work: (1) helping to train and prepare future missionaries through systematic gospel teaching in the home, (2) assuming the financial responsibility for the missions of family members, (3) exemplifying the basic LDS tenet that every member of the Church is a missionary, (4) asking non-member friends and relatives if they would be interested in learning more about the Church and its teachings, (5) opening homes for group cottage meetings with missionaries and non-members of the Church, (6) passing the names of non-member referrals to the missionaries or other appropriate priesthood authorities, and (7) inviting non-member friends and relatives to attend regular Latter-day Saint Church meetings.\textsuperscript{163} Through the Priesthood Correlation Program, the family is thus brought into direct involvement in the work of spreading the gospel. By conscientiously

\textsuperscript{162} Priesthood Correlation Manual of Instruction for the Priesthood Missionary Program (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1964), p. 8.

\textsuperscript{163} Ibid., pp. 9-15.
sharing in these specific activities, Latter-day Saint families become active participants in the missionary work of the Church.

**Missionary Work and the Priesthood Quorum**

Through the correlation program, the specific responsibility of missionary work has been given to the seventies quorums. However, each member of every Melchizedek Priesthood quorum has many responsibilities and opportunities to participate in the total missionary effort of the Church. These responsibilities include: (1) regular correspondence with missionaries from the quorum; (2) assisting with financial aid when necessary; (3) preparing married couples who can qualify for full-time missionary service; (4) encouraging quorum members to share the gospel with fellow employees, business associates, neighbors, friends, and relatives; (5) assisting in the process of fellowshipping newly baptized converts into full Church activity; and (6) obtaining and passing the names of non-member referrals to stake or full-time missionaries. The priesthood quorum, therefore, is an important part of the Priesthood Correlation Program as it relates to missionary work.

**Missionary Work on the Ward Level**

Through the Correlation Program, the ward bishop performs vital functions in the missionary work of the Church.

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164 *ibid.*, pp. 16-19.
The responsibilities of the ward leaders include: (1) preparing and training prospective missionaries through adequate priesthood quorum and auxiliary activity, (2) interviewing and recommending prospective missionaries, (3) planning appropriate farewell activities for the missionary, (4) regular correspondence with the missionary after he arrives in his field of labor to provide encouragement and strength, (5) assuring necessary financial support if needed, (6) organizing and directing an Aaronic Priesthood missionary program wherein boys of Aaronic Priesthood ages and girls of corresponding ages are taught how to interest their associates in the Church, (7) holding regular meetings of the Priesthood Executive Committee of the ward council wherein all matters pertaining to missionary work in the ward are discussed and correlated, (8) participating in baptismal services so that new converts become acquainted at an early period with the ward leadership, and (9) fellowshipping new converts into the Church.\textsuperscript{165} No part of the priesthood line of authority is without responsibilities relative to missionary work. Through the Priesthood Correlation Program, each performs important functions to aid the total missionary effort of the Church.

\textbf{Missionary Work on the Stake Level}

In the line of priesthood authority, the stake president and his associates have important responsibilities in connection with missionary work. They include:

\textsuperscript{165}Ibid., pp. 25-29.
(1) interviewing prospective full-time missionaries, (2) approving married couples for full-time missionary work, (3) selecting a stake mission presidency, (4) selecting and calling stake missionaries, (5) training and setting apart stake missionaries, (6) appointing a stake high council advisor to the stake mission, (7) encouraging missionary activity by the youth of the Church, (8) cooperating with the full-time missionary program, and (9) training all stake leaders in missionary work. The stake, therefore, provides important and vital service in missionary work.

**Missionary Work on the General Church Level**

Under the Priesthood Correlation Program, the General Authorities of the Church are not without specific responsibilities relative to missionary work. Those responsibilities comprise the following: (1) organizing and setting boundaries for the world-wide missions of the Church; (2) selecting, assigning, and setting apart mission presidents; (3) setting apart missionaries for the specific and sole purpose of performing missionary work; (4) interviewing and making final recommendations on proposed missionaries who have moral, health, or other special problems; (5) providing for and participating in training sessions for missionaries in the Mission Home in Salt Lake City; (6) providing special language training where appropriate; (7) providing a uniform system of teaching the gospel;

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(8) directing the preparation of additional missionary aids such as tracts, copies of the scriptures, recordings, etc.;
(9) touring missions to give counsel and instructions; (10) presiding over specific mission areas or regions in order to provide a specific link between the missions and the leadership of the Church; (11) stimulating missionary work throughout the Church through stake conferences and meetings with stake and ward leaders; and (12) providing necessary funds to operate missions such as maintaining mission headquarters and paying the return fare for those who have completed full-time, honorable missions.167

Through the Priesthood Correlation Program, the responsibility of performing missionary work rests on the family, the priesthood quorum, the ward, the stake, and the General Authorities of the Church.

Conclusion

According to Latter-day Saint thought, missionary work is one of the most important labors in which members of the Church can participate. It is performed with the objective of warning the nations of the earth of impending judgments, gathering Israel into the Church, and extending the power of the Holy Ghost to them through the gospel. Missionary work has the objective of preparing individuals for the establishment of Zion by developing the Divine Patriarchal Order.

167Ibid., pp. 39-44.
Through the Priesthood Correlation Program, missionary work has been brought under the direction and immediate supervision of the priesthood and assigned specifically to the seventies quorums. By means of the Correlation Program, families, priesthood quorums, ward, stakes, and the General Authorities all perform valuable and essential service to the total missionary effort of the Church.
CHAPTER VIII

THE RELATIONSHIP OF THE PRIESTHOOD CORRELATION PROGRAM TO ZION'S ECONOMIC LAW

Introduction

The objective of the present temporal policies of the Church is to foster spirituality in the lives of its members. According to Latter-day Saint thought, religion must save people temporarily in order to save them spiritually. President Joseph F. Smith explained:

The work that we are engaged in is not designed to be limited by the spiritual necessities of the people alone. It is the purpose of God in restoring the gospel and the holy priesthood not only to benefit mankind spiritually, but also to benefit them temporally. The Lord has expressed this many times, in the word that he gave to his servant Joseph Smith, the prophet; he designed that his people should become the richest of all people. And this not only means the richest of all people in heavenly gifts—in spiritual blessings and riches, but it also means that the people of God shall be the richest of all people with regard to temporal matters.168

In Latter-day Saint teachings, wealth is to be used to benefit and bless the lives of others. It is only on this basis that wealth can be legitimately sought for. King Benjamin explained that those who would retain a remission of their sins should be sensitive to the needs of those less fortunate. He continued:

168Conference Report, April, 1898, p. 9.
I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.\(^{169}\)

Paul F. Royal corroborated this doctrine when he declared:

I think we have relegated welfare to a can of beans and a package of spaghetti. It is not either of those things. That is the last program of welfare. Welfare means that every quorum of the priesthood is mindful of the welfare of each fellow quorum member. This is welfare. That part in which we go to Welfare Square and get help is the very last part of the welfare program. The first part is to love our neighbors enough that we lift them up and assist them in their needs which are spiritual first; then temporal. Sometimes we get that confused. We think they are temporal first; and then we think we will spiritualize them back into the Church. But I want to tell you something. If you will take care of their spiritual needs, you will never have to worry about getting them back in the Church— they will never leave.\(^{170}\)

To Latter-day Saints, the Welfare Plan is in many ways a preparatory step to the establishment of the law of consecration. It is a means of building spirituality into the lives of the Saints so they can live Zion's law. Albert E. Bowen, a late member of the Quorum of Twelve, explained that Church Welfare

is so formulated that the carrying of it out necessitates practices calculated to root out human traits not in harmony with requirements for living in the celestial kingdom and replacing those inharmonious traits with the virtues and character essential to life in that abode.\(^{171}\)

\(^{169}\)B. of M., Mosiah 4:26.

\(^{170}\)Royal, op. cit., p. 9.

It is also a means of producing oneness and unity which are essential to building Zion. Lorenzo Snow declared that submission in temporal affairs is necessary before Zion can be established. He said:

I wish this afternoon to confine my observations to the subject of our temporal interests and obligations. Before we are prepared to return to Jackson County, to build up the center Stake of Zion, I believe that a system or order of things will be introduced for our practice, requiring more faith and devotion that, I fear, some of us possess at the present moment. This will call forth a perfect submission in respect to our temporal affairs, equal to that in which we now yield yourselves in spiritual matters. This principle of devotion and obedience in temporal affairs, as being connected with the plan of eternal life, is fully illustrated in the conversation between the Savior and the young man who applied for information on the subject of salvation, recorded in the New Testament. On being questioned by this young man what was required of him in order to inherit eternal life, the Savior replied, "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and mother, and thou shalt love thy neighbor as thyself." The answer was, that all these duties had been performed from his earliest youth. But, still one thing was lacking to make him perfect in the sight of the Savior, viz., to allow his means and property to be controlled in the cause of God, "Sell all thou hast, and give to the poor, and thou shalt have treasure in heaven, and follow me." But when the young man heard that saying, he went away sorrowful, for he had great possessions. In all other duties he had been faithful and blameless, but in this, his selfishness and love of riches held complete control, which called forth the remark of the Savior, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This saying created great amazement among the disciples, who asked, with astonishment, "Who then can be saved?" 172

To what extent is the Welfare Plan of the Church related to the economic law of Zion? President J. Reuben Clark, Jr., a recent member of the First Presidency of the

Church, in 1942 explained their relationship:

We have all said that the Welfare Plan is not the United Order and was not intended to be. However, I should like to suggest to you that perhaps, after all, when the Welfare Plan gets thoroughly into operation—it is not so yet—we shall not be so very far from carrying out the great fundamentals of the United Order.

In the first place I repeat again, the United Order recognized and was built upon the principle of private ownership, of property; all that a man had and lived upon under the United Order was his own. Quite obviously, the fundamental principle of our system today is the ownership of private property.

In the next place, in lieu of residues and surpluses which were accumulated and built up under the United Order, we, today, have our fast offerings, and Welfare donations, and our tithing, all of which may be devoted to the care of the poor, as well as for the carrying on of the activities and business of the Church. After all, the United Order was primarily designed to build up a system under which there should be no abjectly poor, and this is the purpose, also, of the Welfare Plan.

In this connection it should be observed that it is clear from these earlier revelations, as well as from our history, that the Lord had very early to tell the people about the wickedness of idleness, and the wickedness of greed, because the brethren who had were not giving properly, and those who had not were evidently intending to live without work on the things which were to be received from those who had property. (D. & C. 56:16-20)

Furthermore, we had under the United Order a bishops' storehouse in which were collected the materials from which to supply the needs and the wants of the poor. We have bishops' storehouse under the Welfare Plan, used for the same purpose.

As I have already indicated, the surplus properties which came to the Church under the Law of Consecration, under the United Order, became the "common property" of the Church (D. & C. 82:18) and were handled under the United Order for the benefit of the poor. We have now under the Welfare Plan all over the Church, ward land projects. In some cases the lands are owned by the wards, in others they are leased by the wards or lent to them by private individuals. This land is being farmed for the
benefit of the poor, by the poor where you can get the poor to work it.

We have in place of the two treasuries, the "Sacred Treasury" and "Another Treasury," the general funds of the Church.

Thus you will see, brethren, that in many of its great essentials, we have, as the Welfare Plan has now developed, the broad essentials of the United Order. Furthermore, having in mind the assistance which is being given from time to time and in various wards to help set people up in business or in farming, we have a plan which is not essentially unlike that which was in the United Order when the poor were given portions from the common fund.

Now, brethren, the Church has made tremendous advances in the Welfare Plan. We shall have to make still greater advances. As the Message of the First Presidency said this morning, we are being told by Government officials that we face what we used to call "hard times." If the Welfare Plan is fully operative, we shall be able to care for every destitute Latter-day Saint wherever he may be.173

To Latter-day Saints, the present temporal policies of the Church are preparatory steps to the establishment of the Law of Consecration. Through the Priesthood Correlation Program, the Church Welfare Program has been brought under the direction of the priesthood and assigned specifically to the elders quorums. However, each major part of Church organization has important responsibilities relative to the total Welfare Plan of the Church.

Welfare and the Family

In the Welfare Plan of the Church, the family has the major responsibility to provide for the economic maintenance of the individual. Since the family is the basic

unit in Church organization, it plays an important and fundamental role in the welfare program. The priesthood holder and head of the family in the home has the prime responsibility of understanding priesthood welfare, appraising his family situation, and making appropriate changes and corrections.

The major principles of priesthood correlation as they relate to the family include the following: (1) storing food, clothing, and fuel in anticipation of times of need; (2) being thrifty and industrious in all temporal activities with the view of maintaining economic independence; (3) caring for the needy in one's own family; (4) obtaining special training and rehabilitation in order to gain better employment, improved housing, etc.; (5) encouraging children to obtain all the training and education possible; (6) supporting the Welfare Program with contributions of money and time; and (7) observing the Lord's law of fasting wherein lie great temporal and spiritual blessings for Latter-day Saint families. LDS fathers have the obligation of determining where changes need to be made in their families relative to the foregoing responsibilities. After making that determination, they should proceed to follow the specific recommendations of the program.

Welfare and the Priesthood Quorum

According to Latter-day Saint thought, brotherhood is an essential ingredient of effective priesthood operation. An objective of the Church Welfare Program is to promote and encourage the principle of brotherhood. With this objective in view, priesthood holders are willing and eager to consecrate their time and surplus for the benefit of others. The priesthood quorum is the framework in which this objective can be met.

The means by which aid and help is given to fellow quorum members is based not on the dole system but rather on the principle of rehabilitation. Specific programs of rehabilitation as they relate to priesthood quorums include: (1) finding employment for unemployed quorum members, (2) assisting quorum members to find improved or supplemental employment, and (3) providing opportunities for self-employment where such would help.¹７５ Priesthood holders should also aid quorum members in times of emergency and should also work in priesthood quorum projects, by which the spirit of brotherhood and love is developed and nurtured.¹７６

Priesthood Welfare on the Ward Level

Through the Priesthood Correlation Program, the ward bishop plays a prominent role in the Welfare Program of the Church. His responsibilities include: (1) seeking out the

¹７５Ibid., pp. 38-40.
¹７６Ibid., pp. 40-42.
needy in his ward through the home teachers and taking the necessary steps to remedy the situation, (2) producing the necessary commodities and cash from welfare projects and fast-offering funds to care for the needy in his ward, and (3) distributing this aid to those in need with the assistance of the ward Relief Society president.177

Priesthood Welfare on the Stake Level

Under the Correlation Program, the stake president and his associates have the following welfare responsibilities: (1) organize and hold meetings of the stake welfare committee which consists of the stake presidency, a high council advisor, and a secretary; (2) provide training for ward welfare committees and aid them to perform their duties effectively; (3) approve and correlate ward welfare projects; (4) accept the stake annual production budget from the region and determine a wise and equitable allocation to the wards and welfare projects; (5) approve recommendations and activities in the establishment or operation of bishop's storehouses; (6) serve with other stake presidents on the Regional Welfare Council; and (7) direct stake welfare activities, particularly with reference to employment, thrift, food storage, reports, donated labor, fasting, etc., in addition to the obligations already enumerated.178

177 Ibid., pp. 45-50.
178 Ibid., pp. 53-59.
Priesthood Welfare on the Regional Level

The stakes of the Church are organized into groups, each of which is called a region. The responsibilities of the welfare region include: (1) promoting an understanding of the functions of the Welfare Program, (2) assisting to determine and allocate the annual regional welfare budget, (3) establishing and operating regional welfare projects such as milk producing units, and (4) providing regional and multi-regional welfare projects. The Regional Welfare Committee provides a channel of communication between the General Priesthood Welfare Committee and the stakes and wards. It is a means of strengthening the general welfare effort of the Church.

Priesthood Welfare on the General Church Level

Priesthood welfare on the general Church level consists of a vast operation of supervision, training, production, distribution, and rehabilitation. The specific responsibilities of the General Priesthood Welfare Committee include: (1) training of region and stake welfare leaders, (2) approval of projects and storehouses, (3) providing an annual welfare production budget for the approval of the First Presidency, (4) providing Church-wide welfare projects such as Deseret Industries and the Deseret Coal mine, (5) maintaining the Bishop's Central Storehouse which provides

179 Ibid., pp. 60-62.
for the shopment of commodities and goods on an inter-
Church basis and provides goods in times of emergency, and
(6) distributing commodities and goods on an all-Church
basis.\textsuperscript{180}

\textbf{Conclusion}

Latter-day Saints believe that religion must save
people temporally in order to save them spiritually. The
Law of Consecration and Stewardship has the objective of
providing spiritual benefits by developing temporal well-
being and economic independence. The Church Welfare Program
has the same objectives and in many ways is a step toward
the Law of Consecration which is part of the society of Zion.

Through the Priesthood Correlation Program, Church
welfare has been brought under the direction of the priest-
hood and has been assigned specifically to the elders
quorums. Under the Correlation Program, the family, the
ward, the stake, the region, and the General Authorities
all perform essential services in the total welfare effort
of the Church.

\textsuperscript{180}\textit{Ibid.}, pp. 65-71.
CHAPTER IX
THE RELATIONSHIP OF THE PRIESTHOOD CORRELATION
PROGRAM TO ZION'S PATRIARCHAL ORDER

Introduction

In the Priesthood Correlation Program of the Church there are three general programs designed to strengthen the home and to prepare the family for exaltation in the celestial kingdom. They are: (1) the priesthood Home Teaching program, (2) the Family Home Evening program, and (3) the priesthood Genealogy program.

Home Teaching and the Patriarchal Order

The society of Zion is to be established through the law of the celestial kingdom and must be built up within the framework of the gospel of Jesus Christ. Since only the pure in heart can live Zion's law, Latter-day Saints must embrace and live gospel principles before the society of Zion can be established.

The priesthood is the means of extending the power of the gospel to individuals and the correlation program is designed to facilitate that process. The specific means by which this is accomplished is the priesthood home teaching program. Harold B. Lee declared that

Home teaching, . . , means "watching over the Church" as the scriptures have defined it.
Missionary work is but home teaching to those who are not now members of the Church, and home teaching is nothing more or less than missionary work to Church members.\textsuperscript{181}

The Lord has declared that His work and glory is "to bring to pass the immortality and eternal life of man."\textsuperscript{182} Since God's work is the work of the Church, priesthood correlation is dedicated to extending eternal life to Latter-day Saints through the gospel. Marion G. Romney observed that "Home Teaching is not limited to a specific gospel principle or Church activity. By divine injunction home teaching supports and sustains all home and church programs and activities for teaching the gospel."\textsuperscript{183} Home teaching is the means of preparing Latter-day Saints through the gospel for the establishment of Zion. They are thereby prepared to enter into God's presence. All Church programs are designed with that objective in view.

The priesthood Home Teaching program is designed to activate and sustain each member of the Church in the total program of Church activity. Through home teaching, the priesthood becomes the directing influence in the life of each member, regardless of his age. The need for such a program was seen by Brigham Young in 1869. After visiting several communities of the Saints in Utah, he declared:

\textsuperscript{181}\textit{Improvement Era}, LXVII (December, 1964), p. 1078. (Author's italics.)
\textsuperscript{182}\textit{P. of G. P.}, Moses 1:39.
\textsuperscript{183}Romney, \textit{op. cit.}, p. 7. (Author's italics.)
We found the people very much engaged in their religion, and striving, apparently, to put in practice the faith that they profess. Still, it is a difficult matter to establish the principles of the kingdom of God in the hearts of the people. This is for the want of understanding. Our traditions are strong upon us. We have been taught that, if we will believe in the Lord Jesus Christ, repent of our sins and exercise faith in his name, all will be well with us and we shall be brought into the presence of our Father and God. This was our former tradition. But there are Latter-day Saints who have almost come to the conclusion that if they believe in the Lord Jesus Christ, repent of their sins, and are baptized for the remission of them and have hands laid upon them for the reception of the Holy Ghost, and partake of the Sacrament of the Lord's Supper, they have accomplished just about all that is required of them in order to establish the kingdom of God on the earth. Herein lies the difficulty which the servants of God have to encounter. The people come short of the kingdom of heaven; consequently, it is a labor that needs a great deal of attention, and one that requires the Priesthood over the minds of the people to get them to draw nigh unto God and His cause.¹⁸⁴

In October, 1962, Elder Marion G. Romney of the Quorum of Twelve instructed bearers of the priesthood to increase their "... efforts to encourage, teach, and inspire the Saints to become 'partakers of the divine nature,' to use Peter's phrase, through obedience to the sanctifying principles of the gospel."¹⁸⁵ Elder Romney continued by discussing the obligations of home teachers. He listed the following responsibilities: (1) giving attention to every member of the family, particularly those who need special encouragement to live the gospel; (2) giving regular visits to each family by priesthood bearers; (3) building spiritual

¹⁸⁴ *Journal of Discourses*, XIII, 150-51. (Author's italics)
¹⁸⁵ *Improvement Era*, LXV (December, 1962), 938.
and temporal strength in each home; (4) activating inactive members; (5) fellowshipping and bringing into full activity recent converts and new arrivals; (6) encouraging all family heads to develop and maintain genuine Latter-day Saint homes in which are taught and practiced the sanctifying principles of the gospel; (7) making certain all gospel ordinances are extended to each family member at the appropriate time; and (8) knowing the available Church activities and programs for each family member and encouraging him to take advantage of them. 186 Elder Lee explained that "Home Teaching isn't just one of the programs... Home Teaching is the instrument by which we see to it, through the priesthood, that every program in the Church is made available to parents and their children." 187

Home teaching is designed to develop those qualities of heart and mind and commitment among Latter-day Saints to where they can live Zion's law. Through the energetic and active operation of priesthood principles, the power of the Holy Ghost is extended to members of the Church through appropriate gospel ordinances as well as effective teaching and help in living gospel principles. It is through the power of the Holy Ghost that individuals become one in heart and mind. Latter-day Saints consider unity among Church members as a prerequisite to living Zion's law. George A. Smith, early member of the Quorum of Twelve, explained:


We are looking forward to the day when we shall return to Jackson County. The time will come when the Latter-day Saints will build, in Independence, Mo., a holy city. That will one day be the centre stake of Zion, the centre spot of the New Jerusalem which God is to build on this land. We can only be prepared for that work by being united. Can we not unite a little in building a Temple, in contributing a tenth of all our substance to that work? Can we not unite a little in erecting a factory, in establishing a store? Can we not learn, step by step, the principles of unity, which will enable us to be the people of God, like the Zion of Enoch, and prepare us for a dwelling with the blest. Let us consider these things, and sustain will all our powers all the efforts that are made to bring about unity among the Saints. Every step we take of this kind is in the right direction.\textsuperscript{188}

The influence of the Holy Ghost develops the ability in Latter-day Saints to live God's commandment consistently and to dwell in righteousness. Brigham Young instructed members of the Church to live worthy of the Spirit of God in everything they did. He said:

Unless we take this course it is useless to talk about being Latter-day Saints, the redemption of Zion, or the establishment of the Kingdom of God, for nothing short of the wisdom and power of God and the Holy Ghost will ever enable any people on the face of the earth to redeem Zion, and to establish the kingdom of God in these latter days.\textsuperscript{189}

According to Latter-day Saint thought, a careful and thorough program of home teaching will prepare the Saints for the establishment of Zion. Under the priesthood, home teaching will develop "a kingdom of Priests and kings to God and the Lamb, forever, on Mount Zion."\textsuperscript{190}

\textsuperscript{188} \textit{Journal of Discourses}, XVI, 281.
\textsuperscript{189} \textit{Ibid.}, XII, 34.
\textsuperscript{190} \textit{History of the Church}, IV, 493.
In other words, the society of Zion will be organized around families and priesthood quorums with the father taking his rightful position as a priest and a king in his family. This order will be the means of directing and governing the Latter-day Saints when Zion is fully established. President Young declared that Zion would be redeemed

just as soon as the Latter-day Saints are ready and prepared to return to Independence, Jackson County, in the State of Missouri, North America, just so soon will the voice of the Lord be heard, "Arise now, Israel, and make your way to the centre Stake of Zion." 191

Home teaching is designed to help members of the Church to make the necessary preparations to establish the society of Zion and to live Zion's law.

**Family Home Evening and the Patriarchal Order**

A basic teaching of the Church is that the home is the place for children to be taught the gospel. In 1960, the First Presidency declared that

the home was the basis of a righteous life and that no other instrumentality can take its place nor fulfill its essential functions and that the utmost the auxiliaries can do is to aid the home in its programs, giving special aid and succor where such is necessary. . . .192

With this basic tenet in mind, the Church inaugurated the Family Home Evening program. The objective of the program is to strengthen the home by creating a stable spiritual atmosphere wherein children can learn and live the

191 *Journal of Discourses*, IX, 137.

192 *Conference Report*, September, 1961, p. 79.
principles of Christ's gospel. The Priesthood Correlation Program placed the major responsibility of teaching the gospel in the home. The Family Home Evening is the means through which righteous fathers teach the gospel to their children and install within them a testimony of Christ's divinity.

In connection with the patriarchal order, Latter-day Saints anticipate a true family-centered society to eventually grow out of the home evening program. To members of the Church, the home evening is an extremely important step toward the establishment of the patriarchal order and the redemption of Zion. If LDS fathers do not fully accept all the responsibilities associated with their obligations as priesthood holders, the patriarchal order cannot be established and Zion cannot be redeemed. Elder Spencer W. Kimball of the Quorum of Twelve stated that every soul has the right to "a father whose responsibility is not only to sire and provide the necessities of life, but also to train for morality and eternal life." 193

In Latter-day Saint thought, the last days will be characterized by increasing violence, unrest, and eventual anarchy. Sin and immorality will increase and Satan will "rage in the hearts of the children of men, and stir them up to anger against that which is good." 194 Elder Kimball described conditions in the last days in the following terms:

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193 *Improvement Era*, LXVIII (June, 1965), 513.
The spirit of the times is worldliness. Hoodlumism is on the warpath. Supposedly good youth from recognized good families express their revolt in destructive acts. Many defy and resist the law-enforcing officers. Respect for authority—secular, religious, political—seems to be at a low ebb. Immorality, drug addiction, general moral and spiritual deterioration seem to be increasing, and the world is in turmoil.¹⁹⁵

To Latter-day Saints, the solution to these problems is not increased government spending. It is not more prisoners, policemen, courts, judges, or attorneys. After describing conditions of the present-day, Elder Kimball declared:

But the Lord has offered an old program in new dress, and it gives promise to return the world to sane living, to true family life, to family interdependence. It is to return the father to his rightful place at the head of the family, to bring mother home from social life and employment, the children from near-total fun and frolic. The Home Teaching Program with its crowning activity, the Family Home Evening, will neutralize the ill effects if people will only apply the remedy.¹⁹⁶

Though the home evening program is designed to prepare members of the Church to meet the onslaughts of the latter days, it also has a more positive objective. With the father taking his appropriate position as a priest and a patriarch in his family, Latter-day Saints expect a true family-centered society to grow eventually out of the home-oriented programs of the Church. With this kind of society fully developed, the true order of heaven will be established on the earth with righteous fathers administering temporal

¹⁹⁵ _Improvement Era_, LXVIII (June, 1965), 513.
¹⁹⁶ Ibid., 515.
and spiritual salvation to their children. Only then will the will of God be done on earth as it is in heaven.

A basic teaching of the Church is that the father should be the head of the family. He should love his family "even as Christ also loved the Church, and gave himself for it."197 Through love and priesthood-directed teaching in the home, Latter-day Saints anticipate the establishment of strength and order amid instability and unrest, as well as a true family-centered society. Elder Kimball asserted: "Home life, home teaching, parental guidance is the panacea for all ailments, a cure for all diseases, and a remedy for all problems."198 He continued:

And in our land, if the home teaching by local leaders, crowned by the home evenings with father and mother enthroned, were the rule in Zion, would not taverns be closed, and gambling dens be boarded up, and licentiousness nearly eliminated, and hoodlumism terminated, and jails reduced, and penitentiaries limited?

Would we not be safe to walk in dark places and eliminate locks from our doors and enforcement officers from our streets if men and women returned home?

Oh, my brothers and sisters, the sons and daughters of God, the members of Christ's Church, the people of all nations, let us take hold of this general panacea and heal our wounds and immunize our children against evil by the simple process of teaching them in the way of the Lord. Every father and mother in Zion, every Catholic, Protestant, Jewish, Mohammedan, and all other parents have the same responsibility, to teach their children to pray and walk uprightly before the Lord.199

197 Ephesians 5:25.
198 Improvement Era, LXVIII (June, 1965), 515.
199 Ibid.
To Latter-day Saints, there is no substitute for the home. Joseph F. Smith declared that "to be a successful father or mother is greater than to be a successful general or statesman." Members of the Church consider righteous parents and a strong home as the most effective means of teaching gospel principles and instilling faith within the individual.

**Genealogy and the Patriarchal Order**

According to Latter-day Saint thought, genealogy and temple work are directly related to the Divine Patriarchal Order. On April 3, 1836, Elijah the prophet restored the keys "to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse--." The Prophet Joseph explained that

> the spirit, power, and calling of Elijah is, that ye have power to hold the key of revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth, and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.

The Prophet further stated that "the word turn should be translated *bind*, or *seal.*" Therefore, Elijah restored

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200 *Juvenile Instructor*, XL (December, 1905), 752.

201 *Doctrine and Covenants* 110:15.

202 *History of the Church*, VI, 251. (Author's italics)

the keys to seal families together and children to their fathers, thereby to build up the Divine Patriarchal Order. Exaltation in the celestial kingdom is thus made possible. Celestial society consists of the divine family order. The powers which Elijah restored are designed to build the patriarchal order by sealing families to families. Individuals can be sealed to eternal life without the power and keys restored by Elijah, but exaltation through the divine family order is not possible without those keys.

Through the spirit of Elijah, the ancient promises made to the fathers (Abraham, Isaac, and Jacob) are implanted within their children (the children of Israel). The children then realize that without being sealed in the divine family order to their fathers, they cannot inherit exaltation in the celestial kingdom. Their hearts, therefore, are turned to their fathers. For this reason, Latter-day Saints place great emphasis on genealogical research and temple work. The Prophet Joseph Smith declared that "the greatest responsibility in this world that God has laid upon us is to seek after our dead." Brigham Young corroborated this view when he said:

We have a work to do just as important in its sphere as the Savior's work was in its sphere. Our fathers cannot be made perfect without us; we cannot be made perfect without them. They have done their work and now sleep. We are now called upon to do ours; which is the greatest work man ever performed

204 See Andrus, op. cit., pp. 443-49.

205 Times and Seasons (Nauvoo), August 15, 1844, p. 616.
on the earth. Millions of our fellow creatures who have lived upon the earth and died without a knowledge of the Gospel must be officiated for in order that they may inherit eternal life (that is, all that would have received the Gospel). And we are called upon to enter into this work.206

Through the Priesthood Correlation Program, genealogy has been brought under the immediate supervision of the priesthood line of authority. Committees on the ward, stake, and all-Church level have been organized to assist the individual member of the Church in performing genealogical research. The Church has the responsibility of providing and maintaining temples for the purpose of performing the sacred and holy work of sealing families together and to their kindred dead. Elder ElRay L. Christiansen, Assistant to the Council of Twelve, declared that "research and temple work are primarily the work of the priesthood."207 He also declared that each holder of the priesthood had the obligation and responsibility to see that "he and his companion and their children are sealed at the altar for eternity. Every man should consider this his first duty... Families, united eternally, are the primary purpose of all life."208

He continued: "It is the duty of every man to see to it that records of his progenitors are obtained, and... that the ordinances necessary for salvation and exaltation are administered in behalf of his kindred dead."209 Genealogy

206Journal of Discourses, XVIII, 213.
207Improvement Era, LXV (December, 1962), 957.
208Ibid.
209Ibid.
and temple work are the means of preparing members of the Church for exaltation in the celestial kingdom. Since Zion is to be built up according to the law of the celestial kingdom, priesthood directed genealogy work is immediately related to the LDS concept of Zion. Members of the Church anticipate the society of Zion to be characterized by an acceleration of temple work, with the objective of fully preparing Latter-day Saints and their kindred dead for exaltation in the celestial kingdom. In as much as the priesthood is the power by which salvation and exaltation in the celestial kingdom is extended to man, genealogy has been brought under the immediate direction and supervision of the Priesthood Correlation Program.

Conclusion

The Church is preparing Latter-day Saints for the establishment of Zion and exaltation in the celestial kingdom by means of the following program: (1) the priesthood Home Teaching program, (2) the Family Home Evening program, and (3) the priesthood Genealogy program. Home teaching is the means of carrying the gospel to members of the Church and keeping them active in Church programs and activities. The home evening program is designed to strengthen the family and to eventually develop a true patriarchal order. Genealogy and temple work is designed to prepare Latter-day Saints for the Divine Patriarchal Order and exaltation in the celestial kingdom.
CHAPTER X

THE PROPHETIC SIGNIFICANCE OF PRIESTHOOD CORRELATION

Introduction

According to Latter-day Saint thought, the "last days" will be characterized by turmoil and eventual anarchy unless the people repent and turn to Christ. Spencer W. Kimball declared, however, that "the spirit of the times is worldliness." Because of the spirit of worldliness, there is increasing moral and social disintegration and law and order are on the decline. Unless the people repent, members of the Church expect mob violence and anarchy to eventually engulf the land.

The Priesthood Correlation Program is designed to develop the strength and stability among Latter-day Saints to where they can withstand the judgments that members of the Church expect to fall upon the earth if people fail to repent.

The Correlation Program is also designed to prepare the Latter-day Saints for the establishment of Zion. Not only are members of the Church seeking to maintain stability and order in society, but through priesthood correlation they are endeavoring to build a social, economic, and religious order which will emerge as the standard of strength and order throughout the world.

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The Lord declared in a revelation to President John Taylor that He would reveal from time to time, through appropriate channels, "everything that shall be necessary for the future development and the rolling forth of my Kingdom and for the building up and the establishment of my Zion." Although President Taylor did not live to see Zion redeemed, members of the Church in the present day are witnessing significant developments in Church organization which they expect will lead to the establishment of Zion.

Harold B. Lee observed:

I come to you tonight subdued in spirit. I come to you with a sincere witness that the Lord is revealing and working through channels that he has appointed. Don't you ever let anybody tell you, the membership of the Church, that the Lord is not today revealing and directing and developing plans which are needed to concentrate the entire forces of this Church to meet the challenge of the insidious forces at war to thwart and to tear down and to undermine the Church and kingdom of God.

I bear you my solemn witness that I know that God is directing this work today and revealing his mind and will. The light is shining through, and if we can get the priesthood now to come alive and to put into full gear the full strength of the priesthood, we shall see some of the most wonderful developments and some of the greatest things happen to the forces which the Lord can set in motion that we have ever known in this dispensation.

During the general priesthood meeting of the Church in October, 1964, Elder Lee further explained:

My mind has been filled with the realization that in 1964 and the year just preceding, we have been receiving as pertinent and important divine direction as has ever been given to the Church in any similar period in its history through the prophet and leader

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211 Improvement Era, LXV (December, 1962), 941.
who now presides as the President of this Church, You may recognize it in some of the developments we know as the correlation program. You have seen it being unraveled bit by bit, and you will see and hear more of it.\textsuperscript{212}

Latter-day Saints consider the Priesthood Correlation Program as a highly significant development in preparing members of the Church for the establishment of Zion. President David O. McKay declared:

This is not only a wonderful step forward but a bound forward. My soul rejoices! I think the whole thing is glorious! We can all see opportunities for the priesthood to become active and as quorums also; I think this is growth. It warms my soul!\textsuperscript{213}

Elder Paul F. Royal, Secretary to the Genealogical Society of the Church, observed that the Correlation Program is designed to prepare Latter-day Saints for Christ's second coming. During a fireside address at Brigham Young University in 1956, he said:

I sat in a meeting at 47 East South Temple and heard President N. Eldon Tanner say, "Brethren, we are sending you out to the conferences of this Church. We send you forth to teach, and not to be taught." Then he said, "You go out and prepare the people for the second coming of Jesus Christ." We sat there with...chills just going up and down our spines when we heard the prophet say this. We knew that this was the purpose of the correlation program--to lift the Church, to lift it bodily, to give every priesthood man a place in the kingdom of God, ...\textsuperscript{214}

\textsuperscript{212}\textit{Improvement Era}, LXVII (December, 1964), 1104.

\textsuperscript{213}\textit{Ibid.}, LXVI (June, 1963), 505.

To Latter-day Saints, the "last days" commenced with the era of sectionalism in American history. This era was typified by the withdrawal of God's Spirit and the subsequent events which led up to and culminated in the American Civil War. The Prophet Joseph Smith described this period in 1833 when he wrote:

For some length of time I have been carefully viewing the state of things, as it now appears, throughout our Christian land; and have looked at it with feelings of the most painful anxiety. While upon one hand I behold the manifest withdrawal of God's Holy Spirit, and the veil of stupidity which seems to be drawn over the hearts of the people; upon the other, I behold the judgments of God that have swept, and are still sweeping hundreds and thousands of our race, and I fear unprepared, down to the shades of death. With this solemn and alarming fact before me, I am led to exclaim, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night." 215

The Prophet Joseph knew of the coming of the Civil War early in his ministry. When Moroni appeared to him on September 21, 1823, he was told that "grievous judgments would come on the earth in this generation." 216 In a revelation given to the Prophet in March, 1831, the Lord declared that wars "are nigh, even at the doors, and not many years hence ye shall hear of wars in your own lands." 217 In another revelation, known as the Prophecy of War, 218 given

216 *P. of G. P.*, Smith 2:45
217 *Doctrine and Covenants* 45:63.
218 Ibid., 87. Wilford Woodruff declared in 1871 that, Joseph Smith once said in a speech at Nauvoo, to a company, that whosoever lived to see the two sixes come together in '66 would see the American continent
December 25, 1832, the Lord declared that the Civil War would be the beginning of international conflict and warfare. The Lord said:

Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

And the time will come that war will be poured out upon all nations, beginning at this place.219

Brigham Young corroborated this view when he observed that "there may be seasons that the fire will appear to be extinguished, and the first you know it will break out in another portion, and all is on fire again, and it will spread and continue until the land is emptied."220 Latter-day Saints believe that unless the people repent, war and turmoil will increase in the world and will continue "until the consumption decreed hath made a full end of all nations."221 John Taylor expressed this belief in 1870:

Were Latter-day Saints surprised when the last terrible war took place here in the United States? No; good Latter-day Saints were not, for they had been told about it. Joseph Smith had told them where it would start, that it should be a terrible time of bloodshed and that it should start in South Carolina. But I will tell you today the end is not yet. You will see worse things than that, for God will lay his hand upon this nation, and they will feel it more deluged in blood. That was many years before there was any prospect of a rebellion. The history of '60 and of '66 is before the world, and I do not wish to spend time in referring to it." — Journal of Discourses, XIV, 2.

219Ibid. 87:1-3. [Author's italics.]

220Journal of Discourses, IX, 143.

221Doctrine and Covenants 87:6.
terrible than ever they have done before; there will be more bloodshed, more ruin, more devastation than ever they have seen before. Write it down! You will see it come to pass; it is only just starting in. And would you feel to rejoice? No; I would feel sorry. I knew very well myself when this last war was commencing, and could have wept and did weep, over this nation; but there is yet to come a sound of war, trouble and distress, in which brother will be arrayed against brother, father against son, son against father, a scene of desolation and destruction that will permeate our land until it will be a vexation to hear the report thereof.

As has been indicated, Latter-day Saints consider the Civil War to be the initiatory step in a gradual process of social, economic, and political disintegration which will eventually result in the collapse of all nations, including the United States. Terrible as the Civil War was, if the people fail to repent Latter-day Saints view it only as the beginning of extensive latter day warfare and turmoil.

**Conditions in the Last Days**

Latter-day Saints anticipate the future to be represented by much turmoil and social derangement. The Lord declared through revelation that "all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people." To Latter-day Saints, the cause of this unrest is the rejection of the regenerating and purifying power of the gospel of Christ. The Lord warned in 1832:

> Nevertheless, let the bishop
>
> [Newel K. Whitney](#)
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> go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the

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222 *Journal of Discourses, XX, 318. ([Author's italics](#))

223 *Doctrine and Covenants 88:91.*
people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which await them if they do reject these things. 224

This view was corroborated by the Prophet Joseph Smith when he declared that

anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of Jews that crucified Christ; and if He were here today, and should preach the same doctrine He did then, they would put him to death. 225

To Latter-day Saints, the major cause of turmoil and agitation lies within the souls of men. John Taylor asserted that "this nation and other nations will be overthrown, not because of their virtue, but because of their corruption and iniquity." 226 The enlightening power of God's Spirit is the agency which produces union and strength within society. When the Spirit is withdrawn from men, so is the influence which maintains a coalescence among them. The withdrawal of the unifying power of God's Spirit is the means through which turmoil and anarchy originate. John Taylor declared that anarchy and unrest would afflict all nations and people "because the Spirit of the Lord will be withdrawn from the nations in consequence of their wickedness, and they will be left to their own folly." 227 In 1832, the Lord said that He was withholding His Spirit "from the

224Ibid., 84:114. [Author's italics.]
225History of the Church, VI, 58. [Author's italics.]
226Journal of Discourses, XVII, 4.
227Ibid., VI, 24.
inhabitants of the earth."\textsuperscript{228} It is for this reason that
the world has been so agitated and turbulent for the past
100 years.

Unless these conditions of unrest are checked by
repentance, they will continue until anarchy finally pre-
vails. In 1882, President Taylor observed that "the volcanic
dires of disorder and anarchial elements are beginning to
manifest themselves and exhibit the internal forces that are
at work among the turbulent and unthinking masses of the
people."\textsuperscript{229} The Prophet Joseph stated in a sermon at Nauvoo
that if the Government of the United States did not
redress the wrongs of the Mormon people inflicted
upon them in the state of Missouri, the whole nation
should be distracted by mobs from one end to the
other; and that they should have mobs to the full,
and to their hearts' content.\textsuperscript{230}

Orson Pratt added much detail to this picture while address-

He declared:

\begin{quote}
What about my own nation—the American nation? What can I say more than I have said in times that
are past? They have had a great desolating war; a
war between the North and the South in which many
hundreds of thousands were destroyed. This war was
foretold twenty-eight years before it took place;
the very place where it should commence was marked
out by the Prophet Joseph Smith, that young man of
whom I have spoken. By him it was designated that
the revolution should commence in South Carolina,
and it did so. By him it was pointed out that this
war would be great and terrible, and it came to pass
although twenty-eight years intervened before it
commenced. These revelations and prophecies have
\end{quote}

\textsuperscript{228}Doctrine and Covenants 63:32.

\textsuperscript{229}Journal of Discourses, XXIII, 62.

\textsuperscript{230}Millennial Star, XXIV (May 3, 1862), 273.
been published by hundreds of thousands and circu-
lated in your midst here in Great Britain. The
people are not altogether ignorant about these
matters; they have been forewarned. But what about
the American nation? That war that destroyed the
lives of some fifteen or sixteen hundred thousand
people was nothing to that which will eventually
devastate that country. The time is not very far
distant in the future, when the Lord God will lay
his hand heavily upon that nation. "How do you
know this?" inquires one. I know from the revela-
tion which God has given upon this subject. I read
these revelations, when they were first given. I
waited over twenty-eight years and saw their fulfill-
ment to the very letter. Should I not then, expect
that the balance of them should be fulfilled? That
same God who gave the revelations to his servant
Joseph Smith in regard to these matters, will ful-
fill every jot and tittle that has been spoken,
concerning that nation. What then will be the con-
dition of that people, when this great and terrible
war shall come? It will be very different from the
war between the North and the South. Do you wish me
to describe it? I will do so. It will be a war of
neighborhood against neighborhood, city against city,
town against town, county against county, state
against state, and they will go forth destroying and
being destroyed and manufacturing will, in a great
measure, cease, for a time, among the American
nation. Why? Because in these terrible wars, they
will not be privileged to manufacture, there will be
too much bloodshed--too much mobocracy--too much
goes forth in bands and destroying and pillaging
the land to suffer people to pursue any local voca-
tion with any degree of safety. What will become
of millions of the farmers left upon that land?
They will leave their farms and they will remain
uncultivated, and they will flee before the ravaging
armies from place to place; and thus will they go
forth burning and pillaging the whole country; and
that great and powerful nation, now consisting of
some forty millions of people, will be wasted away,
unless they repent.\

Ancient and modern prophecy warns men in the latter
days of impending anarchy and disorder. Rather than conven-
tional warfare, future conflict will be largely characterized
by mob violence and by a collapse of law and order. Social

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231Journal of Discourses, XX, 159.
and moral disintegration will be typical.

It is held that if and when the judgments of God come upon the nations, the Rocky Mountains will be a place of safety and refuge. Brigham Young declared in 1861 that the reason the Latter-day Saints had been driven into the Rocky Mountain area was "to hide up the Saints in the last days, until the indignation of the Almighty be over." He continued:

We are blessed in these mountains; this is the best place on the earth for the Latter-day Saints. Search the history of all the nations and every geographical position on the face of the earth, and you cannot find another situation so well adapted for the Saints as are these mountains. Here is the place in which the Lord designed to hide His people. Be thankful for it; be true to your covenant, and be faithful, each and every one.

Because the Rocky Mountains will be a place of safety, people will come from many parts of the country and the world to escape the turmoil and agitation. John Taylor observed that

the time will yet come when he that will not take up his sword to fight against his neighbor must needs flee to Zion for safety. All those who are not fond of blood and carnage and desolation, if they want to be preserved will flee to Zion.

The extent of this exodus to the Rocky Mountains is seen in the following statement of Heber C. Kimball:

I am very thankful that so many of the brethren have come in with handcarts; my soul rejoiced, my heart was filled and grew as big as a two-bushel

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232 *Deseret News*, XI, No. 9 (May 1, 1861), 65.

233 Ibid.

234 *Journal of Discourses*, XX, 266.
basket. Two companies have come through safe and sound. Is this the end of it? No; there will be millions on millions that will come much in the same way, only they will not have handcarts, for they will take their bundles under their arms, and their children on their backs, and under their arms, and flee; and Zion's people will have to send out relief to them, for they will come when the judgments come on the nations.235

John Taylor declared that people will come to Zion, not to join the Church, but to enjoy the benefits of a strong government and a stable society. He said:

Those who will not take up their sword to fight against their neighbor must needs flee to Zion for safety. And they will come, saying, we do not know anything of the principles of your religion, but we perceive that you are an honest community; and administer justice and righteousness, and we want to live with you and receive the protection of your laws, but as for your religion we will talk about that some other time. Will we protect such people? Yes, all honorable men. When the people shall have torn to shreds the Constitution of the United States the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the oppressed of all nations.236

Through living the laws of God, Latter-day Saints expect to maintain strength and stability amid disintegration and unrest. Order and solidarity will be so conspicuous among the Latter-day Saints that non-Mormons will go to the Church for help.

It is expected that as the gentile population grows in the Rocky Mountain area, so will wickedness and unrest. Heber C. Kimball declared that "after a while the Gentiles will gather to this place by the thousands, and Salt Lake

\[235\text{Ibid., IV, 106. [Author's italics.]}\]

\[236\text{Ibid., XXI, 8.}\]
will be classed among the wicked cities of the world." 237

Members of the Church expect these conditions to develop because the gentiles will probably reject the laws of the gospel and will rely on the ways of man rather than the ways of God. Man-made systems of society, government, and economics are largely responsible for the present evil in the world. George Q. Cannon declared:

The temptations that we are exposed to are the result, in a great degree, of the false organization of society. I believe there are thousands of men in the Christian world, who are adulterers to-day, who would not be adulterers if they knew more and could practice the system of marriage which God has revealed. They are adulterers because of the false state of things which exists in the world. And when I speak of this practice, I might extend it to a great many more. The devil has set up every means in his power to hamper the children of men, to throw around them barriers to prevent their carrying out the will of God. 238

The influence of man-made systems is expected to increase in the Rocky Mountains in proportion to the increases of gentile population. Because the people are not likely to repent and live God's laws, evil and corruption are also expected to increase. Though Latter-day Saints recognize the value of that which is good and useful in gentile society, leaders of the Church have long feared too great an increase of gentile influence over the Saints. 239 Members of the Church do not fear the gentiles themselves, but rather they


238 Journal of Discourses, XVI, 119. [Author's italics.]

239 Ibid., XII, 296-97.
fear the systems and orders which the majority of the gentiles persist in living which are contrary to Zion's law.

Because disorder is expected to increase, the Latter-day Saints will find it necessary to return eventually to Jackson County, Missouri. It is not anticipated that all righteous Latter-day Saints will go to Missouri but a large number of them will. George A. Smith, early member of the Quorum of Twelve, declared that the Latter-day Saints would return to Jackson County and would there erect the most beautiful temple in all the world. He continued: "We are going to do it, and the time is not far distant; and knowing this, our hearts do not cling in the least to any spot in the world any longer than is necessary to stay there to do our duty."

Latter-day Saints who are unwilling to live God's commandments and to follow the counsel and the instructions of the General Authorities of the Church will not be permitted to return to Jackson County. Heber C. Kimball asserted that there will not one soul of you go to build up that holy city in Jackson County, until you learn to keep the commandments of God, listen to the counsel of

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240See Orson Pratt, in Ibid., XV, 364; XXI, 149.

241Ibid., XIII, 298.

242Ibid. In recent years the General Authorities of the Church have advised Church members to remain where they are and to build up and strengthen the stakes wherein they live. Through the Priesthood Correlation Program, it is hoped that strength and power will be developed and maintained in any area of the world where members of the Church are gathered. How successful this attempt will be remains yet to be seen. See Doctrine and Covenants 113:7-8. See also Joseph Smith in History of the Church, III, 390-91.
brother Brigham and his counselors, of the Twelve Apostles, of the Bishops, and of every officer in the Church of God; until you are willing to keep what we call the celestial law. 243

According to Latter-day Saint thought, Zion will be built up in the midst of great turmoil if people fail to repent. While the present order disintegrates, Zion is expected to emerge as the standard of economic stability and social order; the Church will then "stand independent above all creatures beneath the celestial world." 244

**Priesthood Correlation in the Latter Days**

According to Latter-day Saint thought, the priesthood will be the means of preserving members of the Church during troubled and chaotic times. Orson F. Whitney, a member of the Quorum of Twelve, declared that God's judgments would fall partly on members of the Church "unless faith be there—as doubtless He intends—faith and the power of the Priesthood, to intervene for their preservation." 245

The objective of the Priesthood Correlation Program is to bring all forces and powers of the priesthood to bear in the lives of the Latter-day Saints. The Correlation Program is expected to build spirituality and strength into the lives of members of the Church and to prepare them for the perilous times to come. When the judgments of God fall upon

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244 *Doctrine and Covenants* 78:14.

the earth, only the pure in heart will be able to stand. The dynamic operation of priesthood principles through the Correlation Program is the means of producing purity of heart in the lives of Church members and preparing them for the future. Oliver Cowdery, early associate of Joseph Smith in the work of the restoration, said that only those who were prepared would be able to stand when the judgments come upon the earth. He wrote "that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life."246 Wilford Woodruff corroborated this view when he said:

Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their priesthood and who are worthy of their blessings are the only ones who shall have this safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury. God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty,

246 Oliver Cowdery to W. W. Phelps, October, 1834, published in Latter Day Saints' Messenger and Advocate, published by the Church at Kirtland, Ohio, I (October, 1834), 111-12.
we'll have protection, and shall pass through the affliction in peace and in safety.247

The priesthood is viewed as the means of preserving members of the Church spiritually during the troubled and chaotic times of the last days. Harold B. Lee declared:

Unless every member of this Church gains for himself an unshakable testimony of the divinity of this Church, he will be among those who will be deceived in this day when the elect according to the covenant are going to be tried and tested. Only those will survive who have gained for themselves that testimony.248

The priesthood is also viewed as the means of providing temporal security during the latter days. The objective of the Priesthood Correlation Program is to provide both spiritual and temporal security and to prepare the Saints for the trials and tests of the latter days.

Conclusion

To Latter-day Saints, the latter days will be characterized by increasing turmoil and unrest if people do not repent. The Priesthood Correlation Program is the means of preparing Latter-day Saints for the troubled times which lie ahead. Though the latter days will be characterized by unrest and eventual anarchy, those who embrace the Correlation Program will enjoy relative peace and security. Through its principles, stability will be maintained amid instability. Eventually members of the Church anticipate a withdrawal from

man-made systems in order to become separate and independent from the world. After describing major events of the latter days, the Lord warned the Saints to "stand ye in holy places and be not moved." In other words, members of the Church must be spiritually and intellectually prepared for the events through which they are about to pass. They must be willing and able to receive instructions through appropriate priesthood channels when God's judgments descend upon the world.

The specific programs of the Priesthood Correlation Program are designed, in part, to prepare individuals for the latter-day period. Home teaching is the means of assisting members of the Church to become pure in heart and to obtain a testimony of Christ and the divinity of His Church. It is also the means of carrying priesthood instructions to each individual in the Church. Missionary work is extending the power of the Holy Ghost to people and gathering them into "holy places" when they can receive priesthood instructions. Church welfare is preparing members of the Church temporally for the disrupted times which are bursting upon the world. Genealogy and temple work are producing greater stability and love in families. The Family Home Evening program is strengthening and solidifying the family, which is the basic and fundamental unit of the Church and society.

249 Doctrine and Covenants 87:8.
These programs, functioning together under the direction of the priesthood, are expected to produce unity and strength among Latter-day Saints and to give them spiritual and temporal preparation to pass through the trials and vicissitudes which lie ahead. It is this kind of preparation that Latter-day Saints are seeking through the Priesthood Correlation Program.
CHAPTER XI

SUMMARY AND CONCLUSIONS

Summary

To Latter-day Saints, Zion refers to the "pure in heart." This concept is expanded in LDS thought to include a complete family-centered social, economic, and religious order founded on the gospel of Jesus Christ. This order is called the "society of Zion" and is the earthly expression of celestial law. Thereby members of the Church expect to establish a system that is capable of solving the general problems of mankind. In this way, they also expect to prepare themselves to enter into God's presence and to be exalted in the celestial kingdom. The Church has inaugurated the Priesthood Correlation Program in an effort to facilitate and accelerate the process of preparing Latter-day Saints to achieve these goals.

Conclusions

The purpose of this thesis has been to analyze the Latter-day concept of Zion and the Priesthood Correlation Program in order to determine how they are related and to what extent the Correlation Program is attempting to prepare the Church for the establishment of Zion.
By means of this study, the following questions have been raised and the following solutions provided:

A. What is the Latter-day Saint concept of Zion? It was determined in this study that the most important definition of Zion to Latter-day Saints is the "pure in heart." This concept is expanded to include a social, economic, and religious order called the "society of Zion," founded on the gospel of Jesus Christ. It was found that these definitions have had great influence on LDS Church history and doctrine.

B. What is the purpose of the Priesthood Correlation Program? The results of this study revealed that the Priesthood Correlation Program is an attempt to consolidate and coordinate all phases of Church activity and to place them under the direction of appropriate priesthood authority.

C. What are the objectives of the Priesthood Correlation Program? It was found that the objectives of the Correlation Program are to (1) activate and sustain each Church member in the total Church program by means of the Priesthood Home Teaching program, (2) provide temporal well-being and economic independence by means of the Priesthood Welfare program, (3) teach the gospel to the nations of the world and gather Israel into the Church by means of the Priesthood Missionary program, (4) organize Church members into Christ's divine family by means of the Priesthood Genealogy program, and (5) create a stable spiritual
environment in each family by means of the Family Home
Evening program.

D. How and to what extent is the Priesthood Correla-
tion Program preparing Latter-day Saints to live Zion's law?
It was concluded in this study that the Correlation Program
is preparing members of the Church to live Zion's law in
the following ways: (1) by activating Church members in the
total Church program, the Priesthood Home Teaching Program
is seeking to develop purity of heart in each Latter-day
Saint so he can live Zion's law; (2) by developing the
temporal well-being and economic independence of the Saints,
the Priesthood Welfare program is seeking to prepare them
to live the Law of Consecration and Stewartship which is the
economic foundation of the society of Zion; (3) in actively
seeking to preach the gospel to all nations, the Priesthood
Missionary program is endeavoring to gather Israel into the
Church and give them the power of the Holy Ghost, by the
influence of which they may live Zion's law; (4) by stimula-
ting active participation in genealogical research and
temple work, the Priesthood Correlation Program is seeking
to organize members of the Church and their kindred dead
into the Divine Patriarchal Order with the objective of
preparing them for exaltation in the celestial kingdom;
(5) by means of the father teaching his children the gospel,
the Family Home Evening is seeking to establish a family-
centered society in which a righteous father presides over
each family as a priest and a patriarch. This is expected
to develop a true patriarchal order upon which the society of Zion is to be built.

E. What is the relationship of the Priesthood Correlation Program to the latter days? This study concluded that the Correlation Program is related to the latter days in the following ways: (1) the Priesthood Home Teaching program is seeking to strengthen members of the Church spiritually and to develop in them stronger testimonies of Christ and of the divinity of His Church. By this means, it is hoped that they will be better prepared to seek God's inspiration and the counsel of His living prophets when His judgments are poured out upon the earth. (2) The Priesthood Welfare program is seeking to prepare Latter-day Saints for the disrupted times ahead which may be characterized by disorder, famine, a cessation of manufacturing, etc. (3) The Priesthood Missionary program is seeking to warn people of God's impending judgments and to gather them into "holy places" so that they may be preserved by means of divine counsel. (4) The Priesthood Genealogy program is seeking to develop great love and unity in LDS families. (5) The Family Home Evening is seeking to teach family members the gospel and to activate them in living its principles that they may be more fully prepared for the judgments of the latter days.

According to Latter-day Saint thought, the building of Zion is yet future. While discussing various facets of the Lord's law of economics, Elder Marion G. Romney of the Quorum of Twelve declared:
The very building of Zion and the escape of the Saints from the tribulations yet to be poured out upon the nations turn upon a full compliance with the "royal law." We can with profit let our minds dwell upon these things; for Zion, "the New Jerusalem," is yet to be built. . . 250

As a result of this study, it is evident that Latter-day Saints, particularly Priesthood bearers, must come alive to their responsibilities and seek in an energetic way to build Zion. Those who hold the priesthood must incorporate its "oath and covenant" into their lives. In September, 1832, the Lord declared through revelation to the Prophet Joseph Smith that those who magnify their callings in the priesthood "are sanctified by the Spirit unto the renewing of their bodies." 251 The Lord then said:

And also all they who receive this priesthood receive me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.252

251 Doctrine and Covenants 84:33. 
252 Ibid. 84:35-41.
Unless members of the Church awake to their responsibilities as bearers of the priesthood, God's kingdom cannot grow as He intends it to. Zion can be built only when Latter-day Saints seek to live its law.
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THE RELATIONSHIP OF THE PRIESTHOOD CORRELATION PROGRAM
TO THE LATTER-DAY SAINT CONCEPT OF ZION

An Abstract of the Thesis
Presented to the
Department of Graduate Studies in Religious Instruction
Brigham Young University

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

by
Dale C. Mouritsen
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ABSTRACT

Purpose of Study

The purpose of the study is to analyze the Latter-day Saint concept of Zion and the Priesthood Correlation Program in order to determine how they are related and to what extent the Correlation Program is attempting to prepare the Church for the establishment of Zion.

Delimitations

Only the LDS concept of Zion is examined in the study. As a general rule, therefore, only the statements of the General Authorities of The Church of Jesus Christ of Latter-day Saints are considered.

In treating the Law of Consecration and Stewardship, an attempt is not made to examine the details of its operation. Only the philosophy of Zion's economic law is considered.

It is not the purpose of this thesis to provide a history of the development of the Priesthood Correlation Program but rather to analyze its purpose and objectives.

Sources of Data

The Standard Works of The Church of Jesus Christ of Latter-day Saints are used extensively in this study, as are the sermons and writings of the General Authorities of the
Church. Major Church-related publications are consulted and quoted, including manuals of instructions concerning the Priesthood Correlation Program.

Conclusions

Major conclusions of the study include the following:

1. To Latter-day Saints, the important definition of Zion is the "pure in heart." This concept is expanded to include a social, economic, and religious order called the "society of Zion," founded on the gospel of Jesus Christ. These definitions have had great influence on LDS Church history and doctrine.

2. The Priesthood Correlation Program is an attempt to correlate and coordinate all phases of Church activity and to place them under appropriate priesthood authority.

3. Major objectives of the Priesthood Correlation Program include activating each Latter-day Saint in all phases of Church activity by means of the Priesthood Home Teaching program; providing temporal well-being and economic independence by means of the Priesthood Welfare program; teaching the gospel to the world and gathering Israel into the Church by means of the Priesthood Missionary program; organizing Church members into Christ's divine family by means of the Priesthood Genealogy program; and creating a stable spiritual environment in each family by means of the Family Home Evening program.

4. The Priesthood Correlation Program is preparing Latter-day Saints for the establishment of Zion by seeking
to develop purity of heart in them so they can live Zion's law; by preparing members of the Church to live the Law of Consecration and Stewardship by developing temporal well-being and economic independence among them; by giving the power of the Holy Ghost to those who embrace the gospel, by the influence of which they may live Zion's law; by organizing Latter-day Saints into the Divine Patriarchal Order with the objective of preparing them for exaltation in the celestial kingdom; and by seeking to establish a family-centered society with a righteous father presiding over each family as a priest and a patriarch.

5. The Priesthood Correlation Program is preparing members of the Church for the latter days by seeking to strengthen them spiritually and by developing in them stronger testimonies of Christ and the divinity of His Church; by seeking to develop economic independence among Latter-day Saints so they may be prepared for the disrupted times ahead which may be characterized by disorder, famine, etc.; by seeking to warn people of God's impending judgments and to gather them into "holy places" where they may be preserved by means of divine counsel; by seeking to develop greater love and stability in LDS families; and by seeking to teach family members the gospel and to activate them in living its principles.
Approved:

James R. Harris
Chairman, Advisory Committee

[Signature]
Member, Advisory Committee

[Signature]
Chairman, Major Department