"We ought to have the building up of Zion as our greatest object,"[1] Joseph Smith taught in 1839. Indeed, the vision of Zion was a strong motivating force for the Saints in the 1830s and 1840s, it was central to the establishment of a holy commonwealth among a beleaguered band of Mormons who crossed the plains and settled a hostile basin, and it has been the ensign, or banner, under which the Saints in the twentieth century have rallied and gathered. Further, the prophetic vision of Zion does now and will yet provide what might be called the eschatological ideal—the scriptural pattern for the pure society in the last days—the holy community, "a city which hath foundations, whose builder and maker is God." (Hebrews 11:10.) This paper deals with the concept of Zion as made known through Joseph Smith and his successors, focusing primarily upon the philosophy and ideal of Zion as set forth in modern revelation.

Zion: From the Book of Mormon

The word Zion first appears in the biblical record in conjunction with David's conquest of Jerusalem, in which it is written that David has taken "the strong hold of Zion: the same is the city of David." (2 Samuel 5:7.) With the movement of the Ark of the Covenant to the Temple Mount, Zion came to be used interchangeably with the idea of the holy mountain of Jehovah and thus with the city of Jerusalem. "Great is the Lord," wrote the Psalmist, "and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion." (Psalm 48:1-2; italics added.) "Sons of Zion" (Psalm 149:2; Joel 2:23) or "daughters of Zion" (Isaiah 3:16; Zechariah 9:9) came to refer to the men and women of Jerusalem who were recipients of either God's wrath or his blessing.

Joseph Smith's first serious encounter with the concept of Zion probably came in his translation of the Book of Mormon. Other than on those occasions where Isaiah is quoted (and thus where Zion has reference to the city of Jerusalem), the word Zion takes on a different meaning and is used in an expanded way. Consider the following:

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost." (1 Nephi 13:37.)

"And this land [America] shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles. "And I will fortify this land against all other nations. "And he that fighteth against Zion shall perish, saith God." (2 Nephi 10:11-13.)

"He [God] commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion.

"Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish.

"But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish." (2 Nephi 26:29-31.)

"For behold, at that day shall he [Satan] rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell. . . .

"Therefore, wo be unto him that is at ease in Zion." (2 Nephi 28:20-21, 24.)

"Verily, verily, I say unto you [the resurrected Christ speaking to the Nephites], thus hath the Father commanded me—that I should give unto this people this land for their inheritance.

"And then the words of the prophet Isaiah shall be fulfilled, which say:

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion." (3 Nephi 16:16-18.)

The word Zion in the Book of Mormon is thus seen to be much broader than a reference to the Old Testament city of Jerusalem. Zion is to be established or "brought forth" under
God's direction, and those who fight against it incur the displeasure of the Almighty. From the passages in 2 Nephi 26 and 2 Nephi 28 we are introduced to the word Zion in a context of what seems to be a community, or society, of the Saints. This society is one in which the citizens are to labor for "the welfare of Zion" and not for personal aggrandizement; further, the members of the community are to avoid the attitude that "all is well in Zion." The words of Jesus in 3 Nephi 16 are instructive in that a prophecy from Isaiah (52:8) is given a unique interpretation: the inheritance of the land of America by the descendants of the tribe of Joseph is seen to be a fulfillment of the prophecy that "the Lord shall bring again Zion." Thus two usages of Zion emerge in the Book of Mormon, each of which would play a key role in the development of the concept of Zion among the Latter-day Saints: (1) Zion as community of the Saints, and (2) Zion as place, the land of America.

Zion: From the Prophet's Translation of the Bible

In June 1830 Joseph Smith began a careful study of the King James Version of the Bible. With Oliver Cowdery as scribe, he began to prepare what he called a "new translation" of the scriptures, what was called for years the Inspired Version and what we now know as the Joseph Smith Translation of the Bible (JST). John Whitmer, Emma Smith, Frederick G. Williams, Newel K. Whitney, and Sidney Rigdon served, at one time or another, as scribes. Rigdon joined the Church in November 1830, traveled from Ohio to meet the Prophet, and began to labor with Joseph in early December. A journal entry of Joseph Smith in December 1830 regarding his work with the King James Bible is instructive:

"It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of his little flock... which had embraced the fulness of the everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced. Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was, 'They are lost books'; but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the prophecy of Enoch, the seventh from Adam. To the joy of the little flock... did the Lord reveal the following doings of olden times, from the prophecy of Enoch."[2]

Whereas the biblical record in Genesis 5 contains only three verses descriptive of the ministry of Enoch, Genesis in the Joseph Smith Translation consists of more than one hundred verses. A careful reading of the text reveals the following about Enoch:

1. At the age of sixty-five Enoch was called of God to cry repentance to a wicked people.

2. Though shy, hesitant, and slow of speech, Enoch was given divine assurance and promised great power: "Behold my spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me." (JST Genesis 6:36.)

3. Enoch became a seer and was given a knowledge of "things which were not visible to the natural eye." (JST Genesis 6:38.)

4. Enoch's preaching led many people to repent. The city became so righteous that "the Lord came and dwelt with his people, and they dwelt in righteousness." Further, "the fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people." (JST Genesis 7:20-21.)

5. Enoch established an economic order for the poor and needy. "And 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." The city of Enoch came to be known as "the City of Holiness, even Zion." (JST Genesis 7:23, 25.)

6. Enoch saw in vision a future day when the "elect" would be gathered to a "Holy City," a latter-day community that "shall be called Zion, a New Jerusalem." (JST Genesis 7:70.)

7. Enoch and his people were eventually translated, taken into heaven without experiencing death. "And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled." (JST Genesis 7:77-78.) Later in Genesis, by the way, we learn (through the Prophet's inspired translation) of the people of Melchizedek, a people who "wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world." (JST Genesis 14:34.)

Joseph Smith's discovery of the Zion of Enoch through his work of Bible translation became pivotal in the quest for a society of Zion among the Mormons. Enoch became the pattern, the scriptural prototype by which all social, economic, or spiritual programs were to be judged. "The vision of Enoch," one anthropologist has written, "helped define Zion's social order, which was called on occasion the 'city' or 'order of Enoch.' " In addition, Enoch's city "came to be the divine model for the Mormons' earthly undertakings, the platonic essence, if you will, of [the Prophet's] subsequent commandments and revelations on the subject. According to this vision, Zion's ideal urban order would be permeated by religion. Religion, not politics, would ensure domestic
transcend the temper of moderns. Religion, not the military, would provide for the common defense. Religion, not economics, would promote the general welfare.” In short, the Prophet’s revelation of Enoch “gave theological, cosmological, eschatological, social, and personal sanction to the quest for Zion.”[3]

Zion: a Specific Location

As we have seen, Joseph Smith would have encountered the notion of Zion as a community of the believers from the Book of Mormon and from his translation of the Bible. Among the earliest revelations given in this dispensation was the repeated command: “Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.” (D&C 6:6; see also 11:6; 12:6; 14:6.) Zion thus came to be associated with the restored Church and the grander work of the Restoration, and the faithful could take heart in the midst of their troubles, for Zion was the city of God (D&C 97:19); indeed, in speaking of the sacred spot where the people of God congregated, the Lord said, “Behold, the land of Zion–I, the Lord, hold it in mine own hands.” (D&C 63:25.)

Isaiah the prophet had spoken some seven hundred years before Christ of the “mountain of the Lord’s house” being established in the tops of the mountains. (Isaiah 2:2.) In harmony with what was made known to him through his translation of the Book of Mormon, Joseph the Prophet declared in July 1840 that “the land of Zion consists of all North and South America, but that any place where the Saints gather is Zion.”[4] That Isaiah’s phrase “mountain of the Lord’s house” referred to a place of gathering is attested by a statement of Joseph Smith made just two months before his death: “The whole of North and South America,” he taught, “is Zion; the mountain of the Lord’s house is in the center of North and South America.”[5]

The idea that there was a more specific location for the city of Zion within the whole of North and South America began to be made known very early. To Oliver Cowdery-in his call to a preaching mission among the Lamanites—the Lord explained as early as September 1830 that “it is not revealed, and no man knoweth where the city Zion shall be built, but it shall be given hereafter.” The Lord then added that the location “shall be on the borders by the Lamanites.” (D&C 28:9.) It was on 20 July 1831, just as the leaders of the Saints had begun to arrive in Missouri, that the word of the Lord came concerning the specific location of Zion in that early day of restoration: “Hearken, O ye elders of my church,” the revelation began, “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 for the city of Zion. . . . the place which is now called Independence is the center place; and a spot for the temple is lying westward.” (D&C 57:1-3; italics added.)

That the Master intended that Independence, Jackson County, Missouri, be recognized as Zion in the early nineteenth century—and further, that this was to be the eventual site of the New Jerusalem and a vital location in the winding up scenes prior to the coming of Christ in glory—is attested by the Lord’s explanation that he will “contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me.” And then, significantly, the Savior adds, “For she shall not be removed out of her place. I, the Lord, have spoken it. Amen.” (D&C 90:36-37; compare 101:17.) Even years later the leaders of the Church continued to preach that a return to Missouri was a necessary part of the establishment of Zion. For example, Orson Pratt stated emphatically in 1870 that “there is one thing sure-as sure as the sun shines forth in yonder heavens, so sure will the Lord fulfil one thing with regard to this people. What is that? He will return them to Jackson county, and in the western part of the State of Missouri they will build up a city which shall be called Zion, which will be the head-quarters of this Latter-day Saint Church; and that will be the place where the prophets, apostles and inspired men of God will have their head-quarters. It will be the place where the Lord God will manifest Himself to His people, as He has promised in the Scriptures, as well as in modern revelation.

“Do you believe that?” says one. Just as much as we believed, long before it came to pass, what has taken place. The world can believe what has taken place, because it has been fulfilled. The Latter-day Saints believe in prophecies before they take place. We have just as much confidence in returning to Jackson county and the building of a great central city that will remain there a thousand years before the earth passes away, as the Jews have in returning to Jerusalem and re-building the waste places of Palestine.”[6]

Zion: a State of Being

In time the concept of Zion began to expand in the minds of the Saints, so that Zion came to refer not only to a specific location—be it Jackson County or even Kirtland, Ohio (see D&C 94:1; 96:1)—but also to a state of being, a state of righteousness. “Let Zion rejoice,” the prophetic word acclaimed, “for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn.” (D&C 97:21.) Zion was to be the abode of the faithful, the gathering place of the pure in heart, no matter its location. The rebellious had no place in Zion (D&C 64:35), for Zion was to become a holy commonwealth wherein the law of the celestial kingdom was to be in effect (D&C 105:5, 32). President Brigham Young thus spoke of the Saints having Zion in their heart. “Unless the people live before the Lord in the obedience of His commandments, they cannot have Zion within them. They must carry it with them, if they expect to live in it, to enjoy it, and increase in it. . . .

“. . . As to the spirit of Zion, it is in the hearts of the Saints,
of those who love and serve the Lord with all their might, mind, and strength.” [7]

On another occasion he affirmed: “Zion will be redeemed and built up, and the Saints will rejoice. This is the land of Zion; and who are Zion? The pure in heart are Zion; they have Zion within them. Purify yourselves, sanctify the Lord God in your hearts, and have the Zion of God within you, and then you will rejoice more and more.”[8]

Finally, President Young alluded to the scriptural warning found in Doctrine and Covenants 45:68. “The time is nigh,” he taught, “when every man that will not take up his sword against his neighbour must needs flee to Zion. Where is Zion? Where the organization of the Church of God is. And may it dwell spiritually in every heart; and may we so live as to always enjoy the Spirit of Zion!”[9]

**Zion and the Economy**

From the very beginning the Saints were encouraged to put their trust "in that Spirit which leadeth to do good-yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit.” (D&C 11:12.) This spirit of unselfishness, of brotherhood and equity, was what had characterized the Nephites during their golden era. Of that supernatural season Mormon wrote: "And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another.” (3 Nephi 26:19.) People who trust in the Spirit of the Lord, who give themselves over to the mind of the Almighty, come to love as he loves, to seek out and succor the needy, to see to the wants of those who hunger and thirst. It follows naturally, therefore, that the Lord should reveal those principles by which individuals and societies can be made one. Joseph the Prophet had learned of Enoch’s day 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.” (Moses 7:18.) Less than a month after teaching his latter-day Saints about the ancient City of Holiness enjoyed by his former-day Saints, the Lord counseled his people by parable: "Let every man esteem his brother as himself, and practise virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself.

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

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.” (D&C 38:24-27.)

God soon made known to the Latter-day Saints those ideals and principles by which a modern Zion could be set up. Indeed, fundamental laws and principles of consecration and stewardship occupy a substantial portion of the Doctrine and Covenants; further, the economic implementation of the law of consecration in Ohio and Missouri, as well as the dissemination of the higher covenants of consecration in Nauvoo, proved to be a righteous obsession of Joseph Smith and the early leaders of the Church.[10] Formal instructions began with the revelation known as the law of the Church, section 42 of the Doctrine and Covenants, and pressing particulars concerning the role of the bishop in the care of the poor (D&C 41:72), the deeding of properties (D&C 51), and the care of widows and the fatherless (D&C 83) soon followed. When the Saints proved unable, because of circumstances and selfishness, to live fully the economic principles set forth in the revelations and which characterize the society of Zion, the Lord explained that "were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

"But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

"And are not united according to the union required by the law of the celestial kingdom;

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.” (D&C 105:2-5.)

**Zion: the Place of Gathering**

Zion is a place of gathering. Those who accept the true Messiah and unite with the true church are gathered into the fold of the true Shepherd. The Latter-day Saints in the days of Joseph Smith anticipated the complete realization of the prophesied day when "the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations." (Deuteronomy 30:3.) The society of Zion was the ensign, and the converts to the faith were those who would gather to the city of holiness. In the words of the modern seer, the gathering "is a principle I esteem to be of the greatest importance to those who are looking for salvation in this generation. . . . All that the prophets that have written, . . . in speaking of the salvation of Israel in the last days, goes directly to show that it consists in the work of the gathering."

There were a number of reasons for a gathering, or clustering, of modern Israel. First, the gathering served to establish a sense of identity and focus for a people who were often shunned or persecuted for their peculiar beliefs. The one thing that all Saints from all parts of the world could share was an identity as a people, a "nation," a remnant drawn to a central site.

Second, the gathering provided the Latter-day Saints with a broader base from which to conduct missionary activities.
Israel was to be gathered to her rightful locale through an acceptance and worship of the true God as taught by the true Church. "We are gathering the people as fast as we can," President Brigham Young stated. "We are gathering them to make Saints of them and of ourselves."[12] "Ye are called to bring to pass the gathering of mine elect," six elders were told in 1830, "for mine elect hear my voice and harden not their hearts." (D&C 29:7.)

Third, modern Israel gathered to a central location to escape the perils and the pull of Babylon and the coming destruction upon the wicked. A revelation received in November 1831 thus announced: "Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations." Those in the world who were among the Gentiles were to "flee unto Zion." (D&C 133:7, 12.) "The time is near," Joseph Smith warned, "when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather out his Saints from the Gentiles, and then comes desolation and destruction, and none can escape except the pure in heart who are gathered."[13]

Fourth, the Saints gathered to a central location in order to build temples, holy houses wherein the heavens were tied to the earth and the infinite powers of heaven extended to finite man. Joseph Smith asked: "What was the object of gathering the Jews, or the people of God in any age of the world? . . . "The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose."[14]

In summary, people were to gather to Zion to prepare a city of holiness on earth similar to the one enjoyed by our scriptural prototype, Enoch. "In speaking of the gathering," the Prophet explained, "we mean to be understood as speaking of it according to scripture, the gathering of the elect of the Lord out of every nation on earth, and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Savior comes: yea, when the people shall walk with God like Enoch, and be free from sin. The word of the Lord is precious; and when we read that the veil spread over all nations will be destroyed, and the pure in heart see God, and reign with Him a thousand years on earth, we want all honest men to have a chance to gather and build up a city of righteousness, where even upon the bells of the horses shall be written 'Holiness to the Lord.' "[15]

With the powers to gather Israel restored to Joseph Smith and Oliver Cowdery through the theophanies of the Kirtland Temple in 1836 (D&C 110), the Latter-day Saints became serious about the obligations resting upon them in the matter of gathering. During the first ten years of the British Mission's operation, 17,849 persons were baptized.[16] Such persons were not only counseled in matters of doctrine and theology, but were also encouraged to gather to Zion in the United States; more than 4,700 of these convertsDrop yourselves and traveled to Nauvoo, Illinois.[17] Immigration to Utah totaled more than 85,000.[18] The directive to gather became a duty and a commandment. "You can serve Him just as well anywhere else [as in the Salt Lake valley]," President Brigham Young taught in 1855, "when it is your duty to be there. If it is not your duty to be anywhere else, if you would serve him acceptably, it must be where He calls you."[19]

By the end of the nineteenth century the leaders of the Church began to sense the need for strength in remote areas, to envision the necessity of establishing the central tent of Zion with numerous stakes being driven solidly into the soil of distant lands. That the Lord himself had anticipated such development is seen in a revelation received in December 1833. In the midst of the Missouri persecutions, the word of the Lord came to modern Israel:

"Zion shall not be moved out of her place, notwithstanding her children are scattered.

"They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion-

"And all these things that the prophets might be fulfilled.

"And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints-

"Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion." (D&C 101:17-21; italics added.)

By 1911 the First Presidency of the Church had issued the following statement regarding the gathering to a central location: "The establishment of the latter-day Zion on the American continent occasions the gathering of the Saints from all nations. This is not compulsory, and particularly under present conditions, is not urged, because it is desirable that our people shall remain in their native lands and form congregations of a permanent character to aid in the work of proselytizing."[20] Some six decades later Elder Bruce R. McConkie delivered an address to the Saints in Mexico and Central America that serves as a doctrinal benchmark in the matter of gathering to Zion: "This gathering has commenced and shall continue until the righteous are assembled into the congregations of the Saints in all the nations of the earth." And then, becoming more specific, Elder McConkie pointed out that "the place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is
in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. Japan is for the Japanese; Korea is for the Koreans; Australia is for the Australians; every nation is the gathering place for its own people.”[21]

Zion: the Ideal Society

The establishment of a Zion society entailed more to Joseph Smith than simply the explication of religious doctrine on Sunday mornings. Although religion was the foundation for such a community, yet the ultimate challenge was to so structure the activities of the citizens as to engender the principles of Zion within all phases of life-social, economic, political, and, of course, spiritual. "I intend to lay a foundation," Joseph Smith boldly declared, "that will revolutionize the whole world." And then, emphasizing the source of this revolutionary movement, he added, "It will not be by sword or gun that this kingdom will roll on: the power of truth is such that all nations will be under the necessity of obeying the Gospel."[22] Zion was to stand as a banner, an ensign, to the people of the earth.

"Zion as the heart of the kingdom of God was to be an ensign and a standard to the world, that all men might look to her and pattern their lives and their social arrangements after her example of truth and righteousness. An ensign is a distinguished flag or banner, used in ancient times to direct the actions of men such as in a military campaign. As an ensign to the world in the last days, Zion was to be a rallying point of truth—to attract the attention of all men and direct them into the paths of peace and progression.

"As a messenger before the Lord, the society of Zion was to be a nucleus of the millennial kingdom—an opening wedge-containing the basic principles and powers through which, eventually, peace and good will could be established universally among men. The divine system was to be developed among the Saints first, and then expanded throughout the earth as the millennial kingdom of Christ was ushered in."[23]

Zion was and is to be the focus of all that is good, all that is ennobling, all that is instructive and inspirational. In Zion all things were to be gathered together in one in Christ. (Ephesians 1:10.) In addition, the Saints were to judge by a set of standards derived and obtained from a source beyond that of unenlightened man. "Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations. For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion." (D&C 64:37-38.) In short, "every accomplishment, every polished grace, every useful attainment in mathematics, music, in all science and art belong to the Saints."[24] The Saints "rapidly collect the intelligence that is bestowed upon the nations, for all this intelligence belongs to Zion."[25] The following ideas, attributed to Joseph Smith, illustrate the spirit of Zion that was meant to be a part of every facet of life among the Saints:

"He [the Prophet] recommended the Saints to cultivate as high a state of perfection in their musical harmonies as the standard of the faith which he had brought was superior to sectarian religion. To obtain this, he gave them to understand that the refinement of singing would depend upon the attainment of the Holy Spirit. . . . When these graces and refinements and all the kindred attractions are obtained that characterized the ancient Zion of Enoch, then the Zion of the last days will become beautiful, she will be hailed by the Saints from the four winds, who will gather to Zion with songs of everlasting joy."[26]

In seeking to expand the Latter-day Saints' vision of what could be accomplished through the elevated perspective provided by the gospel, President Spencer W. Kimball observed that "our own talent, obsessed with dynamism from a CAUSE* could produce masterpieces in literature and art that will yet surpass what has been rendered by the world's greatest. "Take a da Vinci or a Michelangelo or a Shakespeare and give him a total knowledge of the plan of salvation of God and personal revelation and cleanse him, and then take a look at the statues he will carve and the murals he will paint and the masterpieces he will produce. Take a Handel with his purposeful effort, his superb talent, his earnest desire to properly depict the story, and give him inward vision of the whole true story and revelation, and what a master you have!"[27]

Perhaps one of the most glorious and expansive visions of Zion and the people of God was shared by President John Taylor. He explained that the Saints shall yet "rear splendid edifices, magnificent temples and beautiful cities that shall become the pride, praise and glory of the whole earth. We believe that this people will excel in literature, in science and the arts and in manufactures. In fact, there will be a concentration of wisdom, not only of the combined wisdom of the world as it now exists, but men will be inspired in regard to all these matters in a manner and to an extent that they never have been before, and we shall have eventually, when the Lord's purposes are carried out, the most magnificent buildings, the most pleasant and beautiful gardens, the richest and most costly clothing, and be the most healthy and the most intellectual people that will reside upon the earth. This is part and parcel of our faith. . . . the people, from the President down, will all be under the guidance and direction of the Lord in all the pursuits of human life, until eventually they will be enabled to erect cities that will be fit to be caught up—that when Zion descends from above, Zion will also ascend from beneath, and be prepared to associate with those from above. . . . This is the idea, in brief, that we have entertained in relation to many of these things."[28]

Truly, "Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her
be satisfied to let the Lord have his own time and
way, and be patient. Seek to have the Spirit of Christ, that we
may . . . prepare ourselves for the times that are coming. This
is our duty."[32]

Notes
1. Joseph Smith, Teachings of the Prophet Joseph Smith, sel.
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2. Joseph Smith, History of The Church of Jesus Christ of
Latter-day Saints, ed. B. H. Roberts, 2d ed. rev. (Salt Lake
3. Steven L. Olsen, "Zion: The Structure of a Theological
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4. Andrew F. Ehat and Lyndon W. Cook, eds., The Words of
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5. Ibid., p. 363; spelling and punctuation standardized. See
also Smith, Teachings of the Prophet Joseph Smith, p. 362.
Saints' Book Depot, F. D. Richards & Sons, 1855-86), 13:138;
see also 2:57, 60; 11:324; 17:291-306. Note the following
from Brigham Young: "Where is the centre stake of Zion? In
Jackson County, Missouri. Were I to try to prevent you from
going there, I could not do it. Can the wicked? No. Can the
devils in hell? No, they cannot." (Ibid., 8:198.)
8. Ibid., 8:198; italics added.
9. Ibid., 8:205.
10. For a detailed treatment of the various phases and
periods of consecration in the Church during the
administration of Joseph Smith, see Lyndon W. Cook, Joseph
Smith and the Law of Consecration (Provo, Utah: Grandin
13. Smith, Teachings of the Prophet Joseph Smith, p. 71;
see also p. 101.
14. Ibid., pp. 307-8; see also Brigham Young, in Journal of
Discourses, 12:161.
15. Smith, Teachings of the Prophet Joseph Smith, p. 93.
16. Latter-day Saints' Millennial Star, 8:90 (15 October 1846).
17. Leonard J. Arrington and Davis Bitton, The Mormon
18. Ibid., p. 136.
added.
20. Messages of the First Presidency, comp. James R. Clark,
6 vols. (Salt Lake City: Bookcraft, 1965-75), 4:222.
21. Mexico and Central America Area Conference Report,
Aug. 1972, pp. 43, 45.
23. Hyrum L. Andrus, Doctrines of the Kingdom (Salt Lake

25. Ibid., 8:279.


