

# 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."—1 Nephi 3:187.

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## *Does a Material Temple Have Any Place in the Gospel?*

By Apostle B. C. Flint

Strange as it may seem among believers in the great Latter Day Restoration, who for nearly a century have been committed to the idea of a Zion gathering and the building of a temple, on a spot dedicated by Joseph Smith and his associates, near the time of the beginning of this work; the time has now come when an answer to the above question must be given, because the opposition to the idea comes from those among our own ranks. This condition has seemingly arisen because of the fact that we are passing through a transition period, and the principle of "progressive discard" is being worked overtime, in an effort to eliminate that which we have come to consider as human innovations that have characterized our history from the beginning. In other words, whereas, in the past we have blindly taken much for granted, we now are going to the other extreme, with the result that in the minds of many former enthusiasts, very little is left of that which we have regarded as the work of the messengers from heaven in establishing this eleventh-hour dispensation of gospel economy. The purpose then of this article is to throw some light on the above question from a scriptural standpoint, and in such a way as to answer, and to set at rest the doubts that have arisen touching this part of our work, not in any sense as a controversial effort, because we mean to speak affirmatively all the way through, but in order to do that intelligently it will be necessary to notice some of the objections that makes a discussion of this matter revelant at this time.

The idea has been advanced that the Temple at Jerusalem was purely symbolical in its work. That it came into being with the so-called "Law of Moses," of which it was a part. That because of this fact, its purpose was for the performance of those rites and ceremonies which were a part of that "firey" law, which included the offering of sacrifices, and burnt offerings, etc. All of this being true, it is contended that the kingdom of Christ being a spiritual kingdom, all of tis (the Temple's) purposes were accomplished with the death of Christ on the cross, and with the rest of the work of Moses had an end in Christ, according to Christ's own statement in 3 Nephi 7:5, 6. All of the above we will notice in detail in our affirmative discussion of the matter, but before doing that we must notice the erroneous conclusions the above position drives its advocates to in their interpretation of New Testament reference to the Temple and its meaning, etc.

For instance, we are told that Christ never went to the Temple after his resurrection. We are referred to such texts as Acts 17:24, 25, where Paul says: "The Lord of heaven and earth dwelleth not in temples made with hands, neither is worshiped by man's hands as though He needeth anything," etc. Stephen's statement, in Acts 7:48: "Howbeit the Most High dwelleth not in temples made with hands; as sayeth the prophet." Revelation 21:22: "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." 1 Corinthians 3:16, 17: 6:19, where

Ephesians 2:21, 22; 2 Corinthians 6:16, 17; Hebrews 3:6; 1 Peter 2:5, where the church collectively is spoken of as the temple, etc. All of which is insisted, proves that the work of Christ after his resurrection had to do with spiritual salvation solely, and leaves no place for such material things as temples, etc. The answer to all of the above will appear as we proceed.

First, we will notice the origin of the Temple idea, and in this we will also learn something of what its object was, and here let me digress to remark that we repudiate and deny the charge that we are, as a church, materialistic temple orshippers, and put the building of the Temple on the Temple Lot as first and foremost in our church program. We do not place the building of a material temple, as such, as important in any sense. But we DO regard it as God's provision for an outlet for a divine principle that MUST BE A VERY VITAL part of our program, and that is that the spirit of brotherhood, of sacrifice, of unity, and a heartfelt consecration of all we have to Christ, MUST have an objective toward which all can work and consecrate of their means unitedly.

Our critics actually admit that the building of the Tower of Babel DID unite the people, but that was a bad human project. True, but how about the principle? If it will unite in a human cause, will it not do the same thing in divinity? Is the psychology of it human or divine? Who will contend that religious tenets, even though they be the principles of the gospel of Christ have EVER brought ABSOLUTE unity? No, the material temple, as such, is not important, but the spirit THAT WILL PRODUCE IT is vitally important. It was that spirit that caused the wise men to bring their gifts of gold, frankincense, and myrrh to the babe Christ, knowing as they did that the Babe of Bethlehem had NO NEED of such things, but in their hearts was the spirit of love and consecration, and that is the spirit that latter-day Israel, in all of its scattered condition today, needs above all else, and when it is born in each heart, the Temple will come into being as naturally as day follows night.

In fine, when these individual hearts become the temples of the Holy Spirit, and the church collectively becomes the living spiritual temple of God, then will that temple clothe herself with a material house, because the final abode of the human race will be here on a redeemed MATERIAL earth. Just as Christ the divine Son of God took upon himself a tabernacle of clay, and today in His resurrected state inhabits that tabernacle. That others are thinking along this line, let me just here give a quotation on "Building a Temple," by Charles Holman Smith, in *The Sample Case* for March, 1927. (This is a traveling man's magazine.) He says:

"In all ages of the world, since mankind emerged from caves and began to live in communities, instead of individual animal selfishness, men have been builders. Unearthing the

## A CALL TO PRAYER

To the Pastors of  
Local Churches of Christ  
Scattered Abroad.

Greeting:

Inasmuch as the General Conference of April, 1931, approaches with its many perplexing problems to solve, and feeling the necessity for the whole church to get near to the Lord, that we may have His divine Spirit to guide us in all our deliberations.

We therefore, as members of the Quorum of Twelve, upon whom the Lord has placed the responsibility of the watch-care of all the churches, take this opportunity of addressing you, and presenting the results of our deliberations taken this day, with the hope that we may have the cooperation of you and your local membership. The following resolution was the result:

"Resolved, that the secretary be instructed to prepare a circular letter to be sent to the various local churches asking them to join us in a season of fasting and prayer beginning March 29, to April 6, 1931.

The burden of our prayers to be that the Lord may meet with us at the conference time and give us the needed light and instruction that we may go ahead according to the divine will."

The members of the Twelve present will meet at eight o'clock each morning in fasting and prayer, beginning March 29. Any and all others wishing to join us at that hour will be welcome, and we request that so far as it may be convenient, that the saints in their homes join us at that hour, observing the fast so far as their circumstances may permit.

Your brethren in Christ,

E. E. Long,  
Wm. F. Anderson,  
A. M. Smith,  
C. L. Wheaton.

Issued this twenty-third day of March, nineteen hundred and thirty-one, from Independence, Missouri, on behalf of the members of the Twelve present.

C. L. Wheaton,  
Secretary of the Twelve.

## CORRECTION

In the Advocate for March 1 appears a letter signed Mary J. Grant by mistake. It should have been Mary J. Gamet. We regret the error, but such mistakes will creep in in spite of all efforts to avoid them.

## TO WHOM IT MAY CONCERN

We, the undersigned, formerly members of the Reorganized Church of Jesus Christ of Latter Day Saints, have transferred to the Church of Christ (Temple Lot), Independence, Missouri, effective March 11, 1931:

Charles H. Foster.  
Minnie Weate.  
Joseph Weate.  
Ann Weate.  
Nathan J. Weate.

And they said: They never could touch Columbus. Look out for the future and see further.

Elder Charles H. Foster,

Acting business agent for Columbus Congregation, Church

## PROGRESS AT PHOENIX

Dear Brother Smith:

We are enclosing check for \$25.00. Please apply \$15.00 on tithing and \$10.00 on Temple Fund.

The Phoenix group is coming fine. We enjoy our work together. Are having spiritual prayer meetings, in fact a good spirit present in all our meetings. We have organized an order which we have called The Order of Equality and Peace. Our present purpose is to buy food in large quantities, thus getting cheaper prices. Mr. Rogers is able to buy canned goods at wholesale prices, and we go to market twice a week and get vegetables from the farmers. These we distribute on Wednesday and Friday evenings after our meetings. It has proved a substantial saving already, but we hope that this effort may develop into greater things which may some day be of help to the general church.

Besides the temporal side of it, we are enjoying a fine spirit working together for each other's good. There are six families working in this order. We plan to have a business meeting once each month for the purpose of giving account of money on hand, money expended, etc., and we plan to have a supper at each business meeting.

All of our group, or nearly all, are quite young people, and our church work is their chief source of pleasure.

I thought you would appreciate hearing of our activities.

Very sincerely,

Keith and Helen Rogers.

1815 West Jackson, Phoenix, Arizona.

## FOR YOUR SCRAPBOOK

The following paragraph is from Brother B. C. Flint's excellent article, "Does a Material Temple Have Any Place in the Gospel?" See page 54, this issue.

The material Temple is the outlet that will furnish us an objective that we can work toward unitedly, and have a common interest. Another thing, it will be The Sanctuary. It will contain the Holy of Holies, in which Christ the Great High Priest will have his seat. It will again house the Ark of the Covenant, because it must follow the heavenly pattern. The presence of the Ark of the Covenant indicated God's presence with His people. It was lost at the time that the Jews were carried captive to Babylon, and the Temple was destroyed. It was never returned, and according to Hurlbut, in his studies of the Bible, when the Temple was rebuilt under Zerubbabel, and later under Herod, they placed a marble block in the Holy of Holies where the Ark had rested, but notwithstanding that fact, God's watchcare was over it, and in 2 Maccabees 2: 1-10 we learn that God gave into the keeping of the prophet Jeremy both the Tabernacle and the Ark, and that the prophet hid them, in a cave in the mount, where Moses climbed up and saw the heritage of God, and the record says: "As for that place, it shall be unknown until the time that God gather his people again together, and receive them into mercy. (Certainly the time of the Restoration.—B. C. F.) Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was showed under Moses, and as when Solomon desired that the place might be honorably sanctified. Who wants to spiritualize this text, or its associate connections?"

## WANT "FACTS"?

Those desiring the Supplement Two to "FACTS," by R. B. Trowbridge, can secure them at the Church of Christ office, Temple Lot, or by mail if two cents postage is included with

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## EDITORIAL

### ON THE FIRING LINE

Responding to an urgent call to "Come over and help us," Brother C. L. Wheaton and the editor left Independence Monday, March 2, at 2 p. m., *a la Ford*, and arrived in Columbus, Ohio, Tuesday night at 9:30, nearly 700 miles. After some inquiry we soon found the hospitable home of Brother and Sister C. H. Foster, where the gospel is the chief topic of conversation.

The day following our arrival, Brother Foster gave us his transfer application, and immediately notified the president of the Southern Ohio District, and sent his resignation to his pastor—and, presto! The wires began to buzz and tongues commenced to wag. Saints were straightway warned to stay away from us and have nothing to do with us. Bad fellows, these, who would dare to invade the strongholds of error and innovation.

How familiar those sectarian tactics! For twenty-five years we traveled far and near as a representative of the Reorganized Church, facing just such opposition and battling prejudice and mob violence, instigated for the most part by frightened sectarian ministers who feared to have their people hear the Restoration story in contrast with the great apostasy.

But who could have forseen the day when the once confident and fearless ministry of the Reorganized Church, who boldly challenged all opposition to open forensic combat, would descend to the level of the enemy and strike from ambush? Why, may we ask, is it found necessary for the once aggressive priesthood to operate in the dark after the fashion of their former foes? Why is it now found convenient to employ the weapons which they once decried as being unlawful and un-Christian? Echo answers, WHY?

What a sad commentary it is on the state of "efficiency" of the soldiery whose sublime slogan once was, An Open Bible and a Free Pulpit! Gone that fine spiritual patriotism that "courted investigation," and begged their fellows to "prove all things and hold fast that which is good." Oh, the shame of it!

But such is the character of the spirit of apostasy. The Truth fears nothing. Error flees at the first glimpse of light, and seeks seclusion behind a barricade of fiction and fable. Misrepresentation and persecution have ever been the choice, intimidating weapons with which to combat the truth. The tragedy of it lies in the willingness of those who walked in the light to be used as the instruments of a misguided leadership that would crucify their former fellow workers because of a difference of opinion. Such is the character of the opposition we meet here in Columbus. However, it is an omen for good when Satan rages and the people imagine a vain thing.

Nathan James Weate, in Clintonville, a get-acquainted service, since which time we have been busy night and day visiting and preaching the unchangeable story of the Restoration as it is perpetuated by the Church of Christ. These cottage meetings forcibly remind us of the manner of establishing the gospel in Columbus more than a quarter of a century ago, when elders T. J. Beatty and V. M. Goodrich came up from Jackson County and opened the work by holding similar cottage meetings. The work thus begun was made possible by the activity of Brother J. E. Matthews who, alone and unaided, defended the Restoration cause on the streets against certain Utah elders, until he was reinforced by Elders Beatty and Goodrich. In those days it was a disgrace for an elder to turn his back on any kind of opposition. Brother Matthews was a priest at the time, but none the less aggressive.

Brother Foster has been an aggressive worker for many years, imbued with the missionary spirit, and albeit, a student and close observer of church activities. He has not hesitated to register his objections to the introduction of innovations by which the covenant was being vitiated, and this activity on his part brought forth the maledictions of certain leaders who sought to crush and destroy his influence. For two years he has been investigating the Church of Christ, and immediately it became known that he had broken with the forces of error and transferred to the Church of Christ it was said that "he left the church because he could not have his way." Indeed!

Well, Martin Luther left the Catholic Church because he could not have his way. John Wesley left the English Church because he could not have his way. Yes, thousands of other good men and women left the various sectarian bodies because they could not have their way, and went over to "Mormonism," so it was said by those who were moved by prejudice and hate. William Marks and others left the church at Nauvoo because they could not have their way—so it was said by those in power—and this silly thrust at Brother Foster is but an echo of the past. Had it not been for the heroic action of Marks, Briggs, Gurley, and others at Nauvoo who refused to follow in the ways of error, there would be no Reorganized Church today.

Now if these good and well-meaning saints here in Columbus, who are so quick to take up the age-old refrain, and hurl it at Brother Foster, would read their own church history, they would soon see that the Reorganized Church has drifted far away from the light and freedom of the church as it was established in 1830. But some who make the most noise about "leaving the church" have read little or nothing of church history, and they are themselves the easy victims of the ignorance and prejudice by which they are led into bondage. Those who are observing and well informed usually display the most intelligence—and "intelligence," we are told, is "the glory of God."

Other applications have been received and interest increases. "My sheep hear my voice," is as true and applicable today as it was aforesaid, and hungry souls who have grazed in green pastures heretofore will not be content to browse on the dry husks of apostasy. So the movement toward the Church of Christ grows apace despite the efforts of frantic leaders to prevent it.

We attended the preaching service at the First Church (Reorganized) last Sunday morning. At the close, it being a conference session, a motion was called for by the district president stating that the Southern Ohio District was "one hundred per cent behind the program." About one third of the audience stood up, and the negative vote was not taken, yet it was declared to be "unanimous." We happen to know that the sentiment of that congregation was NOT unanimous, much less the Southern Ohio District.

## A MATERIAL TEMPLE

(Continued from page 49.)

centuries old cities of a long buried antiquity reveals magnificent temples and stupendous works of architectural designing. Technically, what is a temple? The word comes from the Latin 'templum,' a place marked out, a sanctuary—in plain English, it is a place dedicated to the worship of an ideal. Why did all ages of mankind wish to worship an ideal? Analyzed to the last degree, dependence on a higher power and a desire for fellowship among men are at the base of every religion the world ever had. Ever since man came forth from dark caves into the light of day, mankind has had a heartfelt desire for fellowship with his fellow men. Brotherhood has been the long-sought ultimate of struggling man. Every form of worship was based on a well-recognized principle of good and evil. To eliminate evil has ever been the purpose of every tribe, clan, and community of men. . . . Therefore, the erection of temples was for the sole purpose of fostering the good among men and evolving them step by step, into a brotherhood for their own good. Right living, the world over and in all ages, has ever developed nearer and nearer a brotherhood among men, and brotherhood has gone hand in hand with right living. Its progress has been slow. Evil has ever fought it—and what is evil? It is nothing more than human SELFISHNESS. There you are—if we are ever to find a paradise anywhere—and such a condition as has been the dream of every age from the dawn of civilization—we shall HAVE TO ELIMINATE HUMAN SELFISHNESS."

How beautifully Mr. Smith analyzes our position for us, and when we take his challenge into the realm of scriptural investigation we have the objective, the object, and the ultimate thule of the great all inclusive program of the Christ. Exodus 25: 8: "And let them make ME a sanctuary; that I MAY DWELL AMONG THEM." (Emphasis mine, and I'll establish its propriety.)

This text is the scriptural origin of the temple idea, and further reading will disclose the fact that this command was given BEFORE Moses went up into the mount to receive the plates of the "law," before Aaron made the "calf" and the people had sinned, and the second tables, which according to the Inspired Translation, contained the "fire" law, were given to the children of Israel. However, our argument here is not dependent upon an acceptance of that translation, because we learn from the 33rd chapter of Exodus that AFTER the people had sinned that the Tabernacle was removed "FROM AMONG THEM" and was pitched without the camp, and Moses only was permitted to go in. (See Exodus 33: 7.) However, before leaving the story of the origin and purpose of the Tabernacle, or temple, note what the Lord says in prefacing His command to build (Exodus 25: 1, 2: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." I don't think this needs any emphasis.

It is clear as the noonday sun as to what should be the motive in building. All will concede that the Tabernacle was the embryo temple and that its appointments and designs that there were NO SACRIFICES NOR BURNT OFFERING conducted IN the temple, but all was done OUTSIDE in the court, because that was where the altar was placed, and in the case of the "Sin Offering," the animal was even killed outside the camp, in type of Christ being crucified "without the city." The only part that was taken WITHIN the building of the Temple was the blood that the high priest took in once each year and sprinkled on the Ark of the Covenant in type of the act of the last high priest, Christ, in giving His blood for all mankind, which when he did he entered into the Holy of Holies on high. (Hebrews

nual work of the high priests therein, as the ONLY part of the Temple building that was symbolical or in type of Christ, and when Christ was crucified was not destroyed, but the veil of the temple was rent in twain, indicating that the LAST high priest had done his work, and Paul says he "made bold" to go into that holy place, "by the blood of Christ." (Hebrews 10: 19.

The rest of the temple was for spiritual worship, and Christ so understood it because in driving the money changers out he said, "My house shall be known among all nations as a house of prayer (not Mosaic rites), but ye have made it a den of thieves." (Mark 11: 117.) Read all of Matthew 21, Mark 11, and Luke 19, and you will get the Master's attitude toward the Temple and His understanding of its purpose. This attitude refutes the idea that "all" of the "law of Moses" was typical and was fulfilled in Christ. In addition to the "law" which was to act as a "school-master," that Moses gave to the people to "bring them to Christ" as described in Galatians 3: 24, those people under Moses had the gospel that had been given to them through Abraham four hundred and thirty years before Moses brought them out of Egypt, and to this gospel was the law added because of transgression. This we learn from the 9th and 19th verses of this same 3rd chapter of Galatians. Now we will show that a part of the Tabernacle, and later the temple, was set apart for this spiritual worship, and WAS IN REALITY THE PURPOSE IN ITS BUILDING.

Go now to Hebrews 8: 5, and we find Paul stating that the pattern for these things including the Tabernacle was in heaven, for, "See, saith he, that thou make all things according to the pattern showed to thee in the mount." Now go to Revelation 11: 19, and we will see the pattern, "And the temple of God was opened in heaven, and there was seen in the temple the ark of the Testament." (Or covenant.) Surely, the purpose of this heavenly temple was not burnt offerings, and sacrifices, and typical.

Now going back to Hebrews 9 again, we follow Paul's reasoning and explanation, and learn that Christ was the mediator of a better covenant, verse 6, and that the first covenant (the covenant on Sinai) was faulty, verses 7 and 8, and that he would yet make a NEW covenant "with the House of Israel and the house of Judah" (the extent of the old or first covenant), and in the 9th verse we learn that the reason he gave them that FIRST covenant at Sinai was because they continued not in "My covenant," or the gospel covenant given to Abraham.

The going back of the gospel covenant to Israel has not yet been fulfilled, and will not be until the time of the Gentiles is fulfilled, when according to Christ's teaching to the Nephites, the gospel will go to all Israelites, as nations. But, to return to our examination (Hebrews 9: 1): "Then verily the first covenant had ALSO ORDINANCES OF DIVINE SERVICE, and a worldly (material) sanctuary." (Emphasis mine.) Here we notice that there were even in the covenant, or Sinaitic covenant, ordinances of a spiritual character. No doubt they were a part of the gospel blended with God's law to that people. Again, in verses 6 and 7 this thought is repeated, and the purposes of the different appointments of the temple explained. The first part of the temple was for the accomplishing the service of God ("A house of prayer."—Jesus), and the second or Holy of Holies, the symbolical part that was fulfilled in Christ.

All of this is in perfect accord with Paul's statement in 1 Corinthians 10: 2-4: "And were all baptized unto Moses in the cloud and in the sea; and did all eat that same spiritual meat and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." Also Hebrews 11: 25, 26: "Choosing rather to suffer affliction with the people of God

the reproach of Christ greater riches than the treasures of Egypt." Much more of like import could be produced, but we must hurry.

There WERE feasts and observances that were had in the temple, and are yet to be had in the temple, AFTER Christ was resurrected, and are distinctly a part of the gospel economy. For instance, Paul, who more than any other apostle, is found making analysis of the Gospel and Mosaic covenants, is found leaving his missionary work in Europe and Asia Minor, and returning to Jerusalem to attend the Feast of Pentecost. (Acts 18: 21; 20: 16.) Did he do that because he still was a Jew? In the light of his clear cut analysis of those matters prior to that time, who wants to assert that he did?

Again, Bechariah 14: 16-19, following the time when Christ is to come and plant his feet on the Mount of Olives, as disclosed in the 4th verse, we learn that every nation "shall go up from year to year to worship the King, the Lord of hosts (not sacrifice or burn offerings), and to keep the Feast of Tabernacles." Now what was the Feast of Tabernacles that is to be restored after Christ makes his appearing to the Jews in Jerusalem, after they become a nation again? It was a feast of thanksgiving. Oh, yes; there are lots of things connected with the spiritual work of Christ that are material, and there may be many feasts and ordinances to become a part of the worship of God and His Christ when the holy city, the New Jerusalem, is again set upon earth.

Why, we now practice many and insist that they are a part of the gospel of Christ. Baptism is a material ordinance. The laying on of hands is a material ordinance. The Sacrament of the Lord's Supper is a material feast. Why try to spiritualize the work of Christ after the fashion of our sectarian friends? This brings our study down to that part which, we believe, makes a spiritual provision for a material temple now, for Christ to come to, and which we believe fulfills Malachi 3: 1-4. The Restoration of these latter days includes much more than just the establishment of a religious faith. It has to do with the gathering back of the Jews. It has to do with the gathering of the tribes from the north country. It has to do with the reclamation of Israel here in America. It has to do with the setting up of Christ's spiritual kingdom over all the earth. Why, if it was purely spiritual and had to do only with our individual salvation, there would be no need of a church body, or the Body of Christ. If I could meet a man with authority to baptize me and lay on hands for the gift of the Holy Ghost, my personal salvation would be assured, why then a church?

In the light of this fact, then, why did Christ command his disciples to tarry in Jerusalem until they were endowed with power from on high? He had called his representative out from among men. He had ordained them. As individuals, they had received the gift of the Holy Ghost. The answer is, They were to tarry in Jerusalem as a body, as a church, to receive the endowment promised. They did tarry because repentance and remission of sins was to be preached among all nations "BEGINNING AT JERUSALEM," Luke 24: 47, and in the 44th verse, he says it was because all things spoken concerning him IN THE LAW OF MOSES, and the prophets was to be fulfilled. And they tarried in the temple; see verse 53. And it was in the temple that this promise was fulfilled, on the Day of Pentecost, and the endowment was poured out upon them as a church, IN A BODY, and not as individuals. (Proof: Acts 2: 1-4.) Here they were, 'all with one accord in one place' (the place they had tarried), a round from heaven as a rushing mighty wind filled all THE HOUSE where they were sitting, 'cloven tongues, like as of fire sat upon each of them, and they were all filled with the Holy Ghost and began to speak with tongues' etc.

as a body, because it came in a spontaneous, miraculous manner. Nothing is said about there being any laying on of hands on individuals, and that is the ordinance through which individuals receive that gift. And the 46th verse says they continued daily in the temple, where they had tarried. More of this later, but we will now prove that there were those among them who had received the Holy Ghost as individuals prior to this time and in the regular manner.

"And Simon Peter answered and said: Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; FOR FLESH AND BLOOD HATH NOT revealed it unto thee," etc. (Matthew 16: 16.) (Emphasis mine.) Now go to 1 Corinthians 12: 3, and Paul says that "No man CAN SAY THAT JESUS IS THE LORD, BUT BY THE HOLY GHOST." Peter then did have the Holy Ghost prior to the Day of Pentecost. Another thing to notice is that the Temple was the headquarters of the church after Christ drove the money changers out, and it remained so as long as the church remained faithful to that endowment received therein, which included the having of all things common, and the Temple was not destroyed till seventy years after Christ. And then it was because the church was wavering in its work and the seeds of apostasy were already being made manifest.

In support of the above position, note the statement in the first verse of the 3rd chapter of Acts, where Peter and John went up to the Temple and during the day they were there teaching the people the gospel. Throughout the 4th chapter they continue their work, there in the Temple, but note the significance of the statement in the 1st verse, relative to the captain of the temple. This man was an officer IN THE TEMPLE, but came UNTO the disciples, who WERE IN the Temple teaching the people.

This is supported in the 5th chapter, where from the 17th verse, the high priests and Sadducees have the apostles cast into prison, and where the angel of the Lord visits them in the prison, and in the 20th verse commands them to return to the Temple and continue their preaching to the people, and when word is BROUGHT to the council (not in the Temple; Josephus says the meeting place of the council was in the Citadel, a separate building), verse 21 and verses 22 to 25 shows that this council consisting of the high priests and captain of the Temple (verse 24), had no knowledge that the apostles had been released and were continuing their work in the Temple until IT WAS BROUGHT TO them. This would be strange if they were officers in the Temple and in possession there. The facts are, they were NOT there, but the apostles were there. It was the headquarters of the church.

Furthermore Paul, before he went on his missionary work to the Gentiles received an endowment making him a WITNESS for Christ, in a trance in the Temple. (Acts 22: 17-19), and on his return from his mission in Europe already mentioned, he went immediately to the Temple and found the other apostles there. (Acts 21: 17-19.)

Now we come to the purpose of the Temple now in process of construction at Independence, Missouri, under what we regard as a command of God, and a part of the Restoration program. We believe the angel has flown. (Revelation 14: 6.) We believe the gospel has been restored. We believe the nations and their history indicate the fulfillment of prophecy relating to the near approach of Christ. In fine, we believe the full restoration program is under way. Very well, then the prophetic statement of the Christ covering this day, that "This gospel of the kingdom shall be preached in all the world as a witness" is being carried into effect, but Christ said the first call WAS TO BE AN INVITATION. That invitation has been going out for a hundred years, but there was to be a time when the command

(Luke 14: 23.) Hence there MUST be an endowment now else this can never be fulfilled. They tarried in the Temple at Jerusalem for that endowment, and today that compelling force will come to the ministry of the Church of Christ, only when that spirit of sacrifice, that spirit of consecration, that spirit that puts all things on the altar for Christ. Finally, that spirit that will produce the Temple, to which Christ can come, because it came into being by that spirit. Then only, I say, can that compelling force be poured out upon the church as the body of Christ. And that compelling force is the endowment that Christ can then give to his church now, when we heed the call.

The material Temple is the outlet that will furnish us an objective that we can work toward unitedly, and have a common interest. Another thing, it will be Sanctuary. It will contain the Holy of Holies, in which Christ the Great High Priest will have his seat. It will again house the Ark of the Covenant, because it must follow the heavenly pattern. The presence of the Ark of the Covenant indicated God's presence with His people. It was lost at the time that the Jews were carried captive to Babylon, and the Temple was destroyed. It was never returned, and according to Hurlbut, in his studies of the Bible, when the Temple was rebuilt under Zerubbabel, and later under Herod, they placed a marble block in the Holy of Holies where the Ark had rested, but notwithstanding that fact, God's watchcare was over it, and in 2 Maccabees 2: 1-10 we learn that God gave into the keeping of the prophet Jeremy both the Tabernacle and the Ark, and that the prophet hid them, in a cave in the mount, where Moses climbed up and saw the heritage of God, and the record says: "As for that place, it shall be unknown until the time that God gather his people again together, and receive them into mercy. (Certainly the time of the Restoration.—B. C. F.) Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was showed under Moses, and as when Solomon desired that the place might be honorably sanctified. Who wants to spiritualize this text, or its associate connections?

This brings us to the last part of our analysis: "Howbeit; the Most High dwelleth not in temples, made with

hands," etc. Stephen was just quoting from Solomon's prayer of dedication, that is all, and so was Paul in the 17th chapter of Acts where he makes the same statement. It is merely a statement of awe, to show contrast. Let us read it and see (1 Kings 8: 26-31):

"And now, O God of Israel, let thy word, I pray thee, be verified, which thou speaketh unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and the heaven of heavens can not contain thee; how much less this house which I have builded? Yet have thou respect unto the prayer of thy servant and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee today: That thine eyes may be open toward this house day and night, EVEN toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place, and hearken thou to the supplication of thy servant and of thy people Israel, when they shall pray toward this place and hear thou in heaven thy dwelling place: and when thou hearest forgive."

In this quotation we notice a number of interesting statements. First God is asked to VERIFY his (God's) word to David relative to building of the temple. Next, and the key statement in the whole quotation, is that God said: "MY NAME SHALL BE THERE," and the third is that heaven IS God's dwelling place, which proves my contention that it was a statement of awe to show contrast, when quoted by Stephen and Paul, and finally, the entire quotation is quite in harmony with our position, and is quite sufficient for our argument.

This article has seemingly become unavoidably long, and we will refrain from presenting further argument along the lines treated, besides the Temple from the various other angles of our Temple program, have been handled so much better by other writers, that we will not touch on any of them. We may say, however, that we have just skimmed the surface on the points we have brought up, but pray that God will bless our humble offering to the good of all interested in this great Restoration movement.

## THAT SIXTH MESSAGE, IS IT RELIABLE?

By W. A. France

The first we hear of a Temple to be built in Independence is in Doctrine and Covenants, section 57, given July, 1831, where the place of Zion and the Temple is pointed out. Again in Section 83, given September, 1832, we are told of a Temple would be built in Independence, "in this generation," but no command given to build.

Now turn to Section 85, given in Kirtland December 27, 1832, and here in paragraph 19 the elders are commanded: "Tarry ye in this place, and call a solemn assembly." Also again in paragraph 23 they are told to "tarry ye and labor diligently, that ye may be perfected in your ministry, to go forth among the gentiles for the last time."

Again in paragraph 36 they were again told, "Call your solemn assembly. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." This was the first command the church received to build a house of God, and remember this was in Kirtland. Joseph Smith writes January 11, 1833, from Kirtland: "You will see that the Lord commanded us, in Kirtland, to build a house of God, and establish a school for the prophets. This is the

promised us great things; yea even a visit from the heavens to honor us with his own presence." We find this in *Millennial Star*, vol. 14, p. 347. Now turn to Doctrine and Covenants, section 91, given May 6, 1833: "And again, verily I say unto you, my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the City of the Stake of Zion, here in the land of Kirtland, beginning at my house." Paragraph 2 says: "Verily I say unto you, that it shall be built fifty-five by sixty-five feet in the width thereof, and in the length thereof."

Now comes section 92, given June, nearly one month after section 91, and six months since the first command to build a house of God in Kirtland. And in section 92 the Lord says: "Verily, thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with chastisement I prepare a way for their deliverance in all things out of temptation, and I have loved you: 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

time. . . . and for this cause, I gave you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high, for this is the promise of the Father unto you; therefore I *commanded you to tarry* even as mine Apostles at Jerusalem; nevertheless, my servants sinned a very grievous sin; and contentions arose in the school of the prophets, which was very grievous unto me, saith your Lord; therefore I sent you forth to be chastened. Verily I say unto you, it is my will that you should build an house; if you keep my commandments, you should have power to build it; . . . therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length."

Now notice the size is the same as mentioned in Section 91, referring to the Kirtland temple; also to command to tarry, and also to call a solemn assembly is twice given in section 85, given six months previous, which refers to the house in Kirtland, and that these things were not mentioned in section 94 concerning building a house in Zion. In the *Millennial Star*, vol. 14, p. 437, Joseph Smith says, "On the 4th, a similar conference assembled at the same place, and took into consideration how the French farm could be disposed of. The conference could not agree who should take charge of it, but all agreed to inquire of the Lord, accordingly we received the following: Behold I say unto you, here is wisdom whereby ye may know how to act concerning this matter: for it is expedient in me that this stake that I have set for the strength of Zion, should be made strong; therefore, let my servant Ahashdah take charge of the place which is named among you, upon which I design to build mine holy house." This was given three days after section 92, and this French farm was in Kirtland.

We also find, by referring to *Millennial Star*, vol. 14, pp. 424, 425, that the three, who in section 92 were commanded to be appointed, were appointed, to superintendent the business of building the house of the Lord. They sent an epistle to the saints calling upon them for help, and mentioned the commands, to prepare a house, and call a solemn assembly, also to prepare to take the gospel to the Gentiles for the last time, as given in section 95.

The Presidency, writing from Kirtland June 25, say, The number of disciples in Kirtland is about one hundred and fifty. We have commenced building the house of the Lord,

in this place, and it goes on rapidly. Now we see that these commands all referred to the house of the Lord in Kirtland, and could not possibly apply to Independence, as no command was received to build in Independence until two months later. And yet Brother Fetting's messenger comes with the sixth message September 1, 1928, and quotes section 94, given August 2, concerning building a house in Independence, and then quotes section 92, given in June concerning a house in Kirtland and tries to apply it to the house in Independence. And ends up by saying: "For thus spoke he to Joseph Smith who heeded not his words."

The facts are that after delaying six months after the first command to build a house of the Lord in Kirtland was given, and after being rebuked, they did go to work, and on June 25 the house had been started and was going on rapidly. And through much persecution, trials, and affliction, and by great sacrifice, working by day, and guarding the building by night; and even wetting the walls by their tears as they prayed to the Lord for help, the house was finished and dedicated. The elders received a great endowment of the Spirit and went all over the country and to most all foreign nations preaching the gospel in power. And in eight years from the time the temple was dedicated, there had been somewhere about 200,000 people converted and baptized.

The temple at Kirtland, the only house on earth today built by command of God, still stands as an evidence that Joseph Smith did finally heed the word of the Lord in this regard. So we are forced to the conclusion that Brother Fetting or his messenger, or somebody, have got their wires crossed.

In section 94, three, the Lord says to build the house in Zion "according to the pattern I have given unto you." Remember the house to be built in Kirtland was to be 55 by 65 (section 91), also in section 92, which the messenger applies to the house in Zion, says the house shall be 55 by 65. Now in *Millennial Star*, vol. 14 pp. 449, 450, the Presidency, writing from Kirtland to Zion on June 25, says: "We send by this mail a draft of the city of Zion, with explanations, and a draft of the house to be built immediately in Zion." In this same letter they say they have commenced the house of the Lord in Kirtland. And on pages 439 and 440 we find a full description of the house of the Lord to be built in Zion, and the size is to be 87 feet by 61 feet, so there must be something wrong with that sixth message.

## WHAT ABOUT THE BISHOPS?

(Concluded.)

We have pointed out the duties from the N. T. Now we shall point them out as defined in modern revelation and attempt to harmonize them. In the Book of Commandments 44:26, we are instructed to lay our properties before the bishop; again in Chap. 49:23, it is said, "Unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, (to be "overseers") and the elders of the church, are to have given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God." In the prosecution of charges against individuals before church courts, where such crimes as adultery, murder, lying and stealing are alleged, "it is necessary that the bishop is present also. And this ye shall do in all cases which shall come before you."—Book of Commandments 47:2-8. Here we find that the bishops (who are to "rule" or "preside") are shown as having in these days parallel duties of "watching over the church" (having the "oversight") as indicated in 1 Tim. 3:1 as above stated.

Surely the responsibilities of discerning false gifts, superintending the trials of those . . .

as "overseers" having the authority to "preside" over "little flocks" it is quite apparent that these duties would rest upon them. Some will say, however, that modern revelation indicates that the bishops are to administer temporal affairs as well. We know that, and have no desire to deny that point, for you will note from 1 Tim. 3:3, that a "bishop" must not be "greedy of filthy lucre" or as another translation gives it "not fond of money," which infers that he will at times be called on to handle it. By a careful reading of 1 Cor. 16:1-3 you will note that "collections for the saints" were to be taken up and sent to Jerusalem under the direction of Paul "an apostle." Comparing this with Acts 11:29 we find that these "collections" were sent to the "elders" by the hand of Barnabas and Saul. So again we see the harmony between "elders" (overseers Acts 20:28) and bishops (overseers) of the last days. Let us compare this position with the following extract from Early Church history.

"Three or four presbyters (elders) men of remarkable piety and wisdom, ruled these small congregation in perfect

president or superior to maintain order and concord where no dissensions were known. But the number of presbyters (elders) and deacons (assistant ministers) increases with that of the churches, and the sacred work of the ministry growing more painful and weighty, by a number of additional duties these new circumstances required new regulations. It was then judged necessary, that one man of distinguished gravity and wisdom should preside in the counsel of presbyters (elders) in order to distribute among his colleagues their several tasks, and to be the center of union to the whole society. This person was at first styled the *angel*, of the church to which he belonged, but was afterwards distinguished by the name *bishop*, or inspector, a name borrowed from the Greek language, and expressed the principle part of the episcopal function, *which was to inspect and superintend the affairs of the church.*"—Mosheim, part 2, chap. 2, par. 11.

The following question from Dr. William Smith's Dictionary of the Bible, agrees with the above:

"When the organization of the Christian churches in Gentile cities involved the assignment of the work of the pastoral superintendence to a distinct order the title *episkopos* presented itself as at once convenient and familiar, and was therefore adopted as readily as the word *elder* (Greek, *presbuteros*) had been in the mother church of Jerusalem, that the two titles were originally equivalent is clear from the following facts, (so Pro. Plumptre, original author of this article). 1. Bishops and elders are nowhere named together as orders distinct from each other. 2. Bishops and deacons are named as apparently an exhaustive division of the officers of churches, addressed by Saint Paul as an apostle. (Phil. 1: 1; 1 Tim. 3: 1-8.) 3. The same persons are described by both names. (Acts 20: 17-28; Titus 1: 5-7.) 4. Elders discharged functions essentially episcopal, i. e., involving pastoral superintendence. (1 Tim. 5: 17; 1 Peter 5: 1, 2 [Greek, *episkoporents*])—taking the oversight A. V.)

"When appointed, the duties of the bishop-elders appear to have been as follows: 1. General superintendence over the spiritual well-being of the flock. (1 Peter 5: 2.) 2. The work of teaching both publicly and privately. (1 Thess. 5: 12; 1 Tim. 5: 17; Titus 1: 9.) 3. The work of visiting the sick appears in James 5: 14 as assigned to the elders of the church. 4. Among other acts of charity, that of receiving strangers occupied a conspicuous place. (1 Tim. 3: 2; Titus 1: 8.)"—William Smith's Dictionary of the Bible.

We now refer again to Mosheim, who gives us a clear cut historical statement of the duties of bishops in the first centuries of Christianity, which harmonizes both N. T. and modern revelation, so as to give us a clear understanding of this important office:

"A bishop during the first and second centuries, was a person who had the *care of one Christian assembly*, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly he acted, not so much with the authority of a master, as with the zeal and diligence of a faithful servant. *He instructed the people, performed the several parts of divine worship, attended the sick, and inspected the circumstances and supplies of the poor.*"—Mosheim, Book 1, Part 2, Chap. 2, Par. 12.

Thus we see that even though bishops did preside over "little flocks," "small enough to be contained in a private house," that they also looked after the poor, which harmonizes with the provision made in modern revelation (Book of Commandments, Chap. 44, Par. 29). Our conclusion, therefore, is this, that nowhere, neither in N. T. scripture nor early church history is there provision in the first and second centuries after Christ for so-called General Bishops, that bishops of this period were local officers who ruled or

in modern revelation no provision is made for General Bishops.

It is hoped, therefore, that in the consideration of this question, which for years has perplexed believers in the Restoration, some consideration will be given the matter herein submitted, with the hope that a happy solution will be reached, which will bring peace and prosperity to all the churches of Christ.

C. L. WHEATON.

### THE BETTER PLAN

In speaking of a person's faults,  
Pray don't forget your own;  
Remember those in houses glass,  
Should never throw a stone.  
If we have nothing else to do,  
But talk of those who sin,  
'Tis better to commence at home,  
And from that point begin.

We have no right to judge a man,  
Until he's fairly tried;  
Should you not like his company,  
You know the world is wide.  
Some may have faults—who has none  
The old as well as young:  
We may perhaps, for ought we know,  
Have fifty to their one.

I'll tell you of a better plan,  
And find it works full well;  
To try my own defects to cure,  
Before of others tell.  
And tho' I sometimes hope to be,  
No worse than some I know,  
My own shortcoming bid me let  
The faults of others go.

Then let us all when we commence  
To slander friend or foe,  
Think of the harm one word may do  
To those who little know.  
Remember curses sometimes, like  
Our chickens, "roost at home";  
Don't speak of others' faults until  
We have none of our own.

—Selected.

### THE FRUITS OF SENTIMENTALISM

In five years California has had 1,793 murders, with 46 executions, due to a campaign of maudlin sentiment against capital punishment, which has weakened the public sense of justice. Because of a great outcry against "legalized murder," criminals are sent to prison on flowery beds of ease—and crime has increased at an alarming rate. Where do the sentimentalists find proof, or a sensible idea, that the lawful execution of a murderer constitutes murder? The answer is not far to seek—in the unbalanced brain of the individual whose morbid sentiment outweighs his reason.

By Him who created all men, it was decreed:

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."—Genesis 9: 6.

Thus spake God to Noah when He renewed His covenant with man after the flood, and that decree has never been abrogated. It is still the unchangeable law of God, and its