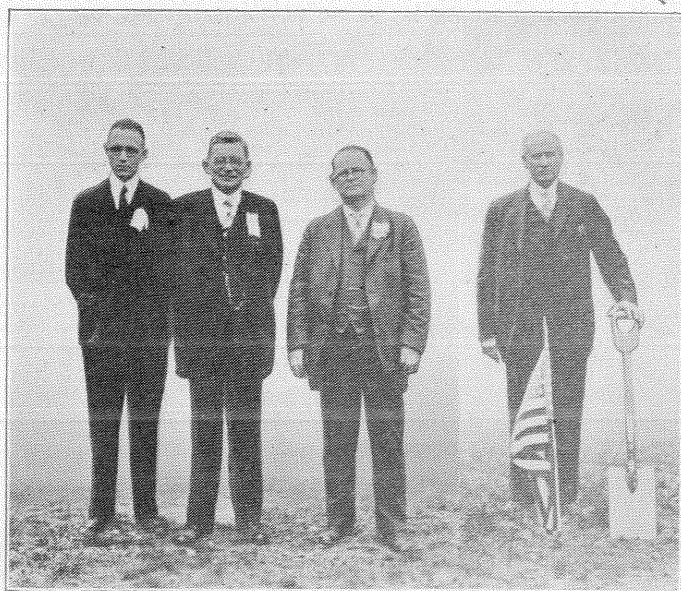


# ZION'S ADVOCATE

## SPECIAL TEMPLE NUMBER



The Plans Committee  
Left to right: Walter L.  
Gates, Otto Fetting,  
Thomas B. Nerren.

The Man With the  
Spade is Bishop A. O.  
Frisbey, Who Broke  
Sod.

The Flag Stands at  
the Northeast Corner  
of the Temple Site.

# 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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VOLUME 6

INDEPENDENCE, MISSOURI, MAY, 1929

NUMBER 5

## THE CHURCH OF CHRIST COMES TO THE FORE

With the ushering in of 1929, the "Latter Day Work," as we term it, came face to face with its greatest crisis. The approaching end of "this generation" submits the question that will not permit another postponement. The issue must be met decisively, if the integrity of present day revelation is to be maintained. There can be no evasion of the ultimatum that has reached the borderline of the *Time Limit*.

We live in an age of hurry and action when everything must undergo the critique test of scientific demonstration. Truth, the scientific ideal, is the basis of our hope, and if with our religion, with its claims of Divine revelation, we can not successfully meet the challenge we should close our books, gracefully admit defeat and abandon the field. "Shew the things that are to come hereafter," was the test submitted by Jehovah, whose prophets fore saw the end from the beginning, among whom was Malachi, whose predictions of latter day events can not be gainsaid. By him it was declared:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." Mal. 3:1.

All factions of the Lord's broken heritage are committed to the proposition that this Temple was to be reared in this generation, and the integrity of Joseph Smith's prophetic calling hinges largely on the fulfillment of this particular prophecy.

It was in July, 1831, that Joseph Smith gave a purported revelation from God which pointed out the *exact spot* where the Temple was to be built. D. & C. 57:1. A little later, August, 1831, the spot was dedicated and a temporary cornerstone was laid, marking the northeast corner of the Temple, "Which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed." D. & C. 83:6.

The command to build the temple was strict and urgent, but those to whom the task was assigned treated lightly the things they had received, (D. & C. 83:8), and by their "vanity and unbelief" they brought the "whole church under condemna-

tion," which condemnation was to remain on them until they repented and did as they were commanded. But the House of the Lord was never built, and the condemnation imposed remains unto this day.

After the breaking up of the church at Nauvoo, it was assumed by certain factional leaders that this temple could not lawfully be built without a command from God. With earnest longing and joyful anticipation, the saints looked forward to the time when such a command would be received. But as the years passed and the set time drew to a close the hopes of some begun to wane and many sought comfort in worldly pursuits that dwarf the soul, and they wandered in the darkening twilight of apostasy. There were some, however, who believed God would fulfill every purpose, and in His own way and time would speak. That hope was not in vain.

### Jehovah Speaks Again

When Brother Otto Fetting announced that a Messenger had visited him for the third time on June 12, 1927, the latent hopes of the saints in spiritual exile were revived and "distress and sorrow gave place to joy and gladness when they read:

"Behold the church has slept and slumbered, but now let the wise trim their lamps, that the Spirit of God may be as oil to their lamps, for behold, the Bridegroom is coming. Prepare ye the way for His coming. Behold the Temple must be built."

Again on March 22, 1928, the same Messenger declared:

"You shall start your preparations for the Temple now, and in 1929 your weak efforts shall start in faith to begin the work which shall be great when finished."

Immediately the sound of this midnight proclamation went forth the smouldering fires of faith were replenished and from everywhere came the call from those in distress: "Come over and help us!" By ones and twos and threes, here one and there another, some secretly because of the bitter feeling against them, they came to refresh their famishing souls at the fountain of truth, and bask in the glowing warmth of the Son of Righteousness that banishes the chill of apostasy and dispells the darkness of deception.



The Quorum of Twelve, Left to right, back row—T. J. Sheldon, H. E. Moler, T. E. Barton. Middle row—Samuel Wood, C. N. Heading, B. C. Flint, Otto Fetting. Front row—James E. Yates, W. L. Gates, E. E. Long, C. L. Wheaton.

## SOME HIGH POINTS OF CONFERENCE ACTION

With the rapidly growing membership of the Church comes the need for better office facilities. Sensing the importance of a forward move in this direction, the Quorum of Twelve recommended the establishment of General Church Headquarters at Independence with proper office equipment, in charge of a competent manager, to care for the needs of the Twelve, the Bishops, and Zion's Advocate. The necessity for such action was apparent to all and the recommendation was heartily approved without discussion.

Bro. W. R. Dexter of Las Vegas, New Mexico, was selected as Gen. Office Manager. Temporary offices will be provided on the Temple Lot until a permanent office building can be erected or secured.

Another high point was reached when the Conference provided for the ordination of seven Bishops (Bishops A. O. Frisbey and W. P. Buckley to be included), in harmony with New Testament precedent, to care for the growing temporal affairs of the Church. The following men were chosen and their ordination provided for: A. O. McArthur, Toronto, Canada; Samuel Beachem, Wales; A. W. Bogue, Independence, Mo.; Dr. H. P. Curtis, Kansas City, Mo. E. E. Richards, Malad, Idaho. Brethren McArthur, Curtis and Bogue were ordained at the Conference. Brethren Richards and Beachem will be

ordained by the Apostles in charge of their respective fields.

The following Opinion and Resolution, adopted by the Twelve and Bishops in joint session by unanimous vote, throws additional light on the foregoing action of the Conference:

"It is the opinion of this body of Twelve and Bishops that every man should be honored in his place.

The Twelve are to supervise the missionary work in all the world.

The Bishops are to supervise and administer the temporal affairs of the Church.

The families of those who devote their entire time to the Church are to be supported. Some definite plan for the support of such families must be agreed upon.

Resolved that, the Bishops should ascertain, so far as possible, the needs of each family and provide a basis of supply whereby each family may have a reasonable assurance that their needs and just obligations may be honorably met."

The foregoing action was approved by the Conference unanimously. It will be noted that the Bishops are on a parity with the Twelve, in their relation to one another. No one man is above his fellows, all being equal in point of authority and action. As with the Twelve, the work of the Bishops should be done in strict accord with the principle of common consent, that the largest possible measure of confidence and support of the Church at large may be maintained, without which success is impossible.

A recommendation providing that the sisters "make such articles as quilt, sheets, pillows and cases, with other articles needed in the sleeping rooms and kitchen while the Temple is being built, also canned fruit and vegetables," was approved with enthusiasm. This recommendation will furnish work for the sisters to the limit of their time and ability, and where the priesthood may not intrude.

For lack of space at this time, other actions of the Conference will appear in later issues of the Advocate.

## THE WORK BEGINS

The saints everywhere will be interested to know that the work on the Temple has started. There were twelve trees which had to come down that the Temple might go up. The trees are down, and the work of excavation has started. Those who have money for the Temple fund should get in touch with the Building Committee at once and make remittance so the Committee can make their arrangements.

## ZION'S ADVOCATE

Official Publication of the Church of Christ.  
Headquarters on the Temple Lot at Independence, Missouri.

### BOARD OF PUBLICATION

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## EDITORIAL

### GREETING

Having been assigned the task of editing Zion's Advocate for the ensuing year, the burden is assumed with resignation. Through their chosen representatives, the Board of Publication, the people have spoken and we bow to the will of the body. The experience is not altogether new. We know something of the task imposed. We pledge our best endeavors to make the Advocate worthy of its name and purpose; and to this end we will appreciate the confidence and support of the ministry and saints, with helpful suggestions at any time.

The policy of the Advocate will be straight ahead and constructive. The carping critic will be ignored with stoical indifference. A Forum will be maintained where adverse opinions may be expressed in an affirmative manner. But such discussion of personal opinions will in no wise compromise the Church of Christ. The Forum will simply act as a safety-valve to allow the escape of surplus energy, with the governor in working order at all times.

We want good, clean constructive contributions on the problems that confront us. Articles of 500 to 1,500 words will be given preference. Letters of general interest from the Vineyard will also be appreciated.

E. E. LONG.

### VALEDICTORY

Immediately after the death of our beloved Daniel McGregor, the undersigned accepted the Editorial work of Zion's Advocate, continuing from that time until the present General Conference, when the Board of Publication relieved us of that work and appointed another in my stead.

I hereby thank our people for the assistance they have given me to make the Advocate what it has been. Many commendations have been given to me from various parts of the world, all of which I have duly appreciated. True there have been some objections, but these have been very few. The great majority have been well pleased with my humble efforts.

Elder Elmer E. Long has been appointed as my successor, and I can heartily endorse him as a

Brother who will make a good Editor for Zion's Advocate, and I trust you will give him the support that is needed to make our paper a success.

I was willing to do this work, as it gave me an opportunity to help the Church, as I cannot spend my time actively in the missionary work. But I am happy to be relieved of the responsibility. I was at considerable expense, as I did not receive one cent from the Advocate funds—not even for postage.

Let all work for the success of Zion's Advocate.

Your Brother,

H. E. MOLER.

### TITHES AND OFFERINGS

*Tithing*, of one-tenth, is one thing, and *Offerings* of a free will character is another. Both, of course, must be actuated by a free will. The law of Christ will admit of nothing else.

Tithing is a just and equitable distribution of responsibility in financial matters, as incumbent on one as on another. Tithing is not a sacrifice. It is as much a religious duty as any other religious duty is, and it is based on an impartial equality. The poor man who pays tithes on one hundred dollars fulfills the demands of the law as much as the man who pays on one million dollars.

But the free will offering, like the widow's mite, is a sacrifice. It is based on one's willingness to forego some personal desire that some less fortunate one may be benefitted. It may be given in addition to the tithe of one-tenth, and the amount is governed entirely by the generosity of the giver. That principle is a part of the Gospel of Christ, no matter in what "code of good morals" it may be found. It is beautifully couched in the words of King Benjamin concerning our attitude toward the beggar. Mosiah 2:28-32. It applies to anyone, anywhere, any time, in the church or out of it.

### The Church of Christ Assumes A Task

The challenge of the world, to the people of God, "Prove your faith by your works," is to be met, and the Church of Christ assumes the task. Few in numbers though we are at this time, our numbers will increase as the message filters through the barriers of the "blind leaders," who shut up the kingdom against men, and who would hinder those who are entering. The Truth will not down. Men may impede its progress for a time, but it will ultimately surmount all obstacles to the chagrin of those who seek to interpose its advancement, planting its victorious banner on the ruins of opposition. In this regard, the words of the Messenger are reassuring:

"Be not discouraged by what people will say. This work is not your work, but the Lord's. He will provide, and will direct; but take the message to the ends of the earth and to all nations, for Christ will come to judge all men. The gospel must be preached, and as you go in love God will provide the way and direct in His work."

# THE VINEYARD

## THE MARKING OF AN EPOCH

Saturday, April 6, 1929, was a red letter day in the history of the Church of Christ. From far and near the delegates and visitors assembled in the church on the Temple Lot, taxing its seating capacity to the limit, for the word had gone forth that a thing was to be done which patriarchs and prophets had longed to see, and which would never occur again, namely: the breaking of the sod for the Temple which the prophets have declared would be reared in this generation, and wherein Christ is to meet His people when He comes again. Glorious hope!

The General Conference of the Church of Christ opened promptly at 10 o'clock. Apostles H. E. Moler and Otto Fetting called the assembly to order. Number 35 of the Saint's Hymnal was sung. Otto Fetting offered prayer. Another song was sung with fervency, and the greatest Conference in the history of the Church was under way.

By motion, the Quorum of Twelve was chosen to preside over the Conference, with W. P. Buckley as secretary, and Sister Winsome MacDonald stenographer. To expedite matters, a tentative credentials committee had been appointed by the Twelve. The Conference approved the action, and the delegates took up the business of making history that will mark an epoch in the annals of the Restoration second to none.

The following program for the breaking of the ground, beginning at 2 o'clock, which had been prepared by the Quorum of Twelve, was approved and carried out with becoming dignity and commendable precision in the presence of a large crowd. But best of all, the Holy Spirit's presence in pleasing measure was felt throughout, registering Divine approval.

With the balmy breezes blowing through the spreading ash and maples, tinged with green, and with fleecy clouds floating leisurely above, the service for breaking the ground for the Temple was held at the northeast corner of the Temple site. The assembly was called to order by James E. Yates at 2 p. m. Hymn No. 1 of the Hymnal, "Guide Us, Oh Thou Great Jehovah," was sung by the congregation, directed by Thomas J. Sheldon.

### Opening Address by James E. Yates

Brothers and Sisters of the Covenant of Israel, and of the bond of common clay that binds us all as one brotherhood: As we sojourn along life's way, it is eminently fitting that we, on this 6th day of April—the anniversary of the organization of the church of the restoration, and ninety-eight years—nearly the hundred mark since the latter day prophet

and seer stood beneath these trees when this land was a wilderness, and by the prophetic eye of inspiration, looked down across the stream of years even to this day, and beyond this day unto the time when an edifice to the glory and honor of the name of the great God should stand upon this spot—it is, I say, eminently fitting that this service upon this day might be held here to commemorate that event, and to be a spiritual forecast of the fulfillment of the prophecy which has stirred the hearts of men and women from those early days, around the world.

I desire to read a text from Zachariah, the 8th chapter, 6th and 9th verses:

"Thus saith the Lord of Hosts, if it be marvelous in the eyes of the remnant of this yeople in these days, should it also be marvelous in mine eyes, saith the Lord of Hosts? Thus saith the Lord of Hosts, let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of Hosts was laid, that the temple might be built."

In connection with this, may we have our attention given to one line from the Book of Mormon, chapter 4, verse 26, and when we have read this one line I haven't a doubt but that every thinking man and woman under the sound of my voice, and every one in whose hearts there is a spark of faith in the fulfillment of the words of the living God, will agree with the statement which we read. The statement is this:

*"The eternal purposes of the Lord shall roll on until all His promises are fulfilled."*

We ask you students of the latter day message, you whose hearts have been stirred a hundred times by the power that is spiritually dynamic in this message today, we ask you, and we ask the world, as we stand upon this Temple Lot today: Consider once again the eternal purposes of God, and the promises that He has made. They will all be fulfilled. What faithful man, what God-loving people, could possibly or reasonably challenge that? All human activity elevated by such an aim, and devoted to such a purpose as Righteousness, becomes a great and a hallowed and a sanctified work. The aim and purpose of all right religious activity must be a high aim, and a holy purpose, a high and holy purpose in the soul of any man establishes a certain co-operation between his own soul and the very God of heaven. It is by such a relationship between God and man that human experiences become sacred, and even blessed. Thus things may become holy to those who have had the sacred experiences.

Looking back across the span of the years, as revealed in the sacred history of the Holy Scriptures, we see a man whose soul was lit with a divine fire. This was Moses, the Emancipator. Every true emancipator, whether from physical slavery or from spiritual fetters, must—hear me, brethren—

This command naturally comes first, to all those of every faction and name whose souls have been kindled by the holy flame of the marvelous work and a wonder, spoken of by the prophet Isaiah concerning the coming forth of the sealed record, the Book of Mormon, and the work which was to follow. And the invitation is to all men who have faith in God, and to the people of God in all the world. There is the promise, and there the blessings which are to go to those who are faithful. But there is no blessing promised to any man, in any age of time, predicated upon anything else than the exercise of faith, and obedience to the commandments of God. Come ye; let us arise and build the temple of the Lord, the House of God, to the glory of His great name. And may the light of His truth and the power of His Spirit enable His people to do this great work, is the prayer of the Church of Christ, and of the faithful among latter day Israel. And we ask it in the name of the Holy One of Israel, who is Jesus Christ, the Lord.

**Prayer by Walter L. Gates**

O God, our most righteous Heavenly Father, it is indeed with gratitude of heart and of soul that we lift up our voices and our hearts unto thee at this time. Our Father, we have looked forward, in imagination, to the time when thy children would be called together in fulfillment of the promise that thou didst make unto thy servant, Joseph Smith, when he knelt upon this spot and dedicated it, and consecrated it as the place, the site, for the temple that should be reared unto the glory of God; and our Father, as we come before Thee today in fulfillment of that promise that Thou hast made, we feel to renew that covenant of dedication, and more especially as we realize the solemnity and the sacredness of this hour do we bring forth and place upon the altar of sacrifice a service and a consecration of our hearts and our very lives and souls, that we may so consecrate and dedicate our lives to the unfinished task to which Thou hast called Thy children from the foundation of the world, and O, our Father, we pray Thee look down from above on us today, and let the influence and power of Thy Holy Spirit come into these bodies who are living temples, that they may be cleansed and purified, and that they may be quickened and so order their lives before Thee in such a way that they may find acceptance, and that they may indeed lift unto Thee an incense of prayer that shall be a sweet savor of offering, well pleasing and acceptable in Thy sight; and O, our Father, in the further ceremonies of the day, Thou knowest that we shall perform—the initial breaking of the sod, we realize that this does not mean the completion of the work. We realize that this is but the initiation and beginning. That many forces and many agencies, no doubt, inspired by influences and designs that are not in harmony with the Lord may attempt to frustrate, to hinder and

to destroy, and O we pray Thee, O Lord, that as Thou hast worked with us so far when we have come to the point we could go no farther, and have poured out our souls in supplication and prayer, as we have bowed before Thee, confessing our needs, Thou hast come forth from Thy hiding place; Thou hast lifted aside the veil and the curtain, and hast let the light of Thy Holy Spirit shine in revelation and in beauty and power to our souls so that we have been made to walk in the path that Thou hast pointed out; and when, in our weakness, the weakness of men and humanity, we thought to place the stakes for this temple and we did the best we could, in accordance with Thy promises, yet Thou didst come forth to correct, in a measure, and by the inspiration of Thy Spirit, by the voice of Thy Messenger, Thou hast said if we would move the stakes back ten feet, then the site of the building should stand upon the very site dedicated by the finger of God, and O our Father for this additional testimony we thank Thee. We pray Thee that because of this circumstance, because our faith in the Gospel of Jesus Christ and the promises that Thou hast made in these latter days we may take heart. That we may renew our covenants before Thee, and that we come before Thee cleansed of every unclean thought or desire, and pouring out our souls to Thee, and that Thou wilt accept us and cleanse and purify our hearts and our hands, for this sacred task, and O God, wilt Thou inspire the workmen, the people; that altogether they may bring their talents, their service, the strength of their bodies and the material wealth that Thou has given them, that everything shall work together, that at the end of seven years we may have completed and fulfilled the task that Thou hast placed upon us, and the responsibility, and as that building which Thou hast shown us in vision, as a glorious temple, shall shine forth like the shining sun, in all of its beauty, splendor and glory, wilt thou, O God, come down and place upon it the signet of Thy approval. Wilt Thou send the cloud which shall dedicate and consecrate it, and when we come before Thee and seek to offer up our sacraments and service, even our fastings and prayers before Thee, wilt thou, O God, cleanse and purify and sanctify us that we may bring forth an offering in righteousness. Of ourselves we can do nothing. In our frailty of humanity, in the weakness of the flesh, we cannot please Thee, but when we co-operate in keeping the commandments that Thou hast given us, and when we seek to walk in Thy paths, with broken hearts and contrite spirits, then the blood of Christ that was shed from the foundation of the world, and the Spirit of Christ that has been pouted out, even the grace and power of the Comforter will ascend before Thy gracious throne and make intercessions and pleadings for us, with groanings that can not be uttered; and so, dear Lord, this afternoon, we feel to dedicate and consecrate this

spot anew; to renew the prayer of consecration that has been made by Thy servants aforetime, and we pray Thee that the inspiration that has moved us to come thus far may reach out as an ever-increasing wave until it shall touch the hearts of all Israel, and the sons and daughters of men who are seeking for truth, for righteousness and for peace.

Our Father, Thou hast said, Fear not; I have yet reserved unto myself men that shall come to aid in the construction of this building. Many hearts shall be touched. Many lives shall be blessed because my Spirit shall draw and shall mellow the hearts. Our Father, we thank Thee for these promises; we pray Thee that we may take courage. That we may not be among those of whom the Saviour spoke, Because of iniquity which shall abound the love of many shall wax cold, but unto those that fear His name, He shall come and gather them even as a shepherd gathers his flock, and protect them from the ravages of disease, of the pestilence that stalketh at noonday, and of the storms that Thou hast said will surge across this sacred place, and O, our Father, we pray Thee that Thou wilt protect us from the ravages of the destroyer. Wilt Thou give Thy children grace, not only in this place this afternoon, but in our many places of activity in life, as we shall go from this place. Give Thine angels charge concerning Thy people and Thy servants. Open up, we pray Thee, the avenues which Thy righteous kingdom may advance to the overcoming of evil, to the establishment of righteousness and peace, that eventually the kingdoms of this world may be broken down, and because of the preparation that Thou art making here, Thy people will be prepared, and the temple prepared to which Thy Son Jesus Christ might come, and standing in the midst of this people, using them as instruments in His service, He may command them to go forth to the four quarter of the earth, and to all people, that they may be drawn together, that they may establish the kingdom and the greatness and glory of the kingdom of kingdoms upon this earth, that the Lord Jesus Christ may come and take unto Himself the ruling power, and that He may reign as King of Kings and Lord of Lords until all enemies shall be put under His feet, and the last one Thou hast said is death and hell, and the kingdoms and the greatness and the glory of the nations of this earth shall be committed into the keeping of Thy dear Son, then the Son shall deliver the kingdom unto the Father that God may be all in all.

Accept us, we pray Thee, O Lord, this afternoon; accept the offerings we make, and use us, we pray Thee, as instruments of Thy service to the onward movement and the carrying forward of Thy cause, not that we may glory in human flesh, but that, bowing down before the great throne of God, on which Jesus Christ sits at the right hand, we may acknowledge and confess that unto Him is all the

glory and the power and the greatness of the kingdom forever and forever, in the name of Christ. Amen.

Song—"Come, Oh Thou Great Jehovah," was sung.

### Scripture Reading by Elmer E. Long

Reading of the 87th Psalm together with verses 5 to 19 of the 89th Psalm. At dedication of the Temple lot, August 3, 1831, the 87th Psalm was read by Joseph Smith.)

It was nearly a hundred years ago that eight men, having made the long and toilsome journey from Kirtland to this place, stood on this exact spot and read the Scriptures that I shall read to you now; and I turn to the 87th Psalm:

"His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of Thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me; behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers as the players on instruments shall be there; all my springs are in Thee."

I will sing of the mercies of the Lord for ever; with my mouth will I make known Thy faithfulness to all generations. For I have said, Mercy shall be built up for ever; Thy faithfulness shalt Thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up Thy throne to all generations. Selah. And the heavens shall praise Thy wonders, O Lord; Thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord, who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him. O Lord God of hosts, who is a strong Lord like unto Thee? Or to Thy faithfulness round about Thee? Thou rulest theraging of the sea; when the waves there of arise, Thou stillest them. Thou hast broken Rahab in pieces, as one that is slain; Thou hast scattered thine enemies with Thy strong arm. The heavens are Thine, the earth also is Thine; as for the world and the fulness thereof, Thou hast founded them. The north and the south Thou hast created them. Tabor and Hermon shall rejoice in Thy name. Thou hast a mighty arm; strong is Thy hand, and high is Thy right hand. Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the

light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted. For Thou art the glory of their strength; and in Thy favour our horn shall be exalted. For the Lord is our defense; and the Holy One of Israel is our king."

The first two stanzas of Hymn, "The Morning Breaks" (No. 35 in the Hymnal), sung by the assembly, after which Clarence L. Wheaton made a short address, introducing the one to break the ground.

### Address by Clarence L. Wheaton

Dear friends, brothers and sisters of this great restoration, we assure you that this is one of the most happy days in the experiences of this little group of people who have waited long years for the day when this ground would be broken; when the glorious work of the Lord would have its commencement in this building. We see in this the fulfillment of prophecy that has been given. A number of years ago there came to us some brethren who made the statement that this little group of people which seemed to be a very small handful, as compared with the great restored gospel movement "that God had preserved you and thou shalt be as little Joseph; you will yet be the means in the hands of God of saving your brethren." So today as we see the fulfillment of that which has been spoken by the power of God, and see this assembly of people that are interested in this most notable and interesting event transpiring here, our hearts are made to rejoice, and made to feel within us a desire to welcome them and all who are interested and willing to help and assist in this glorious work.

This spot is a glorious one, a historical place, as pointed out to us by our previous speakers. It was dedicated by the power of God. According to the history of John Whitmer, on the 3rd day of August, 1831, Joseph Smith laid a stone on that spot (pointing to place where sod was to be turned). He said in that history that Joseph Smith laid a stone there that was to mark the place where the northeast corner of the temple was to stand. We find today as it has come to us in the report of this committee, who was called by the revelation of God, to seek His mind and favor as to the plans for the building of this structure, that He has said to them and through them to us, that that was the spot, that was dedicated and pointed out by the finger of God.

It gives us great pleasure, upon this occasion, to present to this gathering Bishop Alma O. Frisbey, one of the members of the Church of Christ, whose parentage goes back to some of the earliest members of this church, some of those who, in early days, were here in Missouri and saw this spot marked out; who has remained faithful through the years to the Church of Christ. We are happy on this most interesting and most solemn occasion that has

thus been afforded us, to have this part of accomplishing this work, and saying to Bishop A. O. Frisbey, in the name of the God of Israel, take this spade and in the solemnity of the occasion, and with a prayer in your heart to God, break the ground that will mark this site, and open up the work of building the temple of the Lord, that this work may have its initial beginning, and finally be consummated to the glory and honor and praise of God, the Eternal Father, Amen.

### BISHOP FRISBY BREAKS THE SOD.

At this juncture Brother Frisbey took the spade and cut out and laid out upon the ground a small square of sod. The scene was impressive, as the crowd in breathless silence, sought a closer view.

Hymnal (3 last verses) (No. 35 Hymnal), was sung by the assembly in conclusion.

### Benediction by Otto Fetting

Our Father who art in heaven, we approach Thy throne this afternoon with hearts filled with gratitude to Thee for what our eyes have seen and what our ears have heard and what our hearts have felt. O God, we thank Thee, in the name of Thy Son for this day that prophets and seers have longed to see. Many of Thy children have passed away who would have been glad, and whose hearts would have been filled with joy, to see this day. We thank Thee, our Father, for this beautiful day. We thank Thee for the influence of Thy Holy Spirit that we have felt from the rising of the sun, and our Father, what we have done here today we pray that thou mayst accept in heaven. That thou mayst stamp thy approval upon it, and O God, we pray that thou mayst further direct us in the work we have before us. Thou hast sent thy Messenger. We have felt the power. We have seen his face. We have felt the influence that has come from heaven, and O God, we pray that thou wouldst keep us faithful and pure, that our hearts and lives may be pure, that we may be able as a people to consecrate our lives to Thee, that we may not be slothful, but carry out the work that Thou hast entrusted to our care. O God, we pray that Thou mayst sanctify our lives that we may sanctify the lives of those who are still in the world who shall help in this great work, and those who are standing between two opinions in this latter day work; we pray in this great hour that the superstitions that are binding them in the chains and fetters may be loosed and broken, and O God, may their hearts and their lives be directed and influenced until they shall feel the presence and divinity of this that we have done today. Sanctify Thy people. Bless them, and lead them as a shepherd leadeth his sheep. Inspire their hearts, O God. Keep them humble before Thee. Bless us to this end. Let Thy peace and blessing rest upon all, and may the influence and power of this work go to all parts of the world, and wherever this message shall go, may



there go with it that convincing power that it is of divine, and that Thou wilt place Thy approval upon it, we ask in in Jesus' name, Amen.

### Admonition From The Twelve

April 12, 1929.

Greetings in the Fellowship of Faith:

The Messenger has delivered to all the people of the Lord a sacred charge. Within the message given, we note these words:

"Let the Temple of the Lord be built \* \* \*  
Shout the tidings to the nations of the earth \* \* \*  
The Lord God has spoken and has again sent His messenger, that peace may come, and salvation to all people \* \* \* Prepare ye a people that shall be ready to meet Christ when he comes to make his abode with men."

*"Those who will not labor somewhere in their calling will not enjoy the Spirit, and their minds will be darkened, and their vision will be as one in the dark. Many are seeking for light. Tarry ye not, but do the Lord's bidding. He will provide."*

We, your brethren and colaborers, the Twelve upon whom our Master has placed a great responsibility, together with our brethren and with the whole Church, admonish the ministry, including every office of priesthood, that with a prayerful spirit and with earnestness and humility of heart, all should "labor somewhere in their calling."

Beside those especially appointed or sent out by the Church, all those of the ministry who can devote even a portion of their time to missionary work, should do so in the fear of God and with the welfare of souls at heart.

And in accord with the manner in which the Lord has placed the general responsibility of the missionary work we recommend that all who engage in missionary labor may cooperate with the Twelve as much as possible by keeping in touch from time to time, with the Apostles located in the various fields, and that all shall labor as led and directed by the Holy Spirit, and in council and cooperation with your brethren and comrades in this great spiritual service.

To the membership of the Church everywhere we commend those who are appointed, or who may be appointed to labor in missionary endeavor, and we pray that through the prosecution of the sacred trust given us all of the Lord, by a faithful and holy cooperation of all, we may be able to reach many hundreds of souls this year with the light and power of our Lord and Savior.

Sincerely, your brethren and servants of Christ.

THE TWELVE.

By C. L. Wheaton, Secretary of Twelve.

### THE TEMPLE BUILDING COMMITTEE

The Quorum of Twelve recommended that one member of the Bishopric be nominated by the Bishopric, and that one member of the committee to receive plans for the building of the Temple be nominated by that committee, and that three members be nominated by the Twelve, to be a committee of five which shall be known as the Temple Building Committee, and that the names of the men so nominated shall be submitted to the conference for their approval. Duties of this committee shall be:

First—To employ an architect and superintendent of construction for excavation and all work of construction.

Second—To receipt labors for all contributed labor by the signature of the chairman and the secretary of the committee in the name of the Church.

Third—To authorize the issuing of wage certificates in payment of wage labor drawn upon the Temple Fund, checks to be written by the Bishop.

Fourth—To receive and receipt for monies given for the building of the Temple and to deposit all money received with the General Bishopric, they to keep the fund in safe deposit separate and apart from all other funds.

Fifth—To cooperate with the Quorum of Twelve, the architect, superintendent of construction, in particular and in detail in carrying out construction work according to the word of the Lord given in revelation.

Sixth—The authority of the General Conference committing first responsibility to the Twelve (in accord with the revelation and directing word of the Lord) shall constitute the general oversight of the construction work and all matters pertaining thereto.

Seventh—This committee may, if circumstances shall make it necessary or the word of the Lord shall so direct, be enlarged or reorganized or terminated when agreed to by the wisdom of a two-thirds majority vote of the Twelve in order that the work may proceed uninterrupted until such action might be ratified or altered by General Conference in accordance with directions given of the Lord.

Eighth—That they be required to give a complete report of the progress of the construction work on the Temple, with properly audited financial report of their funds, to the Quorum of Twelve once in three months.

In harmony with the foregoing recommendation of the Twelve, the following names were selected and approved by the Conference to constitute the Temple Building Committee: Henry H. Johnson, Cameron, Mo.; R. M. Maloney, Oklahoma City, Ok.; J. G. Pointer, Independence, Mo.; Thomas B. Nerrin, Denver, Colo.; W. P. Buckley, Independence, Missouri.

## BUILD THE TEMPLE

## The Forum

This department is intended as a safety-valve for the escape of surplus energy, with the governor in working order at all times. Direct, personal reference may be made in a friendly manner; but accusation and recrimination are taboo. Govern your contributions accordingly.

### WHO IS THIS SERVANT?

The most important event to take place before the second coming of Christ is the coming of the "Servant" and the accomplishment of his work as spoken of by Christ in 3rd Nephi, 9th chapter, and many other places in the Book of Mormon and Bible; and yet there is absolute silence from the pulpit on this subject. Can it be that the ministry is totally blind to this matter? We often hear them say that Christ's second coming is very near at hand, and funds are even now being raised for the building of the Temple. How can they help but see that the coming of the Servant is much closer, for it is through his work that Christ's people are to be prepared for his coming. Some think that the Servant spoken of in Isaiah, 52nd chapter and 13th verse, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at the; (his visage was so marred more than any man, and his form more than the sons of men.) So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had been told them shall see; and that which they had not heard shall they consider," is Christ, but Christ Himself makes it plain that it is not when he quotes this same scripture, page 661, Book of MORMON, 3rd Nephi, 9th chapter, 81-84, and in verse 84, he says, "Verily, verily I say unto you, all these things SHALL SURELY COME even as the Father hath commanded me." This shows plainly it is a future event at the time Christ is speaking, and he was then immortal, having been raised from the dead before he appeared to the people on this continent. Wouldn't it be foolish to suppose he would come again and be marred by mere mortals so that he would need healing, as told of in 3rd Nephi, 9th chapter, 96-97, 98 verses?

"Behold the life of my Servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the Devil. Therefore it shall come to pass, that whosoever will not believe in my words, whom am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said). They shall be cut off from among my people who are of the covenant."

Isn't it plain that this Servant is yet to come to the Gentiles and to bring forth Christ's word to them which if they reject will be the cause of them being cut off from the people of the covenant? In

3rd Nephi, 10th chap. 1-4 verse, it says that if the Gentiles repent and hearken unto Christ's words (that the Servant brings forth) that they will be numbered among the remnant of Jacob and will help them build the New Jerusalem. Notice verse 85 of 9th chapter of 3rd Nephi.

"Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance." This shows that the covenant with Israel is fulfilled through the Servant's work. Verse 87 gives a sign when these things are about to take place. "And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when THESE THINGS which I declare unto you and which I SHALL declare unto you hereafter of myself and by the power of the Holy Ghost, which shall be given you of the Father, shall be made known unto the Gentiles." Notice carefully this includes ALL of Christ's teachings to the Nephites. In the Book of Mormon we have less than a hundredth part of the things he taught them. For in the 12th chapter of 3rd Nephi, verse 1, page 671, Mormon says, "And now there cannot be written in this book, (Book of Mormon) even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people;" yet in the face of this there are those who tell us that the Book of Mormon contains the fullness of the Gospel, and there is nothing more of importance to be brought forth.

How often we hear that the "Fullness of the Gentiles" is about come. They do not seem to realize that this will not be until they have received all the favors which they are to have. When the Servant brings forth the rest of Christ's teachings then the Gentiles will have received the fullness of God's favor, and when they reject them they will have reached the fullness of their iniquity and they will be trodden down as Christ says; and Christ will turn to Israel. Read 3rd Nephi, 7th chapter, 34-37 verse.

Israel will be converted and gathered in the way the prophecies in the Bible and Book of Mormon says and it is vain to imagine it can be done in any other way. The Servant is so important a person that he is mentioned in many places in the Bible and Book of Mormon. Without doubt he is the "Shepherd" the "Stone of Israel," who is to come from the tribe of Joseph spoken of in Gen., 49th chapter and 24th verse. He is also the Choice Seer spoken of in 2nd Nephi, 2nd chapter, who is to come from the seed of little Joseph, son of Lehi, and is to bring forth the Lord's word unto his brethren, which will convince them of the truthfulness of the Bible, which shall have already gone forth among them. (See 2nd chapter, 2nd Nephi, 18-18 verse,

page 88, Book of Mormon.) He is to do MIGHTY WONDERS and bring to pass much restoration unto the house of Israel and unto the seed of his brethren. And what he brings forth will bring them unto salvation. By reading 1st Nephi, 3rd chapter, 190-194, we see that the Gentiles are the first to possess the Books (not Book, we have only the Book of Mormon so far), which are brought forth by the power of the Lamb from the Gentiles unto the descendants of Lehi, which convince the GENTILES and the Remnant of the SEED OF LEHI, and also the JEWS, that the records of the prophets and the Twelve Apostles of the Lamb (Bible) are true, and they shall make known to all kindreds, tongues and people that the Lamb of God is the Son of the Eternal Father and the Saviour of the world. This would seem to conflict with the reference on the Choice Seer, which says that he brings forth that which is to convert his brethren, unless he brings them forth from the Gentiles, and this is exactly what he does as shown clearly in 3rd Nephi, 9th chapter from the 47th verse to the end of the chapter. How beautifully these scriptures fit together. Notice how the Servant's work is summed up in Isaiah, 49th chapter, 6th verse:

"And he said it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel I will also give thee for a light to the gentiles that thou mayest be my salvation unto the ends of the earth. Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom men despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship because of the Lord that is faithful and the Holy One of Israel and he shall choose thee."

Since the Servant's work is so vital why are not the ministers preparing the people to receive him? Do they feel no responsibility in this matter? If the members are left in ignorance of the fact that the Servant is to come aren't they apt to be among those who reject and mar him?

The coming forth of the Book of Mormon was only the beginning of the "Marvelous Work and a Wonder." The greater part is yet to come.

MRS. EDNA L. NOBLITT,  
2124 Osceola, Denver, Colorado.

### A TEMPLE STORY

By A. M. Harvey

I'm going to tell you a story,  
A story most precious and sweet—  
We are building a house for the Savior  
Where He and His children will meet.

How glad we will be when we see Him,  
When the House with His glory is filled!  
With praises we'll sing of His greatness  
When He comes to the Temple we build.

### Who May Work on the Temple

The Secretary of the Temple Building Committee makes the following timely announcement regarding those who work on the Temple:

"In the employment of those who come to work in the building of the Temple, or excavation, or any part of that construction work, we intend to have each day's labor begin with prayer. The men must refrain from all profanity, lewdness, or anything along those lines; and if they are users of tobacco they must leave their tobacco outside. Nothing of that kind can go on under our supervision in the building of the House of God. We want men, and when I say men I mean men—clean men, pure men, men in whom the Spirit of God dwells, as God has said His house should be pure and clean. Nothing unholy shall enter into it and we do not want to allow anything unholy to enter into its construction either. We want it to be prepared for a prepared people so that when Christ comes all may be in readiness to receive Him."

### THE THOUGHTLESS SMOKER

By Rhymster

I went to town the other day  
To buy some mignonette,  
And rode beside a man in gray  
Who smoked a cigarette.  
He filled his lungs with nicotine  
Then blew it in my face  
Until it seemed our gas machine  
Was reeling off in space.

Now he, with others of his kind,  
May have his "chunk of rope,"  
And smoke until his weakened mind  
Gives way to poison dope.  
But when he's in some public place  
Where men and women meet  
He ought to have the manly grace  
To smoke out in the street.

Or in the "smoker" built for him,  
In station, train and bus,  
Where he can gratify his whim  
Without disturbing us.  
But once the habit has been formed  
He loses self restraint,  
And with his sense of shame deformed  
He's deaf to all constraint.

The bold contempt which he assumes  
My sickened soul doth vex;  
He fills the air with poison fumes  
With no regard for sex.  
Some day, we hope, he'll see 'tis wrong  
To be so impolite,  
And with determination, strong,  
Dethrone his appetite.

## Missionary Appointments

The following fields were assigned to the members of the Twelve, for the supervision of missionary work:

Samuel Wood, European Mission.

Clarence L. Wheaton, 1312 West Walnut, Independence, Missouri, Indian Missions, United States and Canada.

Otto Fetting, 814 Pine Street, Port Huron, Michigan, General.

B. C. Flint, Wisconsin, Minnesota, Northern Peninsula of Michigan, Iowa, Illinois, Indiana.

Arthur M. Smith, Montana, North and South Dakota, Western Canada.

Thomas E. Barton, 316 North 25th Street, Colorado Springs, Colorado, Wyoming, Nebraska, Kansas and Colorado.

James E. Yates, Box 214, Phoenix, Arizona, and C. Norris Headding, Box 236, Chehalis, Washington. Joint charge, British Columbia, Washington, Idaho, Oregon, California, Nevada, Utah, Arizona and New Mexico.

Elmer E. Long, 424 E. Walnut Street, Independence, Missouri, and H. E. Moler, Holden, Missouri. Joint charge, Texas, Oklahoma, Missouri, Arkansas, Louisiana, Mississippi, Alabama, Tennessee, Kentucky, West Virginia, Virginia, Ohio, Pennsylvania, New Jersey, Delaware, North and South Carolina, Georgia and Florida.

Walter L. Gates, 1218 So. 39th Street, Kansas City, Kansas, Michigan, New England States, New York, and Eastern Canada.

The following list of Seventies, Elders and Priests, were appointed by the General Conference to labor as circumstances permit.

### SEVENTIES, OR EVANGELIST

C. A. Spilsbury, 1840 Cleveland Avenue, Niagara Falls, New York; Clifford Spilsbury, 1838 Cleveland Avenue, Niagara Falls, New York; J. E. Bozarth, 705 S. McGuire Street, Warrensburg, Missouri; Joseph Camp, Route 2, Strafford, Missouri; H. E. Clark, 1208 Maple Avenue, Flint, Michigan; Herbert L. MacPherson, 51 14th Avenue, Port Huron, Michigan; Lewis E. Welch, 333 Holbrook Avenue, Flint, Michigan; Martin M. Case, Cameron, Missouri; Fred De Long, Lamoni, Iowa; R. M. Maloney, 1518 West 44th, Oklahoma City, Oklahoma; Thos. B. Nerren, care of W. P. Buckley, 801 W. Kansas Street, Independence, Missouri; Wilbur Savage, 1819 Woodburn, Ivywild, Colorado Springs, Colorado; Wilbur Yates, 961 Main Street, San Bernardino, California; Ray Griffith, Centralia, Washington; S. P. Cox, Centralia, Washington; W. F. Anderson, 927 Jackson Street, Berkley California; Chris Schryern, 600 Rankin Street, Flint, Michigan; Thomas Rees Jenkins, 8 Pen Y Bryn; Gilfach Goch, Glam, Wales; J. G. Jenkins, 10 Pentwyn Tony

Bryn Tonyrefail, Wales; John Daer, 1532 Benton Street, Rockford, Illinois; Frank Cooley, 8000 Russell Street, Detroit, Michigan; Archie Bell, Andrews, Nebraska.

### ELDERS

John J. Cravens, Westerkade 8b Schiedam, Holland; T. Lincoln Pew, Lowbanks, Ontario, Canada; Herbert B. Johnson, 69 Hemlock, Cranston, Rhode Island; R. O. Mann, 119 No. Crysler, Independence, Missouri; S. J. Madden, 806 So. Delaware, Independence, Missouri; Willard J. Smith, 305 13th Street, Port Huron, Michigan; David D. Smith, RFD 1, Whitmore, Michigan; William E. Premo, R. D. 8, Holt, Michigan; W. M. Nellis Coleman, Michigan; J. J. Tipton, 702 E. 10th Street, Houston, Texas; George Derry, 5023 North 24th, Omaha, Nebraska; H. J. Bartlett, 2909 York Street, Denver, Colorado; Jerimiah Fisher, Los Angeles, California; Hubert Yates, 815 North 11th Street, Phoenix, Arizona; J. R. McClain, 4323 Page Blvd., St. Louis, Missouri; Jas. W. Savage, 1819 Woodburn, Ivywild, Colorado Springs, Colorado; Frank Stanley, 1816 Mulberry Street, St. Joseph, Missouri; E. J. J. Clark, 3427 West Street, Oakland, California.

### PRIESTS

William Memmott, 58 Gregory Road, Heeley, Sheffield, England; J. Fred Cleveland, 705 E. Walnut Street, Rich Hill, Missouri; William Rook, Box 193, Fort Scott, Kansas; P. A. Ely, 1875 N Avenue, Niagara Falls, New York; Harvey Linnen, 847 Gladstone Avenue, Toronto, Ontario; Buel S. Payne, Route 6, Royal Oaks, Michigan; Henry Spurlin, RFD, Colorado Springs, Colorado; Fred Reynolds, 18L Kiger Road, Independence, Missouri; Robert Campbell, 1231 3rd Avenue East, Owen Sound, Ontario; Rony Pascall, 319 Elizabeth Street, St. Joseph, Missouri; I. . Owens, 1449 Garfield, Phoenix, Arizona; E. R. Williams, Berkley, California.

Other appointments will be made during the year by the members of the Twelve, as the needs of the field may demand. Appointments for the above will be issued by those in charge of the fields where these Seventies, Elders and Priests reside.

Respectfully,

CLARENCE L. WHEATON,

Secretary of the Twelve.

(Continued from Page 66.)

Messenger has said, the building of the Temple merely, but to prepare a people that might meet Christ in the Temple when He shall come. Oh, if there is any bitterness in our hearts, any of us today, let us make a resolution and carry it out, that it might be eliminated, and that we might qualify ourselves for the great task that we are undertaking to do, to prepare a people, is my prayer.

# MISCELLANEOUS

## BRITISH MISSION PASTORAL

The conference has again appointed me to the European Mission and I am leaving for Toronto, Canada, where I hope at once to be able to secure passage to Southampton. (My wife and daughter are returning to our home in California.) This is an important mission, and the foundation for a great work has been laid. At least two of the Welsh Elders (Seventies) are ready to take the field permanently. One has already done so. But the mission seems wholly dependent upon special contribution. I am again starting for my field of labor, going in faith, trusting in God and the people.

SAMUEL WOOD,

Mission address: 58 Tynybryn Road,  
Tonyrefail, Glam., Wales.

## PASTORAL

To the Saints of Michigan, Ontario, New York, and Eastern States,

Greeting:

Having been appointed to labor as a missionary in the above named states, I take this means to say to all who are interested in the work of the Church of Christ that I will be glad to hear from you, and I will be pleased to respond to calls for missionary work in your locality as quickly as it will be possible for me to do.

Let us with a long pull, a strong pull, and a pull together, put the work of Christ across.

In bonds,

WILLIAM ANDERSON.

1816 Cleveland Ave., Niagara Falls, N. Y.

# BUILD THE TEMPLE

## LABOR APPLICATION BLANK

Place ..... (City) ..... (State)

Date ..... 19..... (Day and Month) ..... (Year)

Name ..... (Full name. Write plainly in ink)

Address ..... (Street) ..... (City) ..... (State)

Age..... Married..... Single..... Nationality.....

If married, how many dependent on you for support.....

Kinds of labor experience .....

Labor donated..... or wage wanted.....

What rate per hour.....; per day.....

Have you team or equipment to use?..... State what .....

Do you want room.....; board.....; or at home.....

Do you use profanity?..... Tobacco?..... Snuff?..... Liquor?.....

Are you willing to abide the rules of the BUILDING COMMITTEE as set forth herein?.....

**RULES:**—All persons employed in any way whatsoever, in the building of the TEMPLE, must not be users of TOBACCO in any form; or, if users of it, must NOT USE IT WHILE UPON THE TEMPLE GROUNDS.

PROFANITY or VULGARITY will NOT be tolerated; neither will the use of LIQUOR.

Anyone indulging in the above, or breaking these rules, subject themselves to dismissal immediately.

All disputes, or grievances, must be submitted IN WRITING to the BUILDING COMMITTEE, who will investigate same and seek to make adjustment.

All employees must attend prayers at the beginning of each day's work unless justifiable circumstances hinder from doing so.

Application Accepted..... Rejected..... Why Rejected .....

Date ..... 19.....

Approved by .....

Signed .....

Secretary Building Committee.

# THE VINEYARD LOSES A WORTHY LABORER

The Conference was saddened by the death of Apostle T. J. Sheldon.

Brother Sheldon attended the first day of the Conference, and directed the music at the breaking of the ground for the Temple. Happy in the fruition of a glorious hope he had entertained so long, he entered into the Conference activities with unusual zest, putting his best into the crowning event that was to mark the last act of his life.

Stricken immediately after the performance of a pleasant duty, to him may be accorded the honor of carrying the news of Zion's arising to the waiting ones on the other side. The Advocate extends its sympathy to the bereaved ones, who mourn not as those who have no hope.

## OBITUARY

"Thomas J. Sheldon was born September 4, 1873, at Carlton, England, County of York.

He departed from this life Saturday morning, April 13, at about 10 o'clock, just one week from the time he was taken ill.

Marked blessing attended administration on several occasions, bringing peace and comfort to the sufferer and his household.

He was resigned to go. Some hours before his death in a conversation with his wife he said to her: "If it were not for leaving you to be lonely I feel I should like to go over to the other side. There is so much to hinder and obstruct the good a man would like to do here, that I feel I might do more good on the other side."

Often during his illness he could be heard singing lines from the songs of Zion he loved so well.

He is survived by his wife, three children, one sister, and two brothers.

He came to America to be educated for the ministry in the Christian Church, and was sent to their Theological Seminary in Lexington, Kentucky. Here he became dissatisfied with certain interpretations of scripture that were given, and began to advocate the New Testament organization of the Church with the spiritual gifts and blessings of the gospel.

He was met with the sectarian unbelief of the times. This caused him to begin the search for something better than he had. He remembered certain Tracts that had been given him upon an occa-

sion when he heard Elder J. W. Rushton preach in a public park in Leeds, England. This resulted in his conversion to the Latter Day Restoration.

He was baptized in Kewanee, Ill., Feb. 9, 1896, by Elder F. G. Pitt. Brother Pitt also ordained him to be an Elder. Later he was ordained a Seventy by R. C. Evans. He was sent to England on a mission, and was there when the late Joseph Smith and R. C. Evans visited the British Isles and entertained them while they were in London.

In 1918, he transferred his activities to the Church of Christ on the Temple Lot, under the Articles of Agreement.

His interest in, and his love for his brethren in the Church that schooled him in the fullness of the gospel remained as warm as ever, but he was drawn to the place appointed of God for the building of the Temple in which the great endowment was to be given.

To his mind the pouring out of God's Spirit was of paramount importance. He believed the Church could not accomplish her mission without it.

This thought imbued all he did. It predominated in all he did.

He dreamed of a union of the honest in heart from every group and faction; of a time when the light of Zion would shine forth.

He was a man of Peace, firm in his conviction, with courage to stand alone if need be, yet he was liberal and generous.

Sincerity, simplicity, faithfulness, humility, cheerfulness, and charity were predominating characteristics.

He believed in winning men. His methods were constructive. He pointed to the pattern; he held up the ideal. He was open minded, subject to correction, yet balanced with a conservatism that kept him from extremes.

The fact that he was called to the great beyond suddenly, and without warning is not different than the call that comes often to all mankind in a similar way, and could not affect his faith in the least, nor that of his brethren.

In the Church of Christ Brother Sheldon was called and ordained to the office of an Apostle, and performed the duties of his office faithfully to the 'end of the way'."