

WELFARE SERVICES, the Church's WELFARE FARMS, canneries, and BISHOP'S STOREHOUSES grow, process, and distribute commodities for consumption by those in need in the Church. These facilities maintain approximately a year's supply of inventory, in both production supplies and finished goods. Church-owned grain reserves are stored to help provide needs from harvest to harvest, with a suitable margin for some who may come into need during more prolonged economic downturns. The Church does not attempt, however, to maintain emergency storage for its entire membership. Long-term security against catastrophic emergencies depends upon the faithful preparation of individual members and families throughout the world.

Consistent preparedness has enabled the Church to participate in humanitarian projects to relieve suffering resulting from such catastrophes as World War II, the rupture of the Teton Dam in Idaho in 1976, food shortages in Poland in 1982, flooding in Brazil in 1983, earthquakes in Mexico City in 1985, hurricanes in the Caribbean and South Carolina in 1989, and other natural and man-made disasters.

Ecclesiastical units of the Church (wards, stakes, regions, and areas) are directed to prepare and maintain a written emergency response plan. The scope and level of detail contained in the plans vary, depending upon the nature and severity of emergencies likely to occur in each area. Emergency response plans generally address leadership and communication issues, reporting procedures, the location and extent of resources available for emergency response efforts, guidelines for the use of Church buildings as shelters, and the names and addresses of emergency-response specialists.

The presiding officers of all Church units are encouraged to coordinate emergency planning and response efforts with appropriate community agencies. The importance of good citizenship by all Church members in times of need is axiomatic.

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## ENDLESS AND ETERNAL

The terms "endless" and "eternal" have at least two connotations each in The Church of Jesus Christ of Latter-day Saints. They are used both as adjectives and as nouns. The adjectival forms, fitting the more traditional viewpoint, denote a concept of time without beginning or end. In a second, less familiar usage, the phrase "endless and eternal" functions as a noun, another name for God (Moses 1:3; 7:35)—in the manner of "Alpha and Omega," or "the Beginning and the End."

In a revelation dated March 1830 (now D&C 19), the Prophet Joseph SMITH learned that phrases such as "endless punishment" and "eternal life" have qualitative as well as quantitative implications. The word "endless," for example, has sometimes been employed by God for greater impact "that it might work upon the hearts of the children of men" (D&C 19:7). Consequently, the term "endless punishment" may or may not imply a duration of time—that there will be no end to such punishment—but it clearly does imply that the punishment (or blessing) is associated with the Eternal One. "Eternal punishment is God's punishment. Endless punishment is God's punishment" (D&C 19:11-12). In like manner, the concept of eternal life referred to in scripture (e.g., John 17:3) implies more than life lasting forever; it also connotes a quality of life like that of God, as well as life with God (*DS* 2:8, 228).

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## ENDOWMENT

An endowment generally is a gift, but in a specialized sense it is a course of instruction, ORDINANCES, and COVENANTS given only in dedicated TEMPLES of The Church of Jesus Christ of Latter-day Saints. The words "to endow" (from the Greek *enduein*), as used in the New Testament, mean to dress, clothe, put on garments, put on attributes, or receive virtue. Christ instructed his apostles to tarry at Jerusalem "until ye be endued with power

from on high" (Luke 24:49), a promise fulfilled, at least in part, on the day of Pentecost (Acts 2). In modern times, a similar revelation was given: "I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power on high; for this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem" (D&C 95:8–9).

Though there had been preliminary and preparatory spiritual outpourings upon Latter-day Saints in Ohio and Missouri, the endowment in its full sense was not received until the Nauvoo Temple era. As he introduced temple ordinances in 1842 at Nauvoo, the Prophet Joseph SMITH taught that these were "of things spiritual, and to be received only by the spiritual minded" (*TPJS*, p. 237). The endowment was necessary, he said, to organize the Church fully, that the Saints might be organized according to the laws of God, and, as the dedicatory prayer of the Kirtland Temple petitioned, that they would "be prepared to obtain every needful thing" (D&C 109:15). The endowment was designed to give "a comprehensive view of our condition and true relation to God" (*TPJS*, p. 324), "to prepare the disciples for their missions in the world" (p. 274), to prevent being "overcome by . . . evils" (p. 259), to enable them to "secure the fulness of those blessings which have been prepared for the Church of the Firstborn" (p. 237).

The endowment of "power from on high" in modern temples has four main aspects. First is the preparatory ordinance, a ceremonial WASHING AND ANOINTING, after which the temple patrons dons the sacred clothing of the temple.

Second is a course of instruction by lectures and representations. These include a recital of the most prominent events of the Creation, a figurative depiction of the advent of Adam and Eve and of every man and every woman, the entry of Adam and Eve into the GARDEN OF EDEN, the consequent expulsion from the garden, their condition in the world, and their receiving of the PLAN OF SALVATION leading to the return to the presence of God (Talmage, pp. 83–84). The endowment instructions utilize every human faculty so that the meaning of the gospel may be clarified through art, drama, and symbols. All participants wear white temple robes symbolizing purity and the equality of all persons before God the Father and his Son Jesus Christ. The temple becomes a house of revelation whereby one is instructed more perfectly "in

theory, in principle, and in doctrine" (D&C 97:14). "This completeness of survey and expounding of the gospel plan makes temple worship one of the most effective methods of refreshing the memory concerning the entire structure of the gospel" (Widtsoe, 1986, p. 5).

Third is making covenants. The temple endowment is seen as the unfolding or culmination of the covenants made at BAPTISM. Temple covenants give "tests by which one's willingness and fitness for righteousness may be known" (Widtsoe, p. 335). They include the "covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the [human] race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive . . . Jesus Christ" (Talmage, p. 84). One also promises to keep these covenants sacred and to "trifle not with sacred things" (D&C 6:12).

Fourth is a sense of divine presence. In the dedicatory prayer of the temple at Kirtland, Ohio, the Prophet Joseph Smith pleaded "that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness" (D&C 109:13). Of temples built by sacrifice to the name of the Lord Jesus Christ, dedicated by his authority, and revered in his Spirit, the promise is given, "My name shall be here; and I will manifest myself to my people in mercy in this holy house" (D&C 110:8). In the temples there is an "aura of deity" manifest to the worthy (Kimball, pp. 534–35). Through the temple endowment, one may seek "a fulness of the Holy Ghost" (D&C 109:15). Temple ordinances are seen as a means for receiving inspiration and instruction through the Holy Spirit, and for preparing to return to the presence of God.

In Nauvoo, the Prophet Joseph taught for the first time that it is the privilege of Latter-day Saints to act as agents in behalf of their kindred dead. After receiving their own temple endowment, Latter-day Saints return to the temple frequently to participate in the endowment ceremony as proxies for, and in behalf of, deceased persons. Consistent with the law of agency, it is believed that those so served have complete freedom in the

spirit world to accept or reject the spiritual blessing thus proffered them (*HC* 5:350).

[See also Baptism for the Dead; Salvation of the Dead; Temple Ordinances.]

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## ENDOWMENT HOUSES

An endowment house is a building or place where certain temple ordinances may be administered, outside of the temple itself. MOSES erected a tabernacle in the wilderness as a “temporary temple”; by analogy, so did the Prophet Joseph SMITH. Before the NAUVOO TEMPLE was completed, the large upper room of Joseph Smith’s red-brick store building in NAUVOO, Illinois, was used to confer the first TEMPLE ORDINANCES on a few leaders of the Church on May 4, 1842, and then on their wives. These ordinances, called ENDOWMENTS, consisted of a course of instruction and rites that included prayers, washings, anointings, and the making of COVENANTS with the Lord Jesus Christ.



The Endowment House, c. 1888, in the northwest corner of Temple Square, Salt Lake City. Ordinances for the living, but not for the dead, were performed in this building until 1889 when it was torn down. Photographer: C. R. Savage.

The Latter-day Saints occasionally used a mountaintop as their temporary temple, and President Brigham YOUNG dedicated Ensign Peak, a hill just north of Salt Lake City, Utah, as a “natural temple.” Though Brigham Young designated a temple site in Salt Lake Valley on July 28, 1847, just four days after his arrival, the temple took forty years to build. In the meantime, the upper floor of the Council House, Salt Lake City’s first public building, served 2,222 members of the Church as their endowment house between February 21, 1851, and May 5, 1855.

A more permanent endowment house, designed by Truman O. Angell, Church architect, was soon built on the northwest corner of TEMPLE SQUARE. Brigham Young named it “The House of the Lord.” It was dedicated on May 5, 1855, by Heber C. Kimball. The main structure was a two-story building 34 feet by 44 feet, with small one-story extensions on both ends. The first floor had a room for WASHING AND ANOINTING, and also “garden,” “world,” and “terrestrial” rooms. The upper floor was the “celestial room,” with an adjacent SEALING room.

On the average, 25 to 30 endowments were given daily, for a total of 54,170 in the thirty-four years it was used. And an average of 2,500 marriages were also performed annually. In addition, the endowment house served as a place for special PRAYER CIRCLES and the SETTING APART and instruction of newly called MISSIONARIES.

As the SALT LAKE TEMPLE neared completion, the endowment house was torn down in November 1889. The Salt Lake Temple was dedicated April 6, 1893. A long-anticipated holy place for temple ordinances was then permanently established in Salt Lake City.

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## ENDURING TO THE END

Enduring to the end, or remaining faithful to the laws and ORDINANCES of the GOSPEL OF JESUS CHRIST throughout life, is a fundamental require-