

DIVINE ENDOWMENT AND RELATED CONCERNS

By Earl R. Curry

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1. Divine Endowment In Ages Past
This is a review. Divine Endowment in ages past. In this past there have been spiritual giants. In our age there can be spiritual giants again! These spiritual giants can usher in the best age of all.
2. A Promise to the Restoration
Divine Endowment is part of the promise of the Restoration. It is one of the lofty goals of the ages. We share with you an exalted spiritual experience concerning the Endowment. This should be our most earnest prayer: Great Father, we plead that our minds, our hearts and our eyes may be opened that we may see!
3. 94 Gifts and Ways of Spiritual Blessing
Inevitably, endowed people must become profoundly spiritual people. In a broad way, in its simplest and its finest, WHAT IS SPIRITUALITY? It is immensely important that we understand, and, understanding be beckoned and motivated to try to draw very near to God and His Spirit.
4. Three Definitions of Spirituality and Definitions of Endowment
There are almost inexpressibly wonderful possibilities for Spiritual Development! It is spiritual development that will increasingly make a glowing Endowment possible. All of us can hasten that day! A tragic future awaits us, if, trusting alone in human wisdom and the arm of flesh, we neglect or refuse the outreach of The Father, Son, and Holy Spirit. The best is yet ahead!
5. Comparison of Current Education With School of the Prophets
We ought to, or stronger, we must, therefore, discover and share ways to grow spiritually. We joyously share ways we have found that empower this growth. Also we offer and share a glimpse of what a Spirit-blessed School of the Prophets could mean in development toward Divine Endowment. Beyond our power to delineate, there are immense possibilities ahead for those who truly love the Lord and have very great faith in Him, and who are growing in the gifts and ways of the Holy Spirit!
6. The Magnificent Possibilities of Divine Endowment
In the promised Endowment of the future, there are utterly magnificent possibilities and opportunities, as our God and His Christ shall share with a transformed people, the dynamic power, and the marvelous illumination and enlightenment of the vast resources of the Holy Spirit!

We share with you a rather far-reaching concept perceived on the edge of Grand Canyon, not included here in this material.

Truly, as set forth in a unique spiritual experience of Roy Weldon's, many years ago, "We stand on the threshold of a great change, the greatest change, the crowning change, of all the changes that have ever come either to this earth or to the peoples who have lived upon it."

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SIX TOPICS FOR ADVANCED TEACHING AND SHARING ABOUT DIVINE ENDOWMENT AND RELATED CONCERNS, BEING PART OF A SET OF TWELVE SPIRIT-BLESSED STUDIES BEFORE THE LORD.

7. How shall men of the ministry become prophetic minded.
Prophetic mindedness needs to be developed by others as well, both manhood and womanhood. In our complex civilization, and as we near the Time of Christ's return to the world, the inspired forward look is tremendously necessary
8. Part of the unique implementation of the Restoration early church was a projected SCHOOL OF THE PROPHETS. This concept, as of 1836, is herewith delineated, as provided in the Doctrine and Covenants. Its intended place and function is set forth. The title SCHOOL OF THE PROPHETS affirms that PROPHETS can be developed. They can! Surely this kind of ministry and people is very much needed to adequately carry on the LORD'S outreach to mankind.
9. In this present world of so many complexities, that have come about since 1836, the possible promise and contribution of a profoundly spiritually alive SCHOOL OF THE PROPHETS, ought certainly be considered. Topics of prophetic concern and enlightenment, are herewith presented in challenge, and as indicating scope and possibilities. The prophetic envisionment of the past needs adequate comprehension, surely, but even more there is great need to move out into new prophetic frontiers of foresight, of understanding, and of profound spiritual Endowment, Prophets and prophetesses need to be and can be richly inspired.
10. A very high quality SCHOOL OF THE PROPHETS is absolutely necessary to implement and preserve growing high Endowment experience. Otherwise Endowment is a descending curve rather than an ascending one. Past history emphasises the veracity of this affirmation.
11. This section of these STUDIES suggests projects for individual development toward the promised time of Endowment. Surely it is far better to rather than excuse our own personal discipline and intensive effort by saying why don't they (whoever they may be), why don't they do something about moving toward Endowment, TO OURSELVES SET ABOUT PREPARING. Therefore the need to envision individual projects of far-sighted effort.
12. When theorizing is past, and this is necessary, and as development in an ascending way is made, the tremendous spiritual power inherent in Divine Endowment must be put to work, changing lives, uplifting and blessing people, counteracting deceiving Satanic temptation, undertaking above ordinary kingdom-building projects, accomplishing great things for God, and the like. Some suggestions are made as illustrative possibilities.

AN EXTRA.

A SOMEWHAT DETAILED STUDY OF THE LORD'S MAGNIFICENT INTENTION FOR THE USE OF KIRTLAND TEMPLE, IN PREPARING FOR DIVINE ENDOWMENT.

DIVINE ENDOWMENT IN AGES PAST

Condensation #1

There have been times of Divine Endowment, just three. A review of these times of the Church's greatest effectiveness is stimulating. Such times must be again!

A. The Time of Enoch.

The record of this time is very incomplete. Much of what we have found is in the Inspired Version, plus a little in modern revelation. The psalmist must have had some record of tradition of Enoch's Zion, that inspired him to write, "Out of Zion the perfection of beauty God hath shined."

An appreciation of this time very likely is the reason of what was said to Noah, "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." Genesis 9:22

1. Enoch was a man of great faith and spiritual development.
2. It was a time of many miracles. Genesis 7:15-17
3. His people dwelt in righteousness. Genesis 7:23
4. Surely, the Lord showed them "things to come". Genesis 7:26-27
5. They built a city of Holiness, even Zion. Genesis 7:25
6. So great was their holiness (spiritual development), that Enoch and all his people were translated. Genesis 7:77-78. WHAT A PICTURE IS THIS FROM AGES PAST!

B. The Early Christian Church, and Pentacost.

An Endowment of the Holy Spirit was necessary, notwithstanding these men were taught by Jesus himself!

1. Tarry at Jerusalem until endowed. Luke 24:48
2. Ye shall receive power after the Holy Ghost is come upon you . . . and witness to all the earth. Acts 1:4-8
3. Pentacost, itself.
 - a. Cloven tongues of fire rested upon them.
 - b. Filled with the Holy Ghost.
 - c. Endowed preaching by Peter, and others.
 - d. Bold testimony of Jesus' resurrection
 - e. Many signs and wonders done by Apostles.
4. Results of Pentacost and Divine Endowment.
 - a. 3000 souls added to the church.
 - b. All that believed were together, and had all things common - Zion as they understood it.
 - c. A marvelous healing at Gate Beautiful
 - d. 5000 added to the church.
 - e. And they were all filled with the Holy Ghost and spake the word of God with boldness.
 - f. And the multitude of them that believed were of one heart and of one soul.
 - g. Multitudes added to the church.
 - h. The sick were healed, everyone.
 - i. Prisons could not hold the apostles.
 - j. A great number of the priests obeyed the faith.
 - k. Phillip specifically guided to the Eunuch, converting him.

- l. The Spirit of the Lord caught away Phillip.
- m. Saul converted by a marvelous spiritual experience.
- n. A spiritual experience opened the church to the gentiles.
- o. Peter released from prison by an angel.

Note: All the preceding found in Acts 1-12.

- C. Results of Spiritual Endowment, as Recorded in the Book of Mormon.
 - a. Catastrophic storms and upheavals produced a repentant spirit and humility among the people.
 - b. The phenomena of a universal voice awed them to silence.
 - c. Jesus came to them several times, teaching and instructing.
 - d. The Holy Spirit was poured out upon them.
 - e. They began to have all things common.
 - f. Three were permitted to tarry and work for the Lord.
 - g. All the people were converted unto the Lord.
 - h. No rich, no poor. They had all things common.
 - i. All manner of miracles were wrought.
 - j. Became an exceedingly fair and delightsome people.
 - k. The Love of God dwelt in and among the people.
 - l. There could not be a happier people.
 - m. Zion conditions prevailed for almost 200 years.

Notes: The preceding gathered from the Book of Mormon, pages 623 to 684.

Curiously the Inca civilization of Peru had many of the characteristics of this golden age of the ancient Americas.

General Notes and Quotations

- 1. Extraordinary experiences are necessary to prepare personalities for extraordinary accomplishment. Martin Buber, a Jewish Rabbi, has this to observe as he discusses Moses at the burning bush, in his book entitled "Moses", page 14. "It is a primeval, (grand or exalted) state of amazement which sets all the creative forces of the soul to work." To grand and exalted could be added, enthusiastic astonishment.
- 2. Elton Trueblood, a quaker, in The Incendiary Fellowship, has a hymn that is apropos.

Thou whose purpose is to kindle:
 Now ignite us with Thy fire;
 While the earth awaits thy burning
 With Thy passion us inspire.
 Overcome our sinful calmness,
 Rouse us with redemptive shame:
 Baptize with Thy fiery Spirit,
 Crown our lives with tongues of flame.

A PROMISE TO THE RESTORATION
Condensation #2

A very special Divine Endowment is part of the Grand Prophetic Promise of the Restoration, as well as one of the lofty goals of the ages and God's desire.

1. Doctrine and Covenants 38:7c. "And there (Kirtland Temple) you shall be endowed with power from on high." See also 39:4d; 43:4d; and 67:3a, b, and c.
2. Doctrine and Covenants 76:8b and c. The great things of the Father are only to be seen and understood by the power of the Holy Spirit which God bestows upon those who love Him and purify themselves before him; to whom he grants the privilege of seeing and knowing for themselves.
3. Doctrine and Covenants 85:2. The Holy Spirit is the means Christ uses to enlighten mankind. Therefore we greatly need to become profoundly spiritual. See also verses 16, 17, and 18. Note the promise, "the days will come that you shall see Him, the Christ."
4. Doctrine and Covenants 85:20-23. Please study.
5. Doctrine and Covenants 87:3d. Please study. The arm of the Lord will be revealed in convincing power.
6. Doctrine and Covenants 94. Some of the consequences of Endowment are here indicated.
7. Doctrine and Covenants 100:3d. The redemption of Zion must needs come by power.
8. Doctrine and Covenants 102:3d and e. The redemption of Zion "cannot be brought to pass until mine elders are endowed with power from on high."
9. The Book of Joel, in the Old Testament, refers to the pouring out of God's Spirit in the latter days. See 2:28-31.
10. Daniel predicts that God, in the latter days, will set up a kingdom which will never be destroyed, but will supercede all others. See Daniel 2:44.
11. The Lord shall suddenly come to His Temple. See Malachi 3:1

Note: There are quite a number of other references.

TEN CHARACTERISTICS OF DIVINE ENDOWMENT

See the Booklet DIVINE ENDOWMENT, page 9-33

2 EXTRA

1. An empowering part of a growing Endowment experience, is a spiritually won knowledge. This knowledge ought to be such as can be used in the building of the Kingdom of God. This winning can begin wherever we are, and go on. Seek to be guided by the Holy Spirit in all search for knowledge.
2. The sharing of inspiring spiritual experiences brings an increment of Endowment to sharer and sharee. These may be found in the Scriptures, in historical records, in testimony of spiritually minded people, and in experiences with the Holy Spirit.
3. An added portion of Endowment uplift comes as we seek to receive spiritual light on difficult problems and projects that help to draw us near to God, and that bless those around us.
4. A very satisfying portion of Endowment will come to all of us as we seek under and with the guidance of the Holy Spirit to find the place or places where we may best work and serve, wherever we are.
5. A very enthralling aspect of growing Endowment is a generous outpouring of marvelously intelligent spiritual gifts, and helps, and experiences of guidance. There are a wide range of wonderfully uplifting inspiring GIFTS.
6. There must be a development of God's ministry and people that will enable us to "abide" the ministry of angels, those bright beings who are sent to minister to "the heirs of Salvation."
7. In order that there may be a tremendous conviction, and an expanding prophetic vision, both aspects of a growing Endowment, God will send those who have tarried - the three Nephites, John the Revelator, and quite possibly others - to minister and associate with His present day servants.
8. In special preparation for the next two steps in Grand Endowment Experience, God, using many ways and means, will purify the minds, and spirits, and the purposes of his servants. They must be made clean, most unselfish, free from worldly evils.
9. Then, as growing Endowment moves toward its grandest most exalting climax, the Lord Jesus Christ, fresh from the presence of the Everlasting Father, shall come and meet with His priesthood. He will teach, instruct, and make utterly clear, a tremendous message of invitation and of warning, as He sends His servants forth in the last great evangel!
10. Then, as the zenith of all experiences leading to and preparing for Grand ENDOWMENT, the Lord Jesus will share and bestow on those whom He can trust, vast spiritual power to bind up the law and seal up the testimony.

GIFTS AND WAYS OF SPIRITUAL BLESSING, by which GOD SPEAKS TO MEN

Condensation # 3

1. To know that Jesus is Christ
2. Wisdom
3. Knowledge
4. Faith
5. Faith to heal
6. Faith to be healed
7. Faith to work miracles
8. Prophecy
9. Speaking in tongues
10. Interpreting tongues
11. Inspired hymns, as Admonition
12. Gift to believe
13. Ministry of angels
14. Ministry of those who have tarried.
- * 15. Special gifts of prayer
16. Gift to administer affairs
17. Diversity of ways to do same
18. Gift of discernment
19. Inspired dreams
20. Interpreting dreams
21. Gift to see visions
22. Gift of inspired study
23. Gift of inspired writing
24. Gift of inspired preaching
25. Gift of spiritual impressions
26. Prophetic insight and foresight
27. Discernment of true values
28. Peace beyond understanding
29. Gift of extraordinary love
30. Gift of spiritual radiancy
31. Interpreting scriptural prophecy
32. Writing inspired music
33. Blessing in developing talents
34. Special gift of Mighty prayer
35. Convincing power in preaching
36. Lofty perceptions of truth
37. Lofty generalizations in study
38. Gifts of remembrance when needed.
39. Patriarchal Blessings
40. Gift of exaltation
41. Gift of Counseling
42. Gift to guide prayer meetings
43. Perceptions during sleep
44. Hearing voice from heaven
45. Blessings in surgery
46. Guidance in scriptural study
47. Seeing and talking with Jesus
48. Guidance in matters of deep concern
49. Sealing up unto eternal life.
50. Experiences outside our bodies
51. Gift of semi-immortality
52. Gift to tell gospel story
53. Gift of insensibility to pain
54. Gift of health - Word of Wisdom
55. Discern signs of Christ's second coming
56. Bosom burning witnessing correct decisions
57. Gift of Aaron - use of Urim and Thummim
58. Understand mysteries of the Kingdom gift
59. Gift to have heavens opened and to see within
60. Communion with God's servants of the past
61. There is the gift of spiritual quickening
62. There is the gift of spiritual energizing
63. God can extend and magnify our sense of vision
64. Paul blessed a handkerchief for healing
65. Laws of space and time may be set aside
66. Past historical events may be seen in vision
67. When needed, God can send manna
68. There can be grand apocalyptic vision
69. Some have special gift to inspire people
70. Others to discern unique potentials in people
71. Forces of nature have been commanded by faith
72. Armies of nations have been defied

Condensation #3 continued

73. There can be gift of new heart and mind
74. There is the gift of transfiguration
75. Rare personalities can be discovered and nurtured
76. Rare spiritual capacities can also be discovered and nurtured
77. Likewise for statesmanlike qualities
78. There is the spiritual gift to describe the otherwise indescribable
79. A more than apocalyptic experience is possible and desirable
80. There is the gift of inspired imagination
81. There is the gift of God covenanting with those who will covenant with him
82. There can be power given over the elements
83. There can be spiritual enrichment of voices
84. Likewise with dedicated instrumental music
85. The Spirit will help solve daily problems
86. God has special ways of opening doors for us
87. There is the gift of Spirit-Blessed homes
88. At special times God witnesses to his being and his WORK in extra ordinary ways
89. Special gifts prepare us for life beyond
90. There is the gift of being translated, without tasting death
91. There is the marvelous gift of resurrection
92. There is the gift of spirit-blessed marriage
93. There is the gift of Super-charged transferable Spiritual Energy
94. Some of God's servants have been seen in rich spiritual blessings though, hundreds of miles away

NOTE:

For fuller statement of all the above, see A STUDY OF SPIRITUALITY

This condensed statement of Gifts and Ways, has been prepared by Earl R. Curry

THREE DEFINITIONS OF SPIRITUALITY,
AND AN AFFIRMATION OF SPIRITUALITY'S VALUE!!
Condensation # 4

1. A simple (yet profound) definition is, TO BE SPIRITUAL IS TO HAVE EXPERIENCES WITH AND BE BLESSED BY THE HOLY SPIRIT.

This is a RESTORATION affirmation, insight, experience, and fact.

2. There are other aspects of SPIRITUALITY that usually come to mind when the word is ordinarily used. Each is good in itself but does not go deep enough.
 - a. The spiritual is that which relates to the soul or inner man.
 - b. The spiritual is that which makes or characterizes the highest and finest qualities of the human mind.
 - c. To be spiritual is to be free from worldliness, and to live with a holy elevation of mind, and all of life.
 - d. To be spiritual is to have the mind filled with holy thoughts, ideals, concepts, deep perceptions of God's eternal truth, and an ever increasing comprehension of His lofty purposes and high intention.
3. Above and beyond the preceding, however, we suggest the following as the finest definition, particularly as used in these condensed analyses.

At its very best, SPIRITUALITY is to have deeply moving, highly intelligent, prophetically enlightening, grandly motivation, dynamically empowering, and profoundly uplifting experiences with God's HOLY SPIRIT. Of such are the spiritual giants of the ages.

A VERY IMPORTANT AFFIRMATION OF SPIRITUALITY'S VALUE TO LIFE

Men and women who develop in the exalted areas of these definitions, will, step by step, have granted unto them, the Spirit of the Prophets of Israel. Even more, they will become spiritual giants, capable of mighty works for God and for humanity! The finest SPIRITUALITY, along all the course of its developing, is utterly unselfish in its upreach and outreach.

Note: To anyone who desires to search much farther into the understanding and possibilities of SPIRITUALITY, may secure a copy of A Study of Spirituality, by Earl R. Curry, 9250 Chillicothe Road, Kirtland, Ohio 44094.

EXPANDING DEFINITIONS OF THE MEANING AND THE POSSIBILITIES OF DIVINE ENDOWMENT !!

1. Divine Endowment is a sharing by our Heavenly Father and our Saviour, in above ordinary ways, of a part of that immense power, called the Holy Spirit. As expressed by the Master: John 16:12-13.
 - a. This Holy Spirit opens to the human mind the ways and characteristics of our Heavenly Father, disclosing His intentions, His purposes, and the glory of His stupendous personality.
 - b. By enlightening the human mind, this Holy Spirit guides in the search for eternal truth, of intelligence in the finest sense, and of amazing creative capacity.

DIVINE ENDOWMENT DEFINITIONS, Continued.

- c. This Holy Spirit shows the highly reverent human mind "Things to Come", and the finest of all possibilities in this regard - what ought to come, and how to make the ought-to-come come to pass.
2. Inasmuch as the Holy Spirit, in the providence of the Almighty, has tremendous creative power in the material universe, partial Endowments of this power may be granted to and shared with holy men and women, and particularly priesthood highly developed in spiritual ways and of very strong faith. Thus, there will open out into living experience many miracles of an extraordinary nature, and in wide ranging wonderfully helpful ways.
3. In a very practical School of the Prophets sense, DIVINE ENDOWMENT is the Almighty's glorious intelligence, wisdom, understanding, love, and enormous capability, reaching down, lifting up, and expanding the personalities of all who love Him greatly, and who have sacrificially prepared themselves. Through such experiences as thus indicated, human personality will be made increasingly capable of grand development and achievement.
4. DIVINE ENDOWMENT glorifies and exalts God and Christ, and this in ever more assuring ways, thereby bringing an unbounded certainty to those endowed. This, in turn, makes possible an ever widening outreach to all who believe, as well as to those who do not believe, and who are blinded by evil and deceptive notions. In consequence the profoundest of blessings shall come to individuals and to groups of individuals, uniting them around the Lord's everlastingly worthwhile way of life. There shall increasingly be convincing testimony to inspired preaching and ministry. There shall, more and more, be warmth and power in religious experiences and services. Deceptive evils will be discerned and rebuked. Even when times come that facilities of anihilating destructive power are let loose, their erasing power will be brought to naught, and God's ways and His chosen people will be preserved.

Surely, all the preceding is only a partial picture of what DIVINE ENDOWMENT can make possible in blessing individuals, the church and humanity!

TWO IMMENSELY IMPORTANT DECLARATIONS.

SURELY, ALL OF US OUGHT TO DO ALL THAT IS IN OUR POWER TO DO, TO MOVE TOWARD AND TO HASTEN THE TIME OF FULLFILLMENT OF THE PROMISE OF DIVINE ENDOWMENT, BY LIVING VERY CLOSE TO OUR HEAVENLY FATHER, THE LORD JESUS CHRIST, AND THE EMPOWERING UPLIFT OF THE HOLY SPIRIT.

SURELY, ALSO, HOW ABYSMALLY SHORT SIGHTED ALL OF US WILL BE IF WE LET DOUBTS BECLOUD OUR VISION, NEGLECT WEAKEN OUR UPWARD CLIMB, OR WORSE THAN ALL THESE, REFUSE TO EVEN CONSIDER THE IMMENSE PROMISE AND CONCEPT OF DIVINE ENDOWMENT.

"A STUDY OF SPIRITUALITY" - With Brief Descriptions of Each Chapter
4 EXTRA

1. Discusses definitions of SPIRITUALITY, affirming one in particular. Included also are expanded and condensed statements of the characteristics and functions of the Holy Spirit.
2. The very great need of spiritual development is set forth. It is suggested that to refuse to try to become more spiritual tends to deny the Lord's high intent. He has very high hopes for His ministry and people.
3. Here sources for discovering good examples of ways the Holy Spirit blesses are listed. Some illustrative detail is also presented.
4. 95 Gifts and Ways of Spiritual Blessing are set forth and briefly discussed, as examples of the rewards of long continued and reverent search for understanding. Surely there are others.
5. Since Spiritual Gifts are for use, as means of heavenly blessing, this chapter discusses ways which can be used to discover our own personal gifts. Surely, it is possible to do this!
6. The list of Gifts and Blessings of Chapter 4 are here divided and classified into ten groups, varying from the simple to the profound. This may possibly suggest a reasonable sequence of farsighted development.
7. This chapter discusses ways by which we may go on from simple beginnings to make an expanding spiritual development that is completely intelligent, that is broad and comprehensive, that is usable in seven-days-a-week living, that lifts up and sanctifies all of life, and that will be blessed with the approval of our heavenly Father.
8. Areas of concern are here suggested and discussed, toward which we can direct our efforts. These are simpler projects and undertakings.
9. Here is reverently set down a series of projects in which the higher and extra-ordinary Spiritual Forces and Powers of the Great Creator may be used to His glory and the salvation of His people.
10. Warnings and bases for sound judgement in spiritual development and experience are here expressed, applying to our own experiences and to those of others.
11. The relation of spiritual development to grand ENDOWMENT, its great purpose is here presented. What we may expect is discussed in part.
12. This chapter discusses the bearing of fasting, the Word of Wisdom, and healing on spiritual development.
13. Here are considered 10 quite profound prophetic concepts, in some detail. These concepts have a bearing on daily religious living, spiritual development, and real effectiveness as individuals and as a church.
14. This chapter pleads for the achievement of profoundly spiritual illuminated personalities, this present day so greatly needs. It uses the Einstein Relativity Equation - $E = m c^2$ -, to illustrate the immense possibilities of SPIRITUAL DEVELOPMENT, and A VERY SPECIAL HEAVEN - BLESSED, RAPIDLY MATURING DIVINE ENDOWMENT.

TECHNIQUES, PROCEDURES, AND LAWS APPLYING TO DEVELOPMENT
OF A GROWING SPIRITUALITY
4 EXTRA

1. Cultivate a growing desire to have experiences with the Holy Spirit. Isa. 55:6-9
1 Cor. 12:1-11; Moroni 10:3-19; D. & C. 46:4-8
2. Call on God in mighty prayer. III Nephi 12:14; Moroni 2:2; Matt. 6:9-15. What is mighty prayer" In part at least, it is that which follows.

Mighty prayer is prayer with the utmost of your personality in it. It is prayer about issues of great moment, about high purpose and the achievement of great ideals. It is prayer for high vision, for keen insight, for expanding godly understanding and intelligence. It is prayer of deepest thanksgiving for bounteous blessings of the past as well as an abiding trust for all that lies in the boundless future. It is prayer of deepest rejoicing for all that you know of the altogether lovable Eternal Father, for what you know about His exalted purpose and for all that may yet come to you about Him and His purposes. It is prayer, either in thought or written form or uttered under the hallowed influence of the Holy Spirit, remembering that he who prays in the Spirit prays according to and in harmony with the Holy One, and all that He stands for. Mighty prayer is all this and more. Such prayer will move both the individual and collective soul in the direction of the endowment which is to be, for the Great Father hears and answers such.

3. The observed need of our individual selves, of the church, and of humanity, which needs are rather pressing, should awake a sense of urgency within us, causing us to make greater effort to grow in spirituality.
4. Good examples, gathered from far and wide, are an inspirational means toward the earnest striving for spiritual attainment. Become a collector of spiritual experiences. Such a collection will also broaden our vision of the possible.
5. Continue to reverently search for an intelligent and profound understanding of available spiritual gifts. We thus become aware of possibilities for our own upreach. This is a vital factor in spiritual growth.
6. With strong faith in divine guidance, seek to discover your personal spiritual gifts that are special for you. Ways to do this are through conferences with spiritually discerning people, keen observation of your life and talents, analysis of your experiences in the church, thinking about your deep-down desires, and what of the many gifts, appeals to you. There must be more ways than these.
7. In working toward a broad development of spiritual gifts, it is advisable to carefully start with the simpler ones first, then on to those of a grander nature. Development in spiritual things is a process of growth, as in other aspects of life.
8. A very effective means of growth is to set special projects of development for ourselves. These may vary from asking God's blessing on daily activities such as visits and association with people, to special studies wherein spiritual light is necessary for comprehension, to building the ideal zionic home, to seeing how to nurture our children in spiritual as well as other ways, to inspirational experiences in preaching and in ministry, to selecting wife or husband, to choosing an occupation, to setting goals for achieving, to the experiencing more than apocalyptic and marvelous vision of what lies ahead, to seeing of what life beyond is like and promised. There are probably many hundreds of possible projects.

9. There is a place for making covenants with God and He with us, in the dedicating of our lives to extraordinary spiritual development or to special Holy projects. Such covenanting and dedication will bring added uplift as we fulfill our part of what we promise and set out to do, and as God more than does His part.
10. Certainly part of spiritual growth is the purification of our personalities. "Blessed are the pure in heart for they shall see God." This purification concept applies to more than moral qualities. It also applies to cleansing ourselves from selfishness, narrow mindedness, evil or thoughtless speaking, laziness of mind and body, and all other tendencies and habits that can mar and hinder.
11. It will be found profitable to give ourselves prayerfully to topics, questions, concepts, and possibilities, for prophetic meditation, illumination, expression and recording in writing. Prophetic perceptions thus envisioned tend to be much more carefully expressed, and therefore more valuable than those worded on the spur of the moment. Perhaps this has to be experienced to be appreciated.
12. There are reasons to believe that those who closely observe the Word of Wisdom tend to be more spiritual minded than those who live outside of it. Such are living nearer to God's laws of health.
13. Seeking association with spiritual minded people will wonderfully aid our own individual spiritual development.
14. Paul's statement - The fruit of the Spirit is - Gal. 5:22 - should also be true if stated in reverse order.
15. A growing understanding of what the Holy Spirit is - its characteristics, its place in the great scheme of things, its tremendous potential in the enabling of mighty works and miracles, when such pleases the Lord - this too aids spiritual growth.
16. Since spiritual gifts are intended for use in the great work of the Kingdom, it is therefore inevitable that the measure and degree of what we may experience or receive must be in proportion to that which we undertake in the work of the Kingdom. The greater the responsibility the greater the need for the blessing of the Spirit of the Lord.
17. Working within the spiritual atmosphere that pervades the House of the Lord, or working together in study there, or deeply purposeful worship there, has been found to be helpful by many, in reaching up toward the Lord.
18. Special administration or blessing as an onerous task is undertaken, has at times been found inspirational. Example - Arthur Oakman being blessed by Elbert A. Smith, before going on his mission to Europe. See God's Spiritual Universe, by Arthur Oakman, page 182.
19. As the services of the Church are made more spiritual in content and warmth, this will be a great aid to spiritual uplift. Certainly it is required that those who are climbing the mountains of spiritual development should, if possible, try to beckon to their congregations to do likewise.
20. When the time comes that a grandly perceived School of the Prophets is established that surely will be one of the most wonderful helps of all. We can hope and pray that such may become part of the intensive effort of the Stakes of Zion.

COMPARISON OF CURRENT EDUCATION WITH SCHOOL OF THE PROPHETS

Condensation # 5

1. The processes and methodology of present day educational procedures, would seem to be quite familiar to all, and therefore need no elucidation in this series of condensed analyses regarding Divine Endowment and related concerns. In this analysis two particular ways of educating human personality are briefly compared.
2. The benefits that have accrued from the widespread, long-continued efforts of many thousands of educators and hundreds of educational institutions are quite apparent to all, and need only be mentioned here.
3. Nevertheless in comparing, it should be emphasized that our educational systems as now operating, have their built-in shortcomings and limitations, a few of which should be considered, in contrast with a possible more ideal set-up, particularly for ministry, and perhaps in broader participation in times of the future.
 - a. Our present systems are almost completely divorced from all spiritual influence or idealism.
 - b. They are very largely based on human wisdom, and as all should be aware, human wisdom is undergoing continuous changing and correcting. It may be very wrong in some of its assumptions. Even right and proven ways and standards may be thrust aside in times of widespread permissiveness.
 - c. Present systems have come to be largely materialistic in their goals and in their influence in the world.
 - d. Beyond these there is a great deal of agnosticism and scornful down-grading of belief in God that is widely prevalent. Even prayer may not be legally offered in our public schools, and chapels in colleges are quite outmoded.
4. Therefore, in view of all this, General Omar Bradley wrote in all seriousness, "We have grasped the mystery of the atom and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living."
5. Because of worldly educations ways of indoctrination, and its establishment of personality attitudes and trends in its devotees, our Dr. Wallace B. Shute, could write in his Play-Christus, page 61, where James, the disciple of Jesus, asks, "Why of all living men, the Master should choose us, so unimportant and devoid of knowledge, assured of nothing but the truth we learn." Simon replies, "Surely you'd not expect Him to choose scholars? Why the dullest of these would quote maxims by the yard to circumvent an inch of sober thinking. Indeed to them ideas are but toys which, juggled skillfully, confuse the truth or lose its meaning in a snarl of words! What scholar turn desciple? Sooner an ass would join a pride of lions."
6. Now in contrast, we glimpse what a God-blessed School of the Prophets could be.
 - A School that seeks learning by faith as well as by study.
 - A School that asks and receives God's guidance in searching man's wisdom.
 - A School that knows about and seeks the enlightenment of the Holy Spirit.
 - A School that knows there can be help in seeking and searching out the truth.
 - A School that time after time experiences pervasive revelation.
 - A School that sets up great projects for illuminated comprehension.
 - A School that has faith to venture out into prophetic frontiers.
 - A School that studies and wrestles in God's hallowing Temple.
 - A School with immense interests and concerns for individual study and treasures of knowledge.
 - A School to which the angels, those who have tarried, and the Son of God are invited!

WHAT A SCHOOL THIS COULD BE!

THE MAGNIFICENT POSSIBILITIES OF THE HIGHEST AND MOST DYNAMIC
EXPRESSION OF GOD'S GRAND, GRAND SPIRIT OF DIVINE ENDOWMENT

1. Scriptural Texts Indicating these Possibilities.

- A. Gen. 14:26-35, Inspired Version. Through Spiritual Endowment such as these can be:
1. Break Mountains
 2. Divide the seas
 3. Dry up waters
 4. Put at defiance the armies of the nations
 5. Break bands
 6. Stand in the presence of God, as Moses. See pages 7 to 9 Inspired Version
 7. Subdue principalities and powers.
 8. Even be translated.
- B. Personalities are wonderfully and rapidly transformed and transmuted.
1. By all means read Isaiah 1:17-19.
 2. By all means read Isaiah 40:1-5, 9:11, 28-31
- C. John 14:12 Jesus said, "greater works than these shall ye do!" From Jesus this is very amazing.
1. Read Isaiah 61:1-4, what Jesus was anointed to do.
- D. D. & C. 34:3, "I will show miracles, signs, and wonders."
1. D. & C. 76:2 . The wonders of eternity shall they know.
 2. D. & C. 104:9, 10. Have heavens opened unto them, (Melchisedek Priesthood)
- E. The School of the Prophets can lead to and result from DIVINE ENDOWMENT in such ways as these and many, many others.
1. Visions - almost as angels
 2. Unity, because of blessings of the Holy Spirit would certainly bring such about.
 3. Very rapid development of personalities and abilities.
 4. Power over diseases, in preaching, and in doing mighty works.
 5. Knowledge of what ought to be done, and how to do what ought to be done.
 6. An ever broadening foresight and insight, enabling wise planning and building.
 7. Creative accomplishment in a wide variety of useful areas and ways.
 8. Increasing endowment to use vast spiritual light and resources and power.
 9. Heavenly inspiration in solving problems.
 10. Communion with angel, those who have tarried, and the noblest of the ages.

Condensation # 5 continued

2. Possibilities as indicated in booklet The Endowment, pages 33 to 35.
 - A. The development of a deeply spiritual ministry and people.
 - B. Know-how in undertaking great works.
 - C. Sacred communities of Zion can rapidly arise
 - D. God will shine out from Zion as of old.
 - E. Christ's way of life will be made utterly plain in a worldwide way.
 - F. God's marvelous love and purpose will be explained as never before.
 - G. Endowed men will spread out all over the world.

3. There is the illustration of the vastness of spiritual power, based on $E=mc^2$, and five "invincible surmises".
 - A. An able physicist affirms that under certain conditions one pound of matter could have energy in it equivalent to that ordinarily obtained from
 1. 200,000,000 gallons of gasoline, or
 2. 100,000,000 tons of coal
 - B. Multiply this energy of one pound by all the pounds in the Universe, gives a stupendous figure representing the energy in the Universe.
 - C. It is an "invincible surmise" that God uses the Holy Spirit to bring about creation.
 - D. There, therefore, centers in the Holy Spirit an expressible amount of energy.
 - E. Those who are becoming increasingly SPIRITUAL, are increasingly permitted to use this vast energy to accomplish that which the Heavenly Father wants done.
 - F. This illustration indicates why DIVINE ENDOWMENT has such tremendous possibilities.

4. There are examples of the use of such endowed spiritual power, as.
 - A. Israel crossing the Red Sea
 - B. Christ quieting the wave of the sea of Galilee
 - C. Feeding the multitudes
 - D. Pentacost and after
 - E. The faith of a six year old boy controlled a prairie grass fire.
 - F. Eddie Butterworth testifies to the waves of the Pacific Ocean being quickly quieted.
 - G. There are others, perhaps your own.

May God be with you in your study.

HOW SHALL MINISTRY AND PEOPLE OF THE CHURCH BECOME PROPHETIC MINDED, IN IMMENSELY WORTHWHILE WAYS?

Condensation # 7

The fact that the Restoration in its coming out of the "wilderness" efforts, and in the building of the House of the Lord in Kirtland, provided a large special room named the School of the Prophets, is positive proof that the Lord wants a prophetic minded ministry.

The phrase among the four suggested uses of the lower room of the Temple - "for the setting forth of your most holy desires" - indicates that the Lord wants all of his people to become prophetic minded. Surely this must be so, for any notion that the Lord could want his ministry to be as on the top of the mountains, and his people in general down in the wastes of a salty dead sea, is an impossible and preposterous one. When it is remembered that to be prophetic minded is both the discernment of the Lord's everlasting standards of goodness and righteousness, as well as to be forward looking, in an inspirational sense, the affirmation of this paragraph becomes not only reasonable but irrefutable!

Surely then, to become prophetic minded is both the opportunity and responsibility of growing religious people - people who can achieve great things. The School of the Prophets concept tells us that prophets and prophetic mindedness can be developed. This is discussed in some detail in condensation #9, as far as ministry is concerned. Increasingly, I apprehend that womanhood too, along with non-priesthood membership, and young people as well, must somehow be caught up in an expanding prophetic mindedness.

The question therefore becomes - How shall we all become much more prophetic minded than we are! We shall hopefully suggest a few helpful ways.

- A. Desire and pray for profound spiritual experiences that will expand our personalities and lives, and make us more useful in the great work of the Lord. To illustrate with a few examples -
 1. The spiritual experiences of Enoch so wonderfully transformed him, that he became the inspiration of a city that was translated into heaven. Think of that!
 2. Moses, because of all his spiritual experiences became one of the great prophets and leaders of the ages. Rabbi Martin Buber, in the book *Moses*, p. 14, commenting on the burning bush incident, wrote - "It is a primeval state of amazement that sets all the creative forces of the soul to work."
 3. Remember Paul's Damascus experience and all that grew out of it, that has blessed the world even down to the present day.
 4. Read the story of the Life of Joseph and Emma Burton, in Beatrice Witherspoon.
 5. It is good to collect examples such as these.
- B. Hopefully the School of the Prophets concept, and its methods of procedures can be broadened out to include many examples. See condensations # 8 and # 9.
- C. In A, just preceding, are examples of individual experience. There are unique possibilities in collective experience, as well. Inspiring study courses along this line ought to be developed. One such study, already developed, could be - *A Study of Spirituality* - by Earl R. Curry. Such collective effort broadens areas of comprehension, and inspires personal undertakings.

7 continued

- D. Arthur Oakman's - "This Spiritual Universe" is helpful; also two older small books by Myron H. Bond - "Spiritual Gifts and Spirit Manifestations," and "Spiritual Gifts and The Seer of Palmyra".
- E. Certainly, a vital part in the development of prophetic mindedness, is to call on God in mighty prayer. This is briefly described in the little booklet - "The Endowment", p. 37. Also see condensation # 11, part D. Very briefly, here, it is prayer on a much higher level of content, faith, intensity of emotion, breadth of concerns, spiritual elevation, dedication, and other qualities like unto these, - than is the average prayer.
- F. There is development toward lofty, spiritual prophetic mindedness, in extraordinary achievements reverently undertaken. For example this from Exodus 7:8 I.V. The Lord said to Moses - "Thou shalt multiply my signs and my wonders, in the land of Egypt", as part of the persuasion of Pharaoh to let the children of Israel go. This suggests the possibility that part of prophetic development and responsibility could be just this - the showing forth of "signs and wonders" (that is, the doing of great and good things, and works, for the uplifting, saving, demonstrating, or for other worthwhile purposes), that are far above the ordinary personality accomplishments. See Revelation, p. 8, of the Inspired Version. Also in same Gen. 14: 26-35.

These statements, so marvelous in what they tell us of the possible, become understandable and comprehensible, and within the limits of the exercise of faith, in the light of the tremendous possibilities in the use of Spiritual Power, as illustrated by $E=mc^2$. See a Study of Spirituality, by Earl R. Curry, chapter 14. This is an immense concept! or see Condensation # 6, part 3.

- G. In view of the tremendous possibilities of a highly spiritual Prophetic Mindedness, as a spiritually desiring person dwells increasingly in the aura and the glow of on-going prophetic experiences and perceptions, ultimately he may have the spirit of the prophets of Israel enveloping his life. Undergirded and made strong and wise by God's Spirit, he can write, or speak, or counsel, or whatever, with the utmost of discernment and the finest of intelligent authority! It would seem that such could be called Seers, in the grand sense of that word!
- H. Apostle John Rushton, in a Herald many years ago, pointed out that prophetic ministry is two fold in nature. One is to see and declare God's ways of righteousness. The other is to foretell. On the foretelling aspect, as I recall the article now, there was mentioned - pointing out the results of right and wrong living - To make aware of trends - to disclose God's high intention as to what he is about to do - to indicate fields of exalted achievement possible for individuals or groups - and the like.
- I. Sharing of elevated prophetic experience helps to develop prophetic mindedness.
- J. A last observation. Thanks be to God, there are special times when He bestows most graciously rich blessings of the Holy Spirit, sometimes in prayer and testimony meetings, sometimes when you are alone with Him. Such should be wisely encouraged and sought for, because of their power to lift toward prophetic mindedness.

A BRIEF ANALYSIS OF THE 1836 CONCEPT OF THE SCHOOL OF THE PROPHETS

Based on the Doctrine and Covenants
Condensation # 8

- A. Background (Please note growth of the Concept.)
1. Christ will come suddenly to his temple. 35:3
(The earliest suggestion of the Temple concept 1830)
 2. To be endowed with power from on high. 38:7, 1830
(Temple concept, plus Endowment)
 3. Sanctify yourselves, preparing for Endowment. 43:4, 1831
(Temple + Endowment + power to reach out)
 4. Above ordinary spiritual development needed. 67:3, 1831
(Temple + Endowment + power to reach out + spiritual growth)
- B. Gathered from D. & C. Section 85 - year 1832.
- a. 85:18 - An Endowment promised if ministry will:
 1. Sanctify themselves - make themselves holy.
 2. Develop minds single to God - Completely dedicated to Him.
 3. Day would come when Jesus would meet with them.
 - b. 85:19 - Call solemn Assembly - See book of Joel
 - c. 85:20 - Prepare, purify yourselves so Jesus can appear.
 - d. Continue in prayer and fasting as you:
 1. Teach one another.
 2. The law and all aspects of the gospel
 3. About the heavens - the Beyond, 85:24-35? Astronomy", Both?
 4. Things under the earth - Resources? Geology?
 5. History - ancient "medieval? current" various kinds"
 6. Scriptural Prophecy - as Daniel? Isaiah? Revelation?
 7. Judgements on the earth - basis for warning preaching?
 8. Knowledge of nations - for a day of evangelization?
 - e. 83:23 - Continue likewise, to:
 1. Labor diligently to perfect ministry.
 2. Prepare saints for hour of judgement to come.
 3. Warn of "Desolation of Abomination" - the destructiveness of wickedness.
Also a special time to come.
 - f. 85:36
 1. Seek diligently words of wisdom out of best books.
 2. Seek learning by study - as in school.
 3. Seek learning by faith - asking the Lord's guidance.
(This could be pervasive revelation)
 4. Establish a House of Prayer - the Temple?
 - g. 85:37
 1. Avoid light speeches - silly? thoughtless? without depth?
 2. Cease from lustful desires - a controlled life?
 3. Cease from pride, light-mindedness - have deep concerns?
 4. Let all have opportunity to speak - encouraging personal growth?
 - h. 85:38
 1. First use of term - School of the Prophets
 2. To include all priesthood orders. Not all at once, however.
 3. Avoid loud speech - is such irreverent? out of place?

- j. 85:44
 - 1. Refers to School of the Prophets in the House of the Lord.
 - 2. Seek spiritual guidance in all that is done.
- k. 85: 45, 46
 - 1. Received into School of the Prophets by the washing of feet – for same purpose as Christ washed the apostles feet – to emphasize humility on part of all?
- C. Gathered from D. & C. 86
 - a. Instruction on what to eat and drink – that there may be health.
 - b. Doing so, find hidden treasures of knowledge – the main purpose of the school
- D. Gathered from D. & C. 87
 - a. Every man hear gospel in own tongue, by those ordained unto this power.
 - b. Still in reference to the School of the Prophets.
 - c. President to receive revelation that will unfold mysteries.
 - d. Become acquainted with good books, languages, tongues, and peoples.
- E. Gathered from D. & C. 90.
 - a. 90:1 The Lord to show himself to prepared ministry.
 - b. 90:2, 3. Principle of spiritual growth emphasized.
 - c. 90:6. The glory of God is intelligence. Surely the School of the Prophets is for the achieving the Lord's kind of intelligence.
- F. Gathered from D. & C. 91
 - a. 91:1 . Does this indicate each Stake should have a Temple "
 - b. 91:2 . Temple to have two floor levels.
 - 1. (Lower floor dedicated to the deeply spiritual, the upper floor to the intellectual. This association of the spiritual and the intellectual is unique, and extremely worthy of note.)
 - 2. Keep the unclean out. Programs? Ideas" Persons, contention" False doctrines and observances?
 - 3. In doing so there will always be a spiritual presence.
- G. Gathered from D. & C. 92
 - a. 92:1, This indicated something of what is to be done in the House of the Lord – to so prepare a ministry that He (the Lord) can "pour out my Spirit upon all flesh. "
 - 1. Beware of walking in darkness – devoid of the Spirit.
 - b. Uses of the Lord's House D. & C. 92:2
 - 1. The Temple built for divine Endowment.
 - 2. Contention hinders School of the Prophets, and of course any possibility of divine Endowment.
 - c. 92:3 Uses further detailed.
 - 1. Lower room – sacraments, preaching, prayer and testimony and fasting, offering most holy desires – forward looking
 - 2. Upper room to be called the School of the Prophets room, or the School of the Apostles, (that is, those sent).

General Notes:

All this resulted in the building of the House of the Lord, now called Kirtland Temple, and in a partial Endowment in 1836. The word partial is used because its influence was so quickly dissipated. There are many reasons for looking forward to a full Endowment, the zenith part of which will be the personal appearance of the Saviour. The great mistake was and still tends to be, to expect too much too quickly. Grand Endowment must be prepared for!

An added emphasis on the need of this total experience is found in D. & C. 102:3, where it is stated that the redemption of Zion cannot be brought to pass "until mine elders are endowed with power from on high." The passing of seven score years, and the inadequacy of zionic development bear witness to the correctness of this truth.

Strangely, insofar as I am aware, there has been scarcely the wisp of a hint of a like undertaking from that day to this. Why? Could it be that we do not appreciate the tremendousness of this total concept that culminates in grand Endowment?

It is evident that these Restoration Pioneers did not perceive in depth a vision of what the Lord wanted to have done, to broadly empower his people. Nor have we of any generation since, nor do we today.

These studies are dedicated to a reviving appreciation, and, hopefully, at long last, responding to the Lord's magnificent intention.

STUDY OF POSSIBILITIES OF A PRESENT DAY SCHOOL OF THE PROPHETS

Content, Procedures, a bit about organization, and a little about consequences

Condensation # 9

A. A Few Observations

- a. We ought not be afraid of the word Prophet as used in - School of the Prophets -, nor apprehensive of the word spiritual. In the sense of this study, a prophet is one who perceives clearly the characteristics of God and Christ's intended way of life for mankind. Also a prophet is one who is forward looking into the future, and who, under the illumination of the Holy Spirit, is enabled to foresee.
- b. The far-seeing prophet, like as Daniel, may behold in some detail, the on-coming events of the ages, both near and far. But, usually, this is not his main function or responsibility. Rather, he, through pervasive revelation, ought to perceive what ought to be, such as the Creator desires for man, and then very importantly, how to achieve what he sees. In this sense, a prophetic ministry and people are an extra ordinarily far sighted people.
- c. As indicated in Condensation #8, in regard to the 1836 experience, these four should be considered as one package - Temple, divine guidance and uplift, School of the Prophets, and divine Endowment.
- d. The Temple concept points out that the spiritual and the intellectual should be developed together. God's ministry and people must become spiritually intelligent and intelligently spiritual. The deeply spiritual enables perception and formulation of the ideal. The illuminated intelligence makes possible the achievement of the ideal. God's prescription for a brilliantly unfolding future is a combination of these two. It is well to emphasize again that temples commanded to be built by the Lord have three important functions:
 1. To be special places where there is an extraordinary spiritual presence.
 2. They are special places for spiritual uplift and inspired perception.
 3. Also, and this is immensely important, they are special places where the lofty concepts of inspired perception are translated into projects of understanding, of formulation, of delineation, and of application.
- e. Please note in Condensation # 10 the preserving function of the School of the Prophets.
- f. All of us should be aware that divine Endowment, in fullness is not just a special weekend experience. The Endowment this closing age needs, because of its very bigness requires spiritual and personality growth, and that takes time!
- g. People become creative thinkers, or musicians, or whatever, by taking on projects of inquiry or development which require sacrificial creative effort to carry on and complete. Spiritual elevation and a growing Endowment comes to those who try with all their hearts to think and labor toward these high goals!

B. Lessons of 1836, that apply to any future development.

- a. It requires lofty spiritual perceptiveness, and a patient continuation of intensive effort, carried on both for somewhat extended periods of time and recurring extended periods, for any meaningful development to be made.

- b. There must be a growing envisionment of the Lord's Magnificent Intention. It is very doubtful if the 1836 ministry comprehended this.
 - c. The 1836 effort was, most of it, not carried on consistently. Only a small part of their preparation was in the real use of the Temple.
 - d. Insofar as possible, efforts should be carried on in as near normal times as may be. The bank failure and such panic as there was, at this time, upset continuing development.
 - e. There is some indication that they were quite a quarrelsome group. In any attempt of our day, we must be aware of and avoid conflicts of personality. This is not easy.
 - f. Considerable care must be exercised in what is undertaken study-wise. The study of Hebrew in those days could have been sentimentally appealing, but certainly was not practical. It would seem that topics of study that will help in what needs to be done should have priority.
 - g. Emphasis on all participants having opportunity to speak, would seem to somewhat limit the lecture method of presentation.
 - h. It would seem that any initial effort should be made with carefully chosen personalities.
 - i. Looking back on those days, it seems those early folks tended to keep on the move, instead of staying put and giving themselves to continuing development.
- C. Five questions tentatively answered.
- a. WHEN? As time goes on the intensity of the need increases. It is imperative that we become aware that trust in the arm of flesh, and human wisdom and training, has not empowered us at all adequately. It is imperative, also, that we catch a vision of what a real School of the Prophets could be. Preaching about it, and studies like this will help hasten the day. Let us forget the notion that people would expect too much. Have faith in God and his promises.
 - b. WHERE? There is one Temple that could be used. If, peradventure, it could be agreed that considerable could be done in Stakes, to move in this direction, what better place could there be for beginning than the House of the Lord. Once the immense concept and its possibilities is envisioned, it would seem much could at least be prepared for, far and wide. The special sense of Spiritual Presence that is in the House of the Lord, would be missing, however.
 - c. WHO? This can well be a matter of difficulty. Feelings and prerogatives could get in the way. It would seem that the Kirtland Stake of Zion, with its House of the Lord, could most appropriately be the starting place. In the very nature of our organization, however, any move to so do would necessarily require the approval, blessing and aid of general leadership. Hopefully, because the idea and concept being as great and marvelous, as they are, there will be a wonderful spirit of cooperation!
 - d. HOW? There are quite extensive scriptures to inspire the HOW aspect. Condensation # 8, is an example. Most of all however, in such a sacred venture, the inspiring, illuminating, and guiding power of the One who gave the concept in the first place, must be reverently sought in the deepest faith, above all, if he is not in the venture, it will fall short of its full potential.

e. WHY? Because the need is very, very great indeed! We need greater light on the way, both individually and collectively! We are far from united! Many individuals and groups languish! Worldliness has invaded the church! Worldly notions, and concepts of decadence threaten to overwhelm us also! Our rate of growth is so low! Besides all this there are millions upon millions of people out there who need a grand invitation and clear warning! Surely this is what God wants done!

WHY? Said General Omar Bradley - "With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it. We have many men of science, but too few men of God."

WHY? Quoting from a Swiss industrialist, Walter Boveré, in December 12, 1966, U.S. News and World Report. "Seldom has a generation been so inadequately prepared for the future as ours. Except in technology this generation is stuck in conventional thinking. Where is the elite that starts building the spiritual foundations of coming decades?"

WHY? There needs to be an "emergent divinity", says Lewis Mumford, a social philosopher, in conduct of life. Also - "Without excessive pride, we may still nourish the hope that one day man will discover a more viable way than even the saints have yet found to nourish and enlarge the province of the divine."

D. A School of the Prophets, for the Present and the Future?

Note: An attempt to adequately envision such a School certainly ought to be made, inasmuch as the basic concept itself came from the supreme intelligence of the One who brought forth the Restoration!

a. In Condensation #5, there is a comparison of current education, with what we can confidently expect the School of the Prophets to be. It is restated here in part, for convenience. It is:

1. It is a School that seeks learning by faith and study.
2. It is a School that asks for and receives divine guidance, in searching man's wisdom, carefully.
3. It is a School that knows about and seeks revelation.
4. It is a School that knows God can help in profound ways.
5. It is a School that time after time experiences pervasive revelation coming to many
6. It is a School that sets projects for illuminated comprehension.
7. It is a School that has faith to venture out into prophetic frontiers.
8. It is a School that studies and wrestles in God's hallowing Temple.
9. It is a School with immense interests and concerns.
10. It is a School to which angels, the noble hearted of the ages, and even the Son of God are invited. See D. & C. 104:9

b. The possible areas of study have broadened out very much since 1836.

1. Certainly, the study of the Scriptures that is indicated in D. & C. 85:21, are perhaps even more necessary now. Please note some advanced possibilities in (f.), soon to follow. Other areas are:
2. Scientific.

Any useful knowledge, developed by the vast body of scientists, that can assist in the building of God's kingdom, of necessity must be sought out,

understood at least in general, and be made available for use. There is a place as well for some of the theoretical conceptions that are part of the body of science. Astronomical theories can be appreciated for their mind expanding power.

3. Engineering

There are many branches of Engineering. These ought at least, be known about in a rough way. Quite possible, this knowledge should be enough to advise young people interested.

4. Likewise professions.

Note #1. Young people entering schools ought to know that not all that will be taught them is necessarily true. Theories, information etc. ought not to be swallowed whole. As already mentioned, a spirit of agnosticism largely prevails in the educational world. The Lord's guidance should always be sought.

Note #2. None of these mentioned areas of training, knowledge, learning or expertise, will be part of the School of the prophets. Just as surely however, the high type, mature, prophetic mind needs to become aware of all sources and facilities that can be used to implement the ideals that prophetic vision can foresee.

e. An analysis of the Lord's counsel to seek learning by study and by faith. D. & C. 85:36

1. The flow in current educational procedures and methodology has already been presented.
2. Being aware of this flow, ordinary methods of study do have their place. Personal experience has made me aware that along with this ordinary kind of study, there can be the spiritual gift of inspired study. In this the mind is made vividly perceptive and there is an intellectual warmth and glow, and insights open up that are much above ordinary experience. This kind of experience can and ought to bless School of the Prophets participants. It can also bless college and university pursuits, provided the student is reverent, has deep faith to ask God, and has high and unselfish goals in view.
3. It may appear to some that the faith part of the Lord's counsel, finds its fulfillment in that just described. However, again, experience has made me aware that it is the Lord's intention and his grand promise that faith-learning can have much larger and grander implementation than that just mentioned. Thanks be to God that this is so! Often, in special studies and learning discoveries, a person can go just so far, then sort of run up against mountain walls. This is when learning by faith can begin to function. The outstanding example of this has been my own personal effort to deeply understand about the Lord's Endowment. Scripture and other sources were searched with only partial satisfaction. Then in reverent faith and great desire, I asked the Lord for far greater understanding. He blessed me with His wonderful Holy Spirit, and the little booklet "The Endowment", is the result. In the last three years - 70-73, the vision has broadened out through the gift of Inspiration in study.

It seems to me that this counsel to seek learning by faith can be equated with the principle of pervasive revelation. This in turn, is the fulfillment of the Lord's promise that the Holy Spirit would show us the things of the Father, guide us into truth, and show us things to come!

- d. Analysis of counsel to study all good books and its bearings on any School of the Prophets undertaking.
1. Good books must be had to be studied, and if they are near at hand they are more likely to be studied. There will be need of careful choosing. There will be need of a far-sighted librarian. There will be need of a fire proof storage place, and lock and key, lest books be lost. There is need to know how community libraries can best be used.
 2. By all means there should be as complete as possible a collection of church publications - books, magazines, journals, etc. It may be necessary to buy, beg, invite, and perhaps "twist arms" a bit, should any such effort be made at the newly re-established Kirtland Stake, for example.
 3. Donations can be sought - from personal libraries, purchase, gifts, money, or whatever.
 4. Develop lists of good books the library ought to have, or that may be available in other libraries, or that can be a guide in purchasing.
 5. Such a list would help in searching through second hand book stores for needed books.
 6. There is an important source of valuable information - individuals who have carried on studies and researches, perhaps unpublished. A Stake Library could both discover, invite, and preserve such.

Also in making use of prophetic expertise, a School of the Prophets would certainly develop, there will be many problems, topics of concern, questions for illuminated enlightenment, etc., that should be and must be carried on, either by those with a sense of individual urgency, or by assignment from School leadership. A library could preserve these and make their sharing possible! There are great possibilities in so doing.

- e. This part will attempt to set up a theory of possible Investigational Procedure for enlightened Research, that is suggested in the preceding paragraph.

Big industries have their Research Laboratories, and could not go on without them. It is reasonable in the uttermost, that the developing Kingdom of God must have its Research Centers also! What better kind of such centers could there be, than groups of reverent men, seeking learning by faith, and marvelously blessed by the supreme intelligence of the Almighty, expressed by the tremendously illuminating and uplifting power of the Holy Spirit? Can we all say together - as God lives, this is His Magnificent Intention?

1. First of all, a list of topics of deep concern needs setting up. This will expand as experience and vision broadens. Suggestions can come from many sources - leadership, deeply concerned priesthood and persons, womanhood of vision, as well as progressing research projects.
2. Develop a list of prophetic minded, highly capable persons, and those whom insight indicates have the needed potential. It need always be remembered that what needs doing is above and beyond human intellectualism. This is important.
3. There may be those who will want to develop extremely theoretical ideas and concepts. Such should be welcome, but certainly, the main emphasis needs to be on that which will help build wisely and far-sightedly, now. The Kingdom languishes for lack of vision, whereas God wants his kingdom to be amazingly outstanding before all the world. Only his wisdom and light can make that possible.

4. Leadership can suggest many research projects, because they can see needs by compulsion of events, as one out on the edge of things cannot see. Nevertheless, the best that all can give should be invited.
5. Some projects should throw light on situations, possibilities and needs of the near in time, while others must be for the future.
6. It is entirely possible that help in some situations and problems, may be found in researches carried on by various institutions other than our own. Those aware of such possible help can always make such known. In fact a good project could be the discovery and listing of possible helpful institutional reports. It is possible that some government books and bulletins could be useful in some situations.

f. The School of the Prophets

This name suggests and affirms an immensely important concept - that prophets, in a broad sense, (meaning more than just the President of the church) can be developed! A prophetic minded ministry can be developed by the Lord's kind of special, exalted, much above ordinary, schooling. Insofar as I am aware, this is a concept appropriate to this age, and perhaps reserved for this age, as an empowering instrumentality to produce an extraordinary ministry and people, capable to carry on the great work of the Restoration. Such a kind of ministry and people have not yet appeared on the scene. Therefore the need for comprehension of all that is caught up in this tremendous concept; that has such amazing potential! Strangely, we have been terribly slow in perceiving the possibilities and promise of this truly great idea. May we all be reminded of the lofty perception of Isaiah - that the Lord's thoughts and ways are higher than man's thoughts and ways, as the heavens are higher than the earth. May the blindness that has obscured our vision soon be removed, enabling us to understand, appreciate, and get going in what the Lord would have us do, in regard to such a School.

That which follows is offered as a theoretical conception of how the Lord's kind of a School of the Prophets could develop prophets - a ministry of mature prophetic mindedness, and prophetic expertise, leading toward a growing Endowment. We shall all be utterly short-sighted and foolish if we succumb to the temptation that human wisdom and strength can do all that needs to be done!

1. A high type Prophet occasionally speaks extemporaneously, but back of it all there is profound insight and understanding of what the Lord wants presented and done. He becomes truly prophetic because of his inspired vision and what he sees.

The achievement of this high quality can surely be quickened by reverently making an analysis of the content of all the prophetic contributions of all the ages, searching out all the ideas, or concepts, or material, that has universal application to all times and all peoples. Out of this analysis would come such values as these:

- 1/ The basic thought content that is back of all profound prophetic ministry. As thus assembled surely there would be apparent an intelligence, and breadth, and depth that would be wonderfully convincing.
- 2/ Those who would make this analysis would become aware of the many ways of prophetic approach and presentation. The problem of how to reach people is one of great importance. This is part of prophetic maturity. Out of such review would emerge suggestions of other ways peculiar to our age.

- 3/ Also, out of this analysis would emerge a grand perception of the far-sighted purposes of the Lord, a wonderful and rather total picture of what He hopes for mankind, particularly those who love Him. Such a picture would surely be immensely appealing.
- 4/ The Lord is not narrow. Rather he is the zenith of all that is worthwhile. This analysis, because it is so broad and sweeping, would reveal the wide-ranging variety of prophetic content, that will enoble and glorify every aspect of life - from the simple and humble to the loftiest of the intelligent.
- 5/ Unavoidably, out of such analysis and review, there would come a basis, and inspiration for like prophetic experience. Surely the trifling and inconsequential would tend to be submerged, and the great issues of time and eternity would stand out clearly, intelligently and most persuasively. The Godly possible would stand out, as viewed from a high mountain. Standing beside the spiritual giants of the ages, how could anyone be small or narrow minded?
- 6/ There is always the necessity of evaluating what may appear to be spiritual experience, for there are powers that deceive. There is quite a lot of this deceptiveness in the religious world of the present, and there will undoubtedly be more in the future. This all inclusive analysis would provide background and basis for judgement of such experience, individual or otherwise.

2. All those making use of this analysis material would become prophets in a once-removed or secondary sense. This kind of analysis effort would require considerable time, perhaps one or two years. As great ideas and concepts would stand out, they would be used in preaching or discussion. Nothing completely of the nature of such an analyses has been done, insofar as I am aware. The following is a partial suggestion of what such a project would make stand out in clearness and attractiveness.

- 1/ The purposes of God in creation
- 2/ The glorious personality of the creation
- 3/ The far-reaching astounding love of God and Christ.
- 4/ The amazing intelligence of divinity.
- 5/ A profound understanding of the Holy Spirit.
- 6/ Comprehension of the vastness of spiritual power.
- 7/ Perception of divinity's desire to share this power with extra Godly ministry in Endowment.
- 8/ Times and character of individual or group Endowment experience.
- 9/ God's standards for human life.
- 10/ The kind of morality God requires of mankind
- 11/ Delineation of goals toward which men should aspire.
- 12/ Indication of the variety of these goals.
- 13/ Grand prophetic insights.
- 14/ Tremendous conceptualizations, as in the beginning of D. & C. 85.
- 15/ The wonderful promises consequent to faithfulness.
- 16/ The characteristics that will make Zion "the perfection of beauty", and the great goal of the ages.
- 17/ God's miraculous powers of outreach and uplift.

Note: There are many more than these. They could uplift preaching, teaching, association and be persuasively set forth in written word. What a project!

3. There are, undoubtedly, many other kinds of projects for prophetic research, Such as:
 - a. A general Study of Prophecy. If there is any church on earth that should be completely outstanding in this area of concern, it is the Restoration. As of now we present very little in the way of prophetic preaching or study or writing. This concern divides into a number of areas.
 - b. Just to rough in subjects and projects which need such illuminating research would be a valuable contribution in itself.
 - c. There needs to be greater understanding of Life Beyond, than we have, as a means for beckoning and influencing life now.
 - d. Pervasive revelation in fulfillment of the promise of D. & C. 76:2.
 - e. Pervasive experiences of the lofty nature suggested by D. & C. 104:9
 - f. An ever broadening comprehension of the concept and promise of divine Endowment.
4. In this theoretical discussion of how Prophets can be developed by the Lord's kind of a School, and the relation of this School to divine Endowment, there needs to be emphasized that a very necessary function of this School is taking the high experiences the lofty concepts, the empowering impulsions of exalted spiritual experiences and divine Endowment, and translating these into projects of application. It is good to be wonderfully blessed by the Lord with the finest kind of vision, and the understanding of the mysteries of the Kingdom, but it is better by far if all such can be put to work blessing and transforming life about us. All of us need to know that experiences of Endowment tend to be diminished and lost unless this is done. Spiritual development; prophetic expertise, and prophetic maturity, carry with them a strong sense of responsibility to use these great blessings to the glory of God and the uplift of humanity! See Condensation #10, for further emphasis.
- E. In order for our theoretical School to grow in its scope and influence, there will always be the need of new and expanding personalities. A few suggestions.
 - a. Special personalities of many interests, need to be discovered and stimulated, and their particular abilities, their potential talents, and their finest possibilities encouraged. Some ways this can happen are:
 1. Some have been and can be stimulated by gifts of prophecy, usually through someone else.
 2. Some have been stimulated by individual experiences, encourage a growing trust in divine guidance.
 3. School of the Prophets participants could help in at least two ways - intensive watching for such personalities, and developing a list of challenges that would attract such persons.
 - b. There should be help, for all who so desire, that can aid them in finding the places where they can best serve.
 1. Prophetic expertise could wonderfully help here.
 2. This is an aspect of divine Endowment.
 3. Again lists of possible choices would help
Solomon's affirmation - where there is no vision, the people perish, could be rephrased - Vision preserves and advances a people.

- c. Would it be too far out to expect a School of the Prophets to be wise counselors in material things?
 - 1. There could be help here for administrators.
 - 2. They could help by envisioning what needs to be done.
 - 3. They could perhaps help by formulating guiding principles.
- d. A needed research project could be - a detailing of signs of decadence - in world-wide sense.
 - 1. Why? Part of prophetic ministry has always been to lift a warning voice and advocate repentance.
 - 2. Such warning must be based on facts.
 - 3. Along with this should go a clear statement of alternatives, as a means of beckoning.
 - 4. Such a project would tend to protect the household of faith.
- e. A much needed Research Project - what is an ideal Stake of Zion?
 - 1. Stakes should lift up and inspire all aspects of life. But how and what?
 - 2. The Lord sees what Stakes should be with the utmost of clearness! This must be so!
 - 3. If we will have great faith, the Lord will not leave us visionless to boggle and bungle!

A FINAL WORD!

There are utterly immense possibilities in the Lord's kind of a School of the Prophets!
Moreover, it is a vital part of the Lord's preparation for his coming again to the world!
Let us all increasingly remember that the concept of a School of the Prophets is the Lord's!
It is not a human notion!

May God be with you!!

NOTES CONCERNING THE NEED FOR A DEEPLY SPIRITUALLY ALIVE SCHOOL OF THE PROPHETS, TO PREPARE FOR, DURING AND AFTER PROFOUND SPIRITUAL ENDOWMENT EXPERIENCES.

Condensation # 10

1. The need before and during a special endowment experience needs little explaining. The need afterward should be comprehended also. The afterward functions of such a School may yet prove to be one of Joseph Smith's greatest prophetic contributions to the Restoration, as suggested in that which follows.
2. The notion, perhaps rather widely held, that Divine Endowment is an all-at-once experience, and that all that is necessary is to just get together in very strong faith, comparable to turning a faucet. This just is not so!
3. This notion rather clearly explains the short-lived effect of the endowment experiences of 1836, in the Temple at Kirtland, and perhaps even of Pentacost. There was no further broad-visioned, organized follow-up, stabilizing, sustaining, and improving, nor has there been for nearly 130 years. Within 10 years there was movement toward apostasy and other earthly notions.
4. The experience of 1836, was therefore partial in nature. A prophetic utterance of Apostle John Garver, at Kirtland Reunion (1942 †) so stated. This affirmation confirms what historical observation had long ago demonstrated.
5. The foregoing sustains this very important affirmation. Enduring Endowment, nay more, a growing endowment and development of prophetic-mindedness, is not the result of a rather brief yet very exalted experience of spiritual outpouring, but, rather, is the result of long continuing, upward climbing, and growing intensity of effort, carried on by both individual and collective effort, and in a clearly envisioned and organized way.
6. This affirmation is supported by the facts of the way human personality develops. It agrees also with the principle of prophetic growth expressed by Isaiah - here a little, there a little. Increment must be added to increment. Proceeding thus, will produce an ascending curve of development, not a descending one.
7. Furthermore, the deep things of the Spirit, the lofty concepts and purposes of God and Christ, are not possible of comprehension and intelligent application, in just a moment of time. Even Christ received grace for grace. See D. & C. 90:2.
8. With all the preceding in mind, and in view of the growing signs of desire for spiritual revival, and because there is such a tremendous need for the finest kind of God-blessed ministry, may we all fervently rejoice in the marvelous opportunity that must surely soon come to pass - the implementing of this magnificent concept of a continuing School of the Prophets, dedicated to the development of a growing, elevated, spiritual and prophetic mindedness, leading to an ever growing endowment of the Holy Spirit, and eventually to visitation from time to time of the Lord Jesus Christ, and His bestowing a vast spiritual power upon His chosen servants, vaster than the world has known!

THE PHILOSOPHICAL JUSTIFICATION OF THE CONCEPT OF
THE SCHOOL OF THE PROPHETS AND OF DIVINE ENDOWMENT

10 Extra

1. There is need in a broad and very challenging way, in a rapidly changing world, that there be developed a source of inspirationally perceived standards and values.
2. This is particularly necessary for our church, which the Lord intends should be a light to the world. It is especially necessary for Zion's sake, and her Stakes.
3. The Christian Church as a whole has been largely displaced in the western world as a setter forth of values, seldom mentioned in many scholarly studies and books.
4. The present western world largely seeks to base its values on scholarly procedures and studies, on scientific researches, real or fancied, on technologies, and on what is hoped to be human wisdom.
5. Divine Endowment with its strong overtones of inspirational insights, its spiritual guidance into truth, its God-illuminated perception of values, its spirit-burning testimony of what is right and what is wrong, can grandly enable the arriving at an enduring perception of values and standards.
6. The vast body of humanity are not able to set up, creatively, a high and loyalty winning set of values and standards, or a way of life. The mass of humanity largely drift.
7. The Endowment experiences, when interpreted and nurtured by a high minded School of the Prophets, with its superior ability to translate mountain-top experiences and insights into saintly projects and efforts, can provide the vision for the building up of a true golden age.
8. As far as the Reorganized Church is concerned and its belief and experience of revelation, the very fact that revelation made this concept and its establishment a part of Kirtland Temple and its use, establishes the concept as part of the wisdom of Him whose glory is intelligence.
9. The source and fountain of establishing what is right and what is wrong, in the very nature of God's universe, must center in God himself. Not anywhere else.
10. Isaiah's prophetic statement that God's thoughts are higher than human thoughts as the heavens are higher than the earth, is part of the concepts justification.
11. Research is an absolutely necessary part of big industrial or other organizations and just so do Zion and the stakes of Zion, need research, especially Spirit-guided research. Such effort must be head-and-shoulders above any worldly effort.
12. Considering the magnificent characteristics of God, and the vastness and the utter grandeur of His intelligent creativity, we are inexpressibly foolish and dumb if we do not attempt to avail ourselves of all the light, intelligence, and superior wisdom He must inevitably want to share with us.
13. Most of our higher perceptions, prophetically envisioned, have resulted from individual high experience with the Holy Spirit. Out of broadening collective group outreach should come amazing consequences, in quality and extent of all envisioned.

A FEW SUGGESTED WAYS TO INDIVIDUALLY PREPARE FOR DIVINE ENDOWMENT

Condensation # 11

Inasmuch as divine Endowment in its fullness must be much more than a week-end experience, but, rather, because of its massive dimensions, must require growth in overall personality, it is therefore imperative that along with all other means of upbuilding, a very special, far-sighted, sacrificial individual effort must be made.

These suggestions will not be exhaustive, nor present all that we can individually undertake. A careful study of these 12 condensations will bring before the mind many others as well. The intention here is to indicate a few outstanding ways.

- A. Development toward divine Endowment is surely an extraordinary undertaking and venture in spiritual growth. It is therefore wise to increasingly understand what this means. As aids, we suggest:
 - a. Study list of Spiritual gifts found under Condensation #3. It will help if examples are sought for each one. Try to discover others. Set projects in use, especially such as appeal to you.
 - b. Under Condensation # 4, you will find twenty ways I have found helpful in my efforts.
 - c. As part of my own personal effort to develop spiritually, I have written a quite extensive survey of this general field, under the title - "A Study Of Spirituality". This is available.
 - d. The little booklet - The Endowment - is available either from myself or McChap Press, 1400 Marquette, Ave., Bay City, Michigan 48706.
 - e. Search for helpful points of view.
- B. Search through the Scriptures for all you can find about Endowment in general, especially noting examples of Endowment experiences, as:
 - a. The Endowment of Pentacost, in Acts...
 - b. The Book of Mormon experience, III Nephi
 - c. The D.& C., especially Section 85.
 - d. Our own church History of the 1836 period
- C. Call on God in Mighty Prayer. These words are used in the Book of Mormon III Nephi 12:14, where they are coupled with fasting. What is Mighty Prayer? In part such Prayer is:
 - a. Prayer for the immensely worthwhile.
 - b. Prayer expressed in constantly developing faith.
 - c. Prayer for guidance in the deep things of the Holy Spirit.
 - d. Prayer with intensity of deep feeling, as if you mean it.
 - e. Prayer humbly, reverently and as well expressed as you can.
 - f. Prayer offered when richly seasoned by spiritual power.
 - g. Prayer whose intent is single to the glory of God and Christ.
 - h. Prayer that is lovingly and unselfishly concerned.
 - i. Prayer that asks to discern human needs and wants to help.
 - j. Prayer that will set you to work in the Kingdom of God.

Note: It's all these and more!

Condensation # 11 Continued

E. Set Projects in development - in what is needed, and in application of your growing perceptions.

a. These studies have thus come about. Not very much has been written about Endowment.

b. Projects are a fruitful means to spiritual growth.

F. As the Lord shares with you, even so you share with others.

a. As you lift others, you are lifted.

b. Exalted association helps wonderfully.

c. This sharing can be in many ways.

THE GROWING POWER OF SPIRITUAL DEVELOPMENT AND DIVINE ENDOWMENT CAN, OUGHT TO BE, AND MUST BE PUT TO WORK, TRANSFORMING, TRANSMUTING, AND EMPOWERING ALL LIFE.

Condensation # 12

TWO SCRIPTURAL STATEMENTS OF PROMISE.

Blessed are they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. Matt. 5:8.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally . . . and it shall be given him. But let him ask in faith (and with a holy purpose inspiring the asking. E.R.C.) James 1:5,6.

THREE PERSONAL AFFIRMATIONS.

Putting Spiritual Endowing Power to work and use, is for both manhood and womanhood, priesthood and nonpriesthood, old and young, because God loves all. However priesthood are under this responsibility more than others because of their very calling. The Prophet Joel envisioned this concerning the latter days - as he expressed the Word of the Lord. "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, 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 my Spirit." Joel 2:28,29.

We learn to do by doing. We will develop in the use of spiritual power, which is Endowment, by consciously and earnestly seeking and using the Gifts and Ways of Blessing that are characteristic of the Holy Spirit. The - "A Study of Spirituality" by E.R.C. will help in this regard.

The Holy Spirit will only bless us as we dedicate ourselves to godly purposes and ends which are free from human selfishness. That is why Jesus, The Lamb of God, is worthy to "receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." See Rev. 5:12,13. Just so must it be for the individual person. It is a very grave sin to misuse or to use to selfish ends any Gift of the Holy Spirit.

EXAMPLES, PROJECTS, AND POSSIBILITIES IN THE DEVELOPMENT AND USE OF THE POWER OF THE HOLY SPIRIT AND OF ENDOWMENT. THE PUTTING OF THIS POWER TO CREATIVE USE.

Hopefully, the following are set down as illustrations of ways in which Endowment power can be put to work. The examples are quite wide ranging in nature. It is emphasized that each person to whom this analysis comes, should, from time to time, build up his own list of examples and personal projects that appeal to him or her. If perchance some feel inadequate to do this, surely there must be those around you who love you and know you who can come to your aid. It very likely is much better to prayerfully and patiently work out your own.

The following suggestions are set down as they occur to my mind, and are not necessarily in order of sequence from the lesser to the greater.

1. My good friend Ralph Thomas, of Independence, Mo., bears testimony of applying the Endowment concept, while traveling on a plane. A distraught mother across the aisle from him was having a great deal of trouble with a long time crying baby situation. In faith he offered an unselfish prayer for both of them. It was immediately answered, and the baby stopped crying, and from there on was content. Unfortunately, he did not tell the mother what he had done. Should he? Ralph also tells of another experience, while on an errand of mercy, he was kept from a very serious accident.

2. Young people particularly, also older ones as well, need to see how they can make their lives contribute to the building up of God's Kingdom of Righteousness. The suggestion here is both for the perception of daily possibilities, as well as the long view for the future. I have set down 20 or so ways in which I have been personally aided in doing just this.
3. Many centuries ago, somewhere around 1300 A.D. Thomas A'Kempis observed - "Those who feel the gale of the Holy Spirit go forward even in their sleep." It is possible in the Lord's blessing, to have great truths open up to us in our hours of sleeping. Certainly, an immensely important aspect of Endowment is a steadily achievement of loftiness of vision, an ever broadening and deepening perception of the far-sighted purposes of God, and an intensity of motivation to be an effective achiever of these purposes for Him. I have had several experiences of this kind that have been a joy and inspiration to me. Pray for such.
4. In this increasingly complex civilization of which we are part, all of us have times when we are confronted with most perplexing problems. These may be problems of personality adjustment, disturbing problems of home life, problems of "discontent that casts a shadow gray, o'er all the brightness of the common day", problems of congregational experience, or even with our daily associates. The Spirit of Endowment can help in all such problems as these if we seek help.
5. A growing experience of Endowment will lead to a richer, expanding, uplifting kind of life. It will enable the discovery and nurturing of hidden and unsuspected talents and abilities, and the setting of projects of development and use, always with "an eye single to the Glory of God". Thus life becomes more creative.
6. Assuredly, the achieving of an expanding spirit of divine Endowment, will sanctify, beautify, and glorify home life, making our homes "colonies of heaven". This will be both for children and parents, or even for husband and wife. In reverse, this homelife will enhance our experience of a growing Endowment. This is very important, for a noble kind of homelife is under severe attack.
7. It cannot be emphasized too strongly that anyone who resolves to do his best to develop toward a time of divine Endowment, must increasingly understand, experience, and nobly and unselfishly use, the many, many, Spiritual Gifts and Ways the Lord has with which to bless, guide, and uplift the sons and daughters of men, in their tremendous needs to be at one with God and Christ in the universe.
8. There is need to repeatedly affirm that an increasingly Endowed person will increasingly inspire, lift up, and transform, by his or her influence, the life which goes on around them. A very helpful influence in endeavoring to dynamically do this, is the gift of Spiritual Radiancy. Jesus had this radiancy. I think we can say always. Some of His servants have it in considerable measure. Perhaps many of us have it at widely separated times. Some of us do not have this Gift at all. We must live very close to our Heavenly Father and to the Lord Jesus to have it. We must be very prayerful, and a thinker and expressor of the altogether noble, to have it. To be SPIRITUALLY RADIANT is to be very dedicated and as near utterly consecrated as possible to God and all He stands for.

Condensation # 12 continued

9. Being increasingly dedicated and consecrated, applies to all aspects of our personalities and our lives, to all we think, to all we try to do, to the world of the intellect, to our use of material things, to efforts in the realm of the deeply Spiritual, and to all we can possibly do to grow into ways leading toward divine Endowment.
10. The grandest of all is when the altogether lovely and noble Son of God comes to us individually, in marvelous ways, and through His Endowing power makes possible glorious achievements that are a way beyond our personal capabilities.

A CONDENSED CONDENSATION, IN ONE LINE, OF THE MANY ASPECTS OF DIVINE ENDOWMENT, AS AN AID IN ANY OR ALL EFFORT IN PUTTING THE PRINCIPLE AND POWER OF ENDOWMENT TO WORK, IS ATTEMPTED IN THAT WHICH FOLLOWS. MAY THESE BE HELPFUL TO MANY, IS OUR DESIRE.

DIVINE ENDOWMENT IS: -----

1. An ever accelerating desire for nobility of personality.
2. A growing understanding of Spirituality and of its possible uses.
3. The incorporation of Spirituality into personality enlargement.
4. An ever expanding comprehension of God and all his purposes.
5. The acquirement of Spirit-won Kingdom usable knowledge in many fields.
6. An extraordinary development in exalted insights and wisdom.
7. A Spirit-guided and won of the ought-to-be, and how to make the ought-to-be BE.
8. An enlarging sense of urgency and motivation.
9. To work toward dwelling within the Spirit of the Prophets of Israel.
10. To rise to a Spiritual level of thinking and expressing God's Thoughts after Him.
11. To become so dedicated that God permits and shares the use of immense Spiritual powers.
12. To be an instrument of expression of exalted creative and inspiring miracles.
13. To have power over diseases that afflict mankind so, in administering to the sick.
14. To have the seen and unseen ministry of angels in carrying on God's work.
15. To speak and preach the Word of God in convincing Spiritual power.
16. To have communion with the chosen and lofty spirits of the ages.
17. To have kindliness, persuasiveness, and vision to achieve Zion and Stakes of Zion.
18. To have very exalted, inspirationally uplifting, very helpful Spiritual experiences.
19. To have power to envision and achieve the gloriously helpful for needy people.
20. To have communion with God the Father and Christ the Son!

THE BEST IS YET AHEAD. MAY A WONDERFULLY LOVING FATHER PROSPER OUR HOPES OF A GRAND TIME OF SPIRITUAL OUTPOURING AND AMAZINGLY HELPFUL DIVINE ENDOWMENT, FOR WE ALL NEED HIM SO, AND ALL THE SONS AND DAUGHTERS OF MEN NEED HIM SO TREMENDOUSLY!!