

ZION'S ADVOCATE

"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." 1st Nephi 3:124

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THE POOR AMONG MEN TO REJOICE IN THE LAST DAYS

In this day of trouble and distress it is well that our thoughts should be turned to that which will give us courage and strength to continue the fight for existence. We know of no better way to do this than to rely upon the word of God, for in as much as he knew all things from the beginning, it seems to us that He in His mercy and love for those that would serve him, provide a means by which those who were willing to listen to his counsel would be able to escape the calamities that are to come upon the earth in these last days.

This we firmly believe that he has done, for we find that the prophet Isaiah, speaking of the last days, when the Lord would proceed to do a marvelous work among the children of men made use of this statement:

"Is it not a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Isa. 29:19.

You will note from the above that "in a very little while" after the book spoken of in the tenth and eleventh verses of this same chapter had been delivered to the unlearned man to be read that "Lebanon shall be turned into a fruitful field and the fruitful field shall be esteemed as a forest." This was fulfilled when the angel (Rev. 4:6, 7) Moroni delivered the plates of the Book of Mormon to Joseph Smith for translation, and it was indeed a day for rejoicing for the poor among men. Why?

Because of the fact that the Lord revealed to him by the inspiration of his holy spirit the plan of salvation that would be the means in His hands of correcting the social, economic and religious evils of the world, for Babylon (or the world) had indeed become "the habitation of devils, and hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. And we can see more clearly today than they did in 1830 the necessity of some means being provided by which these evils should be corrected, and a just and equitable program worked out for the salvation of the human family. Just think of a condition where eighty-five per cent of the wealth of the world is controlled by fifteen per cent of the people. It is as the prophet says, "Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street and equity can not enter." Isa. 59:14. These things had

not ought to be, but as long as men go on in the hardness of their hearts and do not give heed to the word of God they can not expect to read anything else, for as a man sows that shall he reap." (Gal. 6:7, 8.)

In the social avenues of life we find many things that had not ought to be tolerated by those who have the welfare of their loved ones at heart. We find lax conditions existing everywhere that are winked at and thought lightly of. Not very long ago we read in the newspapers an account of a woman who advocated marriageless motherhood; constantly we read and hear of scandals in the affairs of prominent people, the marriage institution is considered by many as only a matter of convenience, virtue is sneered at, and we find human vultures upon every hand ready to destroy the souls of our young men and young girls, caring nothing at all for the misery and sorrow that they spread in their pathway. Do we find the same feeling and respect for the home and all that it holds for the ones to whom it should be held dear and sacred? Do we find children obedient to parents as they should be? No. Today it is the parent who must give into the notions of their children, who oftentimes being influenced by moral degenerates, desire things that are soul destroying and will finally, if indulged in, lead them down to hell.

These things are wrong, the teachings of Joseph Smith as told him by revelation from God provides ways by which these things will be overcome. By the plan revealed through him, the Lord made known to the world that in Zion, there should be no rich or poor, bond or free, but that all men were created equal and had a right to the pursuit of happiness and life. In this plan there is not any room for classes, there will be no upper class, no middle class, or lower class, but all men shall labor for their own support, and he that is an idler shall not eat the bread nor wear the garment of the labourer.

Neither will there be a double standard morals, by which one sex can cast of the shame of sin and the other carry the disgrace to the grave, that is one thing today that is wrong with the execution of the civil laws, by which one goes free to prey upon society, and the other to become the prey of every base creature that is looking for prey. The laws of the Church of Christ says that both are equally guilty and that both should bear the shame and pay the penalty for their act. Again we find that a divorce can be obtained upon any trivial excuse that may be made, yet God has declared many times that a man should not put away his companion except for the cause of fornication, and we believe that the laws of the land should be more strict, for

it is from the very fact that divorces are so easy to obtain that the marriage covenant is so lightly treated. If it is necessary that a man and wife should separate, the laws should so be made that except in case where proof is absolute and positive that infidelity is certain that the privilege of marriage again should be forbidden. This would cause many prospective divorce seekers to hesitate to take the step they contemplate and would in many cases be the means of affecting reconciliation that would otherwise never be done.

Think of the evils that this one thing brings upon society, families are broken up, children compelled to choose between their parents, and oftentimes taught to dislike and even hate one or the other, and later when they themselves pass into the marriage state, having the influence of their own divorce destroyed home, to be a guide for their marital affairs. This is wrong, and the soul of every virtuous, honest person should cry out against its evil practice. These and many other things equally as bad we find are festering sores of corruption in the social life of the world today, and it is no wonder that the Lord caused his angel to come down from heaven and say to the inhabitants of the earth, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God has remembered her iniquities." Rev. 18:4, 5.

Again we look around us and we see two great classes of people grappling at each other's throats, to destroy each other—capital and labor. This is not a matter that is of local, but is world wide in its scope. The present system of economics is the root of this great evil. Its whole tendency is to make the rich man richer and the poor man poorer. This should not be the case, for the earth is the Lord's and the fulness thereof and no man has a right to deprive another man of the necessities of life. This great struggle is not something that has just arisen, but is the culmination of evils that have existed for many years.

Many years ago in the old world we had the great land holders who held grants to vast areas of land that were let out to the tenants for cultivation and improvement, these things created their evils, that brought about revolution and changes of laws, later on we find that men began to form together in guilds, and craft organizations that they might be able to meet the emergencies that arose in their local affairs, this caused the monied classes who were engaged in certain classes of work to organize themselves as well, later the local guilds or organizations became affiliated with other organizations in other places and it became necessary for general or national organizations to be formed, and at the same time the employing classes saw the benefit of closer co-operation of organizations that were more far-reaching than the local organization afforded and they too formed general associations until today we have the two great classes of industrial works formed not only into national organizations but into inter-national, inter-craft and world-wide organizations that are far-reaching in their works.

On the one hand we find in our own country the great American Federation of Labor, with which almost every conceivable class of industrial workers are affiliated, and on the other the Employers' Association of America, one for the purpose of protecting the interest of labor, the other for the purpose of protecting the interest of capital. One class claiming the right to collective bargaining, the other doing everything in their power to control labor by individual bargaining, with the result that strife, trickery, violence and underhand methods are resorted to to gain their objective.

(Continued Next Issue)

THE ENDOWMENT: WHEN AND WHERE

(Below, we give a synopsis of a sermon preached by Bro. T. J. Sheldon, July 9, 1922. We regret that lack of space prevents giving the sermon in full.—Ed.)

Two endowments are spoken of; one, at Kirtland; the other, in Zion. Joseph the seer declared that the endowment at Kirtland was only a foretaste of the greater endowment to be given in the Lord's house in the land of Zion, when the day of God's power should be manifested in that the gospel should be preached to all nations in their own language, through those who should be chosen and ordained unto this power by the administration of the Comforter which should be "shed forth upon them" to prepare them "for the revelation of Jesus Christ." (Doc. & Cov. 87:3, 4.) 1 Nephi 3:50, tells us of a day of power. Doctrine and Covenants 58:3, refers to this as a "feast of fat things," to which all nations should be invited. The call comes to "The rich and the learned, the wise and the noble," but Luke 14:16, 24, rather indicates that there would be little if any response upon their part. However, it seems to be clearly indicated in the parable cited, as well as in the revelation before referred to, that the poor, the lame and the blind would avail themselves of the invitation. The language is as follows: "Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come."

It is significant that the church these days is not attracting the noble and the mighty, notwithstanding the many efforts put forth to that end. According to the prophecies, the weak and the simple are to be instrumental, in God's hands, in doing the work of God, "for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.)

God has decreed that his work shall be done in his own way, and has promised a great endowment of his Spirit to bring about the accomplishment of his purpose. That the church in the early days attracted some of the wise and the learned, according to the standards of the world, there can be no question, but it is not doing it today, nor will it to any appreciable extent, accord-

ing to prophecy.

Our chief concern should be to find out all that we can concerning the endowment, as under its impulse the work will reach its culmination. We would suggest that it is of paramount importance to know where this endowment will be given, and the terms imposed by God upon those who would participate in it. If we do not know where the endowment is to be given every "lo here, and lo there," spiritual manifestations so claimed, however spurious, raise hope and expectation, only to record disappointment and failure when time and conditions have proven the falseness of the claims.

To the law and to the testimony has been considered a safe rule by all exponents of the latter day work, and we know of no reason why this rule should be disregarded in so important a matter as the endowment which is a necessity to the success of this latter day work. It has been said that the Lord is not dependant upon a place of brick and stone in which to give the endowment. If He had made no specification in the matter we could admit that argument, but if He has prescribed that a special house must be built for that purpose He is under obligation to keep His word. To be logical and consistent, we must believe that a temple is to be built in the land of Zion for the endowment to be given in, or we must regard the revelations on the subject altogether.

There can be no doubt in the mind of any thorough believer in this latter day work as to where this endowment will be given, as the same revelations which are our authority for the idea of an endowment, declare the place where it is to be given. When the Master sent his servants forth in ancient times, he commanded them to tarry in Jerusalem until they were endowed with power from on high. It was not left for them to say where they would receive the endowment; that was fixed by Him; their work was to begin at Jerusalem. (Luke 24:47, 49.) Likewise, in latter days, the Lord has not left so vital a matter as the endowment for men to say where it should be given. As Jerusalem was the place where the work was to begin in the first century of the Christian era, the place where the work of building the New Jerusalem in these last days is to begin is just as emphatically and as clearly designated:—"which city shall be built, beginning at the Temple Lot." (Doc. & Cov. 83:1.) It is easy to see the importance of the lesson in both instances; "Without me ye can do nothing." As the former day servants were to be endowed with power from on high, so likewise the Lord designed that his servants in latter days should be filled with glory in the Lord's house upon Mount Zion. (Doc. & Cov. 83:6.) Section 94:3, of the Doctrine and Covenants, declares plainly that it is the Lord's will that the saints should build a house unto him in the land of Zion, and that it should be built speedily by the tithing of his people for the salvation of Zion. The inference, then, would be that if there is no house built, that there would be no salvation for Zion, because without the endowment of the Spirit the salvation of Zion can not come. The remaining part of section 94 tells of great blessings to come to Zion if the peo-

ple would be obedient and build the Lord's house.

It should be observed that the Lord holds the church responsible for the performance of this work, and threatens distress and dire calamity if they failed to do it. Surely, with such an array of evidence as we have, no one who claims to be a believer in this latter day work can question the endowment, or fail to see that there is no place for it to be given but in the temple that is to be builded in the land of Zion.

THE ENDOWMENT—WHEN? PREPARATIONS THEREFORE

While we set no date as to when the endowment will be given, somethings in the inspired writings stand out so prominently that we may safely draw conclusions. The prophet Joel informs us that there will be a great outpouring of the Spirit after Palestine becomes a fruitful field again. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out of my spirit." Then the prophet goes on to tell of the terrible things that are coming upon the earth, but assures us that in Mount Zion and in Jerusalem "shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (See Joel 2: 28-32. I. T.) Lebanon was not a "fruitfull field" when this latter day work came forth. Isaiah in the 29th chapter says it would be yet "a little while" before that condition would be brought about. Five years after the endowment that was given in Kirtland, Palestine had not yet become fruitful, for in 1841, when Orson Hyde went to Jerusalem, in his prayer upon the Mount of Olives we read, "Grant therefore, O Lord, in the name of thy well beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and olive produce in their strenght, and the fig bloom and flourish," etc. etc. (See Church History, Vol. 2, pages 553-556) We see that Joel could not have referred to the endowment at Kirtland, but that the out-pouring of the Spirit of which he speaks was to take place after that time, after Palestine should become faithful again by reason of returning inhabitants, cultivation of the soil, and the blessings of God upon the land. Here we have a condition that would have to come to pass, and that was not fulfilled in the early days of this latter day work. Obviously, then, the out-pouring of divine power spoken of by Joel is yet to take place.

Isaiah speaks of a time when we will not have to call and call and agonize to get word from the Lord—"Then shalt thou call, and the Lord shall answer; thou shalt cry and he will say, Here I am." This happy relationship will be expressed when "Thy light shall break forth as the morning," and "Thy darkness be as the noon day." (See Isaiah 58: 9, 8, 10.) Isaiah tells us when these things will be,—when our darkness shall be as noon day, and when our light shall break forth.

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NOTICE

Zion's Advocate will go to press each issue in time to be put in the mail by the 15th of the month. All letters and articles for publication must be in the hands of the editor not later than the 1st of month preceding the above date, or they will not be printed, if accepted, until following issue. This is necessary that the Board of Publication may have time to pass upon and prepare the copy for the printers.

It will be when we lose "the bands of wickedness," "undo the heavy burdens," "let the oppressed go free," "deal thy bread to the hungry," "bring the poor that are cast out to thy house," "when thou seest the naked, that thou cover him." (See Ibid 6 & 7.) Isaiah makes the spiritual blessing he describes contingent upon loving our brother as ourself. This accords with latter day revelation as contained in section 70, paragraph 3, of the book of Doctrine and Covenants: "Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

If this language means anything, it means that there will be no endowment until equality is established by the saints, and it is idle to talk about the endowment, or to expect it, until our attainment of character has reached the standard where we love our brother as ourself, and we give practical demonstration that this is true. We have heard it said that equality will be an easy thing to bring about when we have the endowment. It will be observed from the texts cited that **we are not going to receive the endowment until we become equal.** We are going to have to merit that great blessing; we are going to have to qualify in order to receive it. As the signs follow the believer, so will the endowment be bestowed only when we become worthy by doing the things that the Lord has commanded of us.

In summing up our subject, we find that the endowment is to be given in a temple which must be built in Zion; before that temple can be built a people have to prepare themselves by becoming "pure in heart." (See Doc. & Cov. 94: 4, 5.) We find that we are not waiting to be commanded to build the temple, as some have said; we are waiting for a people to qualify to build it. We are left in no uncertainty as to the requirements made of us as far as divine instructions are concerned. If we are in doubt, it is because we have not informed ourselves. The mind of God has been very clearly and precisely expressed. We must love our brother as ourself. We must not seek excuse to have more than others. We must be an example of what we teach that others should

be. We can have no privileged class, no privileged individuals. The church must duplicate the example of the church established among the Nephites by Alma. (Read Mosiah 9:51-64; 11:13-18; Alma 1:37-47.) A reading of that record will show that there are striking contrasts between the church today and that ancient church. The Lord told the latter day church in the early thirties that it was under condemnation, then, because it had not given more attention to the record that He caused to be brought forth in such a marvelous manner for our guidance. (See Doc. & Cov. 83:8.) We can not afford, in our consideration of the endowment, to leave unnoticed the description of that ancient Nephite church, its simplicity, its uniqueness, the example it affords of Christian brotherhood, of equality between officer and people, between priest and member. The people who receive the endowment must square their church with the standard set by the Nephite church, and when they do, then thy will be fit to build the temple, and they will receive the endowment.

LOCAL ITEMS

Brother Charles T. Denham and his brother, Nicholas, arrived at the home of Elder C. L. Wheaton Wednesday morning, August 17, after motoring from their home in Douglas, Kansas. They report a fine trip, having camped one night on the road and seem none the worse from their trip. Will be here about ten days to visit with friends and relatives.

We hope that all Saints will respond to the call of Bro. T. J. Sheldon for financial aid to repair the roof of the church building, for the fall rains will start before long and it is impossible to estimate what the damage to the interior of the building will amount to if this work is not attended to at once. Therefore, we do not hesitate to ask you to do all that you can to help in this effort. Send your subscriptions to Bro. T. J. Sheldon at 1416 W. Walnut, Independence, Mo., before Sept. 15, 1922.

Dear brothers and sisters of the Church of Christ: Is the Advocate doing any good in your home? Are you interested in seeing it continue? If so, are you doing your part to help finance it? There are many who have subscribed, but we feel that from oversight or press of daily events that some have not sent in their subscription. We take this means to call this matter to your attention, for we feel that your interest should be such that others might be able to hear this gospel and rejoice with you in the blessings to be received.

Those interested in the efforts of the Saints in the early days to establish this latter day gospel will find the reprint of "The Evening and the Morning Star," originally published at Independence, Mo., in 1832-1833, to be replete with information that will not only interest them but will be valuable to them as history of the church in those days. This book can be obtained from the Advocate office for one dollar and twenty-five cents, postage paid, upon request.