

ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost." 1st Nephi 3:124

Volume Two

Independence, Mo., July 1, 1923

Number Two

THAT TEMPLE QUESTION

Section 92, in the Doctrine and Covenants, contains the following rebuke to the church: "Wherefore, ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my spirit upon all flesh." (See paragraph 1.)

"It is my will that you should build an house; if you keep my commandments, you shall have power to build it; if you keep not my commandments the love of the Father shall not continue with you; therefore you shall walk in darkness." (See paragraph 3.)

Some profess to believe this revelation refers to the temple at Kirtland. If it be admitted that the revelation refers to the temple to be builded in the land of Zion, the logical conclusion is that the love of the Father did not continue with the people, and in consequence the church is walking in darkness, because that temple has never been built. The people in Utah may perhaps be pardoned for thinking this revelation refers to the temple at Kirtland, but why people who believe that the early church was rejected, and that a reorganization was necessary, should so believe, is hard to understand, unless it is because they are anxious to escape the unpleasant conclusion that the church is still under condemnation and is walking in darkness.

There is nothing in section 92 to justify the idea of its pointing to Kirtland. The Lord says, in paragraph 1, "I design to prepare mine apostles to prune my vineyard for the last time." If the work that followed the endowment claimed to have been given at Kirtland was the last pruning of the vineyard, why do we look forward to another endowment, and how is it that the gospel was not taken to Israel? Obviously the endowment said to have been given at Kirtland was not for the last pruning.

Again, the Lord says a little further along in the same paragraph that he desires the house to be builded "that I may pour out my Spirit upon all flesh." Was that fulfilled after the Kirtland temple was built? Joel declares that the Lord designs to pour out his spirit "upon all flesh"

(Joel 2:28), yet no one ever claims that Joel's prophecy has been fulfilled thus far although he makes precisely the same statement as that in section 92.

In section 91, given in May, 1833, an outline plan is given for a house to be builded at Kirtland, and also a printing house, but they were not to be builded then—"These two houses are not to be built until I give you a commandment concerning them." (Last sentence in paragraph 4 of section 91.) The following month, in June, section 92 was given, rebuking the church for neglect, for treating lightly the commandment "concerning the building of mine house." Is it reasonable, for a moment, to suppose that the Lord referred to the Kirtland house? Is it not much more sensible to think he spoke of the temple which he had indicated at different times, and as early as 1831, was to be builded in the land of Zion?

History shows that the charge of being dilatory could not be justly made concerning the Kirtland house, nor could the church be accused of treating with indifference the matter of preparing for a school of the elders. On May 4, 1833, a conference of high priests assembled in Kirtland to consider the building of a school house where the elders could receive instruction in preparation for their ministry, according to a revelation received March 8, 1833, known to us as section 87, in the Doctrine and Covenants. Hyrum Smith, Jared Carter and Reynolds Cahoon were, by unanimous voice, chosen a committee "to obtain subscriptions for the purpose of erecting such a building." (See Mil. Star, Vol. 14, page 422; Church History, Vol. 1, page 291.) Two days after this committee was chosen, on May the 6th, the revelation (section 91) concerning the Kirtland house was received. In this revelation they are told **not** to proceed with the building until they are commanded to do so. (Last sentence of paragraph 4, of section 91, Doc. and Cov.) Nevertheless, the committee got busy and sent out a letter to the branches of the church, from which we give the following excerpt:

"And unless we fulfill this command, viz., establish an house, and prepare all things necessary whereby the elders may gather into a school, called the school of the prophets, and receive that instruction which the Lord designed they should receive, we may all despair of obtaining the great blessing that the Lord has appointed to the faithful of the Church of Christ;

great endowment, the witness of God's approval, we may not claim to have come out from under the condemnation pronounced in section 83:8, and eight months later in section 92:1-3. A sign by which we may know the people who qualify will be that they will be permitted to build the temple in Zion.

T. J. S.

**"NEITHER TRUST IN THE ARM OF FLESH"
(Doctrine and Covenants 1:4)**

When the latter day work was announced to the world it brought the message that God is; that He was, and is, and will be a God of revelation; that when men are truly obedient to him he will reveal his will to them; that men have access to the Father through Jesus, our Lord. This message seemed to be a challenge to the religious world. Under the law of Moses the priest stood between the individual and his God. Once a year the high priest made intercession for the whole people. (This was because Israel would not obey the fulness of the gospel.) The tendency of the people was to trust in the priest, in the prophet, true or false. This naturally gave their spiritual leaders power over them, and the people followed the counsel of their leaders, even to the rejection of the Christ. In later times the low spiritual condition of the people made possible a pope, assuming to be the representative of God on the earth. Protestants in one way or another have much the same thought in mind; instead of knowing the Lord for themselves, they take the preacher's word for everything. People turn from one religion to another, but often it is not conversion to the gospel of Christ; they merely change popes. This is one of the reasons, and perhaps the chief reason, why so many will not discuss a question upon its merits, but must first know what their spiritual leaders think before they can come to a conclusion—"Every man walketh in his own way, and after the image of his own god . . . whose substance is that of an idol." God, looking down upon the people, saw this condition would bring calamity upon them, and in order to avert it, "called on Joseph Smith and others and gave them commandment" that they should proclaim unto the world the things he had made known, and the following language leaves no doubt of God's intention:

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of the gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."—Doc. & Cov. 1:4.

Under the gospel covenant **everyone** has the privilege of receiving instruction from God for his own guidance, as circumstances may require. Thus we have Paul teaching the saints, "For ye may all prophesy one by one, that all may learn, and all may be comforted."—1 Cor. 14:31. Joel says, "Your sons and your daughters shall prophesy."—Joel 2:28. Peter says, "For the promise is unto you, and to your children, and to all who are afar off, even as many as the Lord our God shall call."—Acts 2:39. Jeremiah, speaking of the new covenant God would make with Israel, stated: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:34. Speaking of the privileges of the saints, Paul said: "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn," etc.—Heb. 12:22-23.

Surely the promise to God's children ought to be sufficient to cause them to turn to him instead of the "arm of flesh," yet many lose the substance and grasp at the shadow. Many spend more time telling about somebody else being in favor with God than they do in trying to obtain God's favor for themselves. I was deeply impressed with this some years ago, when on a mission in a western state I listened to the testimonies of several of the members of the church whose headquarters are in that state, and one thing I noticed was that, although they did not say much about Jesus Christ, or what he had done for them, they could all testify that their leader was a prophet, seer and revelator. Perhaps I might have thought like them, but I failed to learn that he prophesied, so I concluded that he was not a prophet; he could not see, so I thought he was not a seer; he did not reveal anything, so he could not be a revelator. Since that time, their present leader has come out and disclaimed that he is a prophet, seer and revelator, and says they have not had such a one since Joseph Smith, the founder of the church. When I heard of it I said, "Well, he is an honest man; he is not trying to deceive anyone," but I have wondered how his members felt about it after his repudiating their testimonies. Would it not have been better if they had spent their time getting acquainted with the Lord themselves, than expending so much effort defending a human idol, and deceiving others with their testimony. It all comes of "trusting in the arm of flesh" rather than trusting in the living God.

LOCAL ITEMS

Our speakers for June were C. L. Wheaton, T. J. Sheldon, and Bro. Frank Shirk. Each felt to have a message which he delivered with

ZION'S ADVOCATE

Issued in the Interests of
THE CHURCH OF CHRIST

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

Editors, Clarence L. Wheaton, Englewood, Mo., P. O. Box 22, and Thomas J. Sheldon, 1416 West Walnut St., Independence, Mo.

Alma O. Frisbey, Business Manager, Independence, Mo., Route 1, Box 218.

Board of Publication, Clarence L. Wheaton, Thomas J. Sheldon and Alma O. Frisbey.

Subscription price, 50 cents per year; foreign countries, 75 cents.

great earnestness.

Bro. Wheaton sought to impress the fact that the church should not be satisfied with the fact that it has a strong position. He made comparison with a watch. The case might be beautiful and costly, the works inside might be full jeweled, yet if the watch did not run satisfactorily, if it did not keep good time, it was worthless as a timepiece. The fruit it bears is the test of the church. God has done his part in giving us a perfect plan. Our part is to make that plan a living reality, to give it demonstration, and only by so doing will we have power to draw men to Christ.

T. J. Sheldon warned against materialistic motives in our temporal endeavors. Plans for the enhancement of our physical welfare that were not founded in love for our brother, and desire to magnify the cause of Christ in the earth, were no more than socialistic. We, as the children of God, must go further than socialism; we must lay our foundation deeper, in the strength of Christ-like character; we must build surer, in the permanence of regenerated hearts. Only as we builded in this way could we expect to found a social order that would stand.

Bro. Shirk, recently of Idaho, is not formally a member of our congregation, but we are alike in spirit and aim. He thought Christian people would have to come to a fuller realization that the Christian mission is practical as well as theoretical. The church has more to do than pray for the souls of men. It must help men in the struggle of life in which they are so unequally matched. The members constituting the church should seek to establish a system among themselves whereby they could share responsibility and distribute benefits more justly and equally than is done in the world.

We were pleased to welcome among our June visitors Brother and Sister Vernon Danielson, Sister Shirk, the mother of Brothers Frank and Oliver Shirk, and Sister Wilson, as well as Brother and Sister Frank Shirk, and a Brother Smith, from the west.

After the services Sunday morning, June 17, Earl and Norman, the young sons of Sister Mae Namur, were baptized by Elder C. L. Wheaton in the fount on the temple lot. They will soon, with their mother, return to their home in fair-off Alaska, and Sister Namur is comforted to think the young lads have desired baptism, and have had the opportunity. As she expressed it, she wanted to see them "tied" to the church and to the Zion land while they were young. Should anything happen to her she felt they were committed to God's care.

A pleasant occasion was enjoyed Monday evening, June 18th, when the choral society met at the home of Brother and Sister Miller, of Englewood, who have lately been baptized into the church through the missionary efforts of Elder C. L. Wheaton. The evening was spent in singing the songs of Zion, and light refreshments were served. As Sister Namur and her sons are soon to take their departure for their home in Alaska, it was thought fitting to present her with a copy of the Inspired Version of the Scriptures. Sister Namur is a daughter of Elder Geo. Cole. He was a man of high character, who loved the latter day work, and who sacrificed all he had to engage in missionary service. It could be truly said of him that he would rather talk the gospel than do anything else, and he was instrumental in raising up a number of branches. If the missionary spirit of her noble father goes with Sister Namur, she may be able to do much good in her Alaska home.

A sister of our acquaintance was pondering in her mind if she could do a certain work in the Sunday school that she had been requested to take. She doubted her ability, and hesitated to give an answer. As she was meditating upon the matter one day, the voice of the Spirit spoke to her and said, "You can do the work if you are studious and prayerful." A beautiful and encouraging experience, and it happened recently.

We are glad that our people have not outgrown the liking for simple pleasures that are called "old fashioned" today. They delight to meet together in social gatherings, sing the songs of Zion, have music, and engage in conversation, usually upon gospel work. Occasionally there is a dinner together, or a picnic.

We are mailing your paper every month. If you don't get it, notify us at once.

Books of Commandments may be obtained at 50c per volume. If you are desirous of obtaining them, now would be a good time to place your order. Its price does not include postage so send 10c in stamps extra.

therefore it is as important as our salvation, that we obey this above mentioned command, as well as all the commandments of the Lord." (Mill. Star, Vol. 14, page 424.)

On the 6th of June, the following month, a conference of high priests ordered the committee to "proceed immediately to commence building the house; or to obtain material, stone, brick, lumber, etc., for the same." (Mill. Star, Vol. 14, page 437.) When the presidency wrote to Zion, June 25, 1833 (same month, notice) they said, "We have commenced building the house of the Lord, in this place, and it goes on rapidly." (Mill. Star, Vol. 14, page 451; Church History, Vol 1, page 301.)

Can the reader see any reason why, in June, 1833 (section 92), the church should have been charged with neglect concerning the Kirtland house, when as a matter of fact they commenced on it before they were commanded to do so? For those who think they must have received some commandment in the matter we can only answer that there is no record of it. It is certain, as the excerpts from history furnished above show, that preparations for a house for the elders, or school of the prophets, were under way when section 91 was given. In all reason we say that the rebuke in section 92 could not have applied to the Kirtland house. Did it have reference to the house to be builded in Zion? Let us see if it were reasonable to suppose that it did.

The church had known about the temple to be in Zion for nearly two years. The coming of Jesus Christ to his temple was referred to in section 35, given in 1830. The place was not yet designated, however, nor yet in section 42, but the Lord there sought to prepare their minds for the need of promptness when the place should be revealed by showing them the importance of the house. (See paragraph 10 of section 42, D. and C.) They had but to wait six months when in July, 1831, "the spot for the temple" was indicated as "lying westward upon a lot which is not far from the courthouse." This was in the land to be Zion, in the state of Missouri. (See section 57, 1 Doc. and Cov.) In paragraph 5, of this same section, we find the commandment not to wait, but to proceed at once: "And let those of whom I have spoken be planted in the land of Zion, as **speedily** as can be, with their families, **to do those things even as I have spoken.**"

In September, 1832 (section 83, Doc. and Cov.), the temple is spoken of again in a very important connection. The Lord says the building of the New Jerusalem shall begin at the Temple Lot (paragraph 1), and in paragraph 6, he declares that a house "shall be built unto the Lord, upon the consecrated spot, as I have appointed," promising that "the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house."

From the above we see that the temple was indicated as early as December, 1830, and February, 1831. In July, 1831, the Lord plainly stated that it was to be in the land of Zion, in Missouri, and commanded the church to prepare "speedily" to do the things enumerated in the revelation, all bearing on the building of Zion, of which the temple was to be an important factor. In September, 1832, promises were made that should have been an inspiration to joyous action, and yet not a step was taken towards building the house, and in June, 1833, the Lord spoke in rebuke in section 92. They were told to appoint a committee of three unto whom the Lord would show the plan of the house.

After all this, was the temple in Zion built? No; nor has it been to this day. Remember, the Lord said, "If you keep my commandments, you shall have power to build it. If you keep not my commandments, the love of the Father shall not continue with you; therefore you shall walk in darkness." Subsequent history is known to everyone. The saints were driven out of Missouri, and the Lord has told us that it was because of their unworthiness, and because "they esteemed lightly" his "counsel." (See Doc. and Cov., 98:3; also read Doc. and Cov., 94:5.) Because the "love of the Father did not continue with them" their enemies prevailed against them. The Lord has said so:

"But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men: and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men." (100:2.)

The church did not redeem itself from the time it was driven out of Missouri, and later out of Kirtland, also, until it went to pieces in Nauvoo.

If section 92 could have referred to the Kirtland temple, and the church delivered itself from the condemnation implied in that revelation by building that house, then why did not the love of the Father continue with the church; why were its enemies so soon given power over it; why was it driven out of Missouri and Kirtland, and finally out of Illinois?

Instead of facing the facts we have tried to shield the church by giving section 92 an application that the logic of evidence and circumstances will not sustain. The confidence has grown strong in us that because we separated ourselves from that portion of the church that went west and organized ourselves independently we came out from under condemnation. Coming out, refusing to follow in the ways of transgression and apostasy was commendable, but we should not rest our case there. Until we have qualified ourselves to receive the