

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

Volume One

March 1, 1923

Number Ten

YE MUST BE BORN AGAIN.

A rich ruler came to Jesus by night to enquire the way by which he could obtain salvation to his soul, and said unto him, "Rabbi, we know thou art a teacher come from God, for no man can do these miracles thou doest except God be with him."

Thus we see a man who because of the evidence that was at hand to prove the divinity of Christ, acknowledged the truth of Christ's calling. Yet today we find men and women the world over who because of the precepts of men by which they are taught to fear God as though he were an autocrat, refuse to listen to the gospel as taught by the disciples of Jesus who have been sent into the world in the last days to warn the people of the desolations and troubles that are coming upon the earth.

But never the less the way of salvation is open to all people today, as it was in former years, for the scriptures say, "that God is no respecter of persons; but in every nation he that feareth Him, and worketh the works of righteousness is accepted with him. (Acts 10:34-35). Now the question might be asked, what is the works of righteousness. Isn't it possible for me to be saved if I believe that Jesus is the Christ?" No the simple belief of an individual does not save him, for it is written in the scriptures again,

"Yea, a man may say, Thou hath faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. "Thou believest that there is no God, thou doest well, the devils also believe, and tremble.

"But will thou know, O vain man that faith without works is dead?

"Was not Abraham our father justified by works, when he had offered Isaac, his son upon the altar?

"Seest thou how faith wrought with his works, and by works was faith made perfect?

"And the scriptures was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.

"Ye see then how that by works a man is justified and not by faith only?

"Likewise also was not Rahab, the harlot, justified by works, when she received the messengers, and had sent them out another way?

"For as the body without the spirit is dead, so faith without works is dead also." (Jas. 2;

18-26.)

Thus we see that simply believing that there is a God, and Jesus is our Saviour, will not justify us in the sight of God. We must show our faith by the way we treat our neighbor, in the way we act in our business, in every avenue of life we must show that our faith and belief in God and Christ is the biggest thing in our life, for upon the occasion above referred to, when Nicodemus came to Jesus to question him about the plan of salvation, he said unto him,

"Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God. (John 3:3.)

And you may ask even as Nicodemus did, "How can a man be born when he is old?" And as Jesus answers again, "Verily, verily, I say unto thee, except a man be born of the water, and of the Spirit, he cannot enter into the Kingdom of God." (Ibid v. 5.) What does this mean? Is it not enough to profess a belief in Christ? If I am baptized, am I not saved? As sad as it may seem and as much as it is to be regretted, we must answer, no, for we find that even the devils believe in God and that Jesus is the Son of God, but will that save them from the reward for their evil deeds when they rebelled against God? And again we find that certain disciples of Apollos were baptized by him, but when questioned as to whether the signs followed we find that they were not even instructed pertaining to these things and as a consequence were re-baptized by Paul and the gospel ordinance of laying on hands for the gift of the holy Spirit. (Acts 19:17.)

Now how shall we be born again? Why there must come into our lives a change, a regeneration. We must eschew evil, and do good in the place of selfishness, greed, hatred, malice, profanity, fornication, strife, brawling and all manner of wickedness that we have before indulged in, we must now become unselfish, generous, full of love and compassion toward others, clean of speech, subdue the lusts of the flesh, peaceful, sober and righteous. That's what it means to be born again, and would it not be, for what is birth? Naturally it means to be brought into the world and given life, so then to be born spiritually, we are brought out of the world and become dead to sin that we will not walk therein any more. Repentance means turning away, ceasing to do the things we have been doing that we now see have been evil and contrary to the will of God. (I Peter 3:10-15.)

Now after a man has repented of his sins and

could give the endowment anywhere when the right condition of character exists, but He has declared that a temple must be builded for the purpose, hence He is bound to keep his word, and we must comply with the terms of his requirements, even to the extent of brick and mortar. "To the law and to the testimony" applies to the ministers and the members of this latter day work just as much as to the people of the sectarian churches. Section 94, paragraph 3, of Doctrine and Covenants, ought to settle the matter: "Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given unto you: yea, let it be built speedily by the tithing of my people; behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion, etc." There you have it, "for the salvation of Zion." The conclusion is inevitable; no house, no salvation of Zion. Why? Because no endowment.

Qualifications Necessary.

Let us consider the character of the people who may build the temple. They must be a clean people, and the temple is to be built by the tithing of the people. We have not space in the present article to go into a definition of tithing, but we want to say that you could give a tenth or more; that you could give all your goods to feed the poor, and yet not be tithed according to the law of God. It is not a question, altogether, of what per cent you pay; why you give, and how you got your money enter into the consideration. Is it clean money? If you are not clean, and your money is not clean, it would not be acceptable unto the Lord, and he would not want it in his temple. A brother of one of the factions wrote some time ago suggesting that a committee be appointed consisting of members from each of the factions of this latter day work, and that said committee gather money from their own churches, and in that way the means for the building of the temple could be raised. Doubtless the brother meant well, but his plan would not meet with the approval of the Almighty. Jesus says:

"Purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise which I have made unto you when I well." Doctrine and Covenants 85:20.

You will observe that they who will receive the "great and last promise" must "be clean from the blood of this generation." What does the language mean? Micah says: "They build up Zion with blood, and Jerusalem with iniquity." Micah 3:10. The dictionary informs us that one of the meanings of iniquity is inequality, and we know the Lord condemns inequality, but "blood,"

what does that mean? In the Douay translation of the Bible, Ecclesiasticus 34:25-27, we find the following:

"The bread of the needy, is the life of the poor; he that defraudeth them thereof, is a man of blood. He that taketh away the bread gotten by sweat, is like him that killeth his neighbor. He that sheddeth blood, and he that defraudeth the laborer of his hire, are brothers." The authorized version says that he is a "blood shedder."

Now we can see what Micah means when he says, "They build up Zion with blood," but we have more upon the subject. The apostle James says: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:4. Again, "Ye have condemned and killed the just; and he doth not resist you." James 5:6.

The inspired writers describe the way the world is doing business; they tell us that Babylon is guilty of blood because of defrauding the laborer, and taking the bread of the poor. The Lord has commanded his people to come out of Babylon:—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) Babylon is not a matter of geography. We could gather to ourselves, have no intercourse with the rest of the world, be self sustaining, and yet be of Babylon. The only way to get out of Babylon, to wash our garments of the blood of Babylon, is not to do business like Babylon does, not to treat one another as Babylon does, not to discriminate among ourselves as Babylon does, but to conduct ourselves, to treat one another, to do business according to the law of Zion. The Lord has spoken to the church in these latter days as follows:

"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." Doctrine and Covenants 70:3.

The "abundance of the manifestations of the Spirit" refers to the endowment, of course, and the only deduction that can be drawn from the above language is, that without equality, there can be no endowment. It is idle to talk about the endowment until we have prepared ourselves to receive it. It is idle to think about the temple until we have become fit to build it. Isaiah tells us in the 58th chapter the conditions of God's acceptance; "to deal thy bread to the hungry," "bring the poor to thy house," "let the oppressed go free," "break every yoke," etc. etc. "Then shall thy light break forth as the morning," "Then shalt thou call, and the Lord shall answer." "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday." Isaiah 58:7-10.

Again, after asking the question, who shall

ZION'S ADVOCATE

ISSUED IN THE INTEREST OF

THE CHURCH OF CHRIST

(Organized April 6, 1830, by Jos. Smith)

Published under direction of the General Church Authorities at Independence, Mo.

BOARD OF PUBLICATION

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Subscription is 50c per year in advance. Foreign countries 75c.

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Zion's Advocate will go to press each issue in time to be put in the mail by the 1st 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.

escape the judgments of God and dwell safely in Zion, Isaiah answers: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty." Isaiah 33:14-17.

Summary.

From the foregoing we learn that everything that is dear to us in the declarations that have come to us through this latter day work; the things that we have looked forward to and longed to see,—the gathering of Israel and the establishment of Zion, are waiting upon the endowment of God's Spirit that will inaugurate the great, grand and final act of this latter day work when the Lord sets his hand to hasten the fulfillment of the promises of centuries and bring his work to a speedy culmination.

Second: The endowment is to be given in the temple which is to be builded on the Temple Lot in Independence, Missouri, and nowhere else, thus precluding theories and speculation, that none need be deceived by the "lo here" and "lo there" that one hears from time to time.

Third: A preparation must be made, a righteous people who have made themselves clean and pure; a people who not only profess, but who have in very deed left off the ways of Babylon, and established a condition of brotherhood wherein brotherly love prevails and the golden rule is followed; such a people may build the temple, and none other. In a future article to appear in this paper it will be shown that the number need not be numerous; a few may qualify and receive recognition, but there is only one standard of qualification that will render people acceptable to the

Lord for the accomplishment of so important a task, and only a people who measure up to that standard may hope to receive the endowment and be instrumental in God's hands of taking the gospel to Israel and building the New Jerusalem. May God help us to speedily qualify.

T. J. S.

A FEW THOUGHTS ON EQUALITY

There is much said about equality, but not very much understood. People live up in the clouds and talk about a lot of things that make no appeal to the man or woman who thinks. When we speak of equality we mean equality of production, so far as a man may have ability to produce, and equality of distribution, which will result in an equality of possession. The Almighty declared that He had given sufficient that man might have an abundance: "but it is not given that one man should possess that which is above another; wherefore the world lieth in sin." (Doctrine and Covenants 49:3.) It is argued that some need more than others, that their position makes it necessary; that one has talents that require him to have more than some other in order for him to improve on his talents. If that is the way to look at the matter, let us all go in for position and lay claim to talents that would make it necessary for us to have more than others in order for us to have "our just needs and wants." The people who argue this way ought to know better. There is a difference between the tools, the equipment with which a man carries on his business, and the remuneration he receives—the reward of his labors. Every employer of men recognizes this distinction.

One man runs a bank, another works in a coal bank. The banker wears good clothes, the one in the coal bank wears overalls. But when the work is done, should the banker have a better home, better food, and better clothes than the miner? We are told that the banker, the doctor, the lawyer and the preacher is accustomed to those things, and needs them. The miner, the carpenter and the blacksmith has not been accustomed to them. The man of culture can appreciate the abundance of goods things better than the man of agriculture. What a lot of nonsense ordinary mortals are expected to believe. Some time the people are going to wake up and insist upon a literal interpretation of the law and the prophecies. They will come to realize that a man is entitled to the full product of his toil, no more and no less; that God puts a man upon his honor, and gives him an opportunity to show his love for the work of God by complying with the law that is clearly laid down. There will then be equality. Men will cease to rob God, God will then rebuke the devourer of their sakes, and the promised endowment will come, bringing the power to demonstrate the truth of the gospel and to bring men to Christ.

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turned his heart against the things of the world, he must go down into the waters and be baptized, that he may in this way cleanse his body of the things that are evil, and make his covenant with God that he will no longer be a friend of the world, (Jas. 4:4.) but will be obedient to the laws of his kingdom and thus have his sins remitted, for baptism is for the remission of sins. (Math. 3:6-11. Acts 2:37-39.)

After this is complied with then you must receive the baptism of the Holy Ghost (Hebr. 6:2) by laying on of hands, (Acts 19:6) in fulfillment of what John taught in the wilderness of Judea. (Math. 3:11.) This is fully sustained by that which is taught in the Book of Mormon as follows:

"And the Lord said unto me, Marvel not that all mankind, yea men, and women of all nations, kindreds, tongues, and people must be born again, yea born of God, changed from this carnal and fallen state to a state of righteousness, being redeemed of God, becoming his sons, and daughters, and thus they become new creatures, and unless they do this, they can in no wise inherit the Kingdom of God." Book of Mosiah 11:22.

BEGINNING AT THE TEMPLE LOT

When Jesus was instructing His disciples concerning their world wide mission He told them that repentance and remission of sins should be preached in His name among all nations, "**beginning at Jerusalem.**" The further instruction was given that they should tarry at Jerusalem until they received "the promise of the Father,"—the endowment of the Holy Spirit. All Christian believers realize that without that endowment the work of the ancient church would have been a failure.

"Beginning at Jerusalem" applied to that dispensation; Latter Day Saints do not look back to Jerusalem because they believe there has been an apostasy, and that a restoration was necessary. They believe the restoration must be complete, and that in the unfolding of the latter day work the same power must be manifested that was bestowed upon the church at Jerusalem.

The disciples of Christ gave evidence that the power of God was with them before Pentecost. They preached in their own land, healed the sick, cast out devils, cleansed the lepers, before the endowment that was to qualify them to go to "all nations." The ministry of these last days has given evidence of the power of God with them, and yet there comes ringing down through the dispensation the declaration of Christ, "**beginning at the Temple Lot.**"

Striking as the language is, its import is scarcely heeded, and yet it has the same significance for this latter day work that "beginning at Jerusalem" had for the former day dispensation. It means that the ministry of the last days shall be qualified in the same manner as were the early

disciples, and that the place where the important event will transpire is just as definitely fixed by the Almighty. In the Book of Doctrine and Covenants, 83:1, we find the word of the Lord concerning his church "established for the restoration of his people" and the "gathering of his saints upon Mount Zion," "which shall be the city New Jerusalem; which city shall be built, **beginning at the Temple Lot.**" Again, in paragraph 2, we find the statement "that the city New Jerusalem shall be built by the gathering of the saints, **beginning at this place, even the place of the temple,** which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

We are not left to the revelations through the latter day prophet alone, for the idea about a temple. Isaiah says: "A voice of noise from the city, a voice from **the temple,** a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." Isa. 66:6-8.

"Beginning at the Temple Lot," has been interpreted to have reference to the building plan; that the temple lot is to be the center from which the building of Zion shall radiate. Much more than that is implied, as the following language shows: "Wherefore, ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation whereunto I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my spirit upon all flesh." Doctrine and Covenant 92:1. From the foregoing language it will be seen that the real significance of the language that forms our subject lies not in the thought that the temple lot is the beginning place because the temple is to be the first building, but because in the temple, upon the temple lot, the endowment is to be given that will qualify the servants of the Lord for their world wide mission as well as for the building of the New Jerusalem. In other words, we need not expect to see this latter day work enter fully upon its mission of gathering Israel and building Zion until we are endowed with light and wisdom and power from on High.

In their anxiety to emphasize the spiritual attainment necessary to receive the endowment, some have treated the physical aspect too lightly, and we have heard that it is "not a question of brick and mortar." Granted that the Almighty