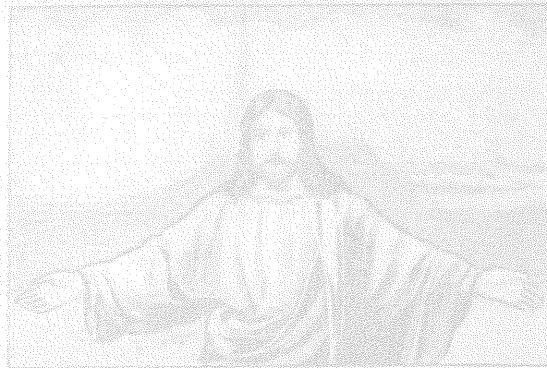
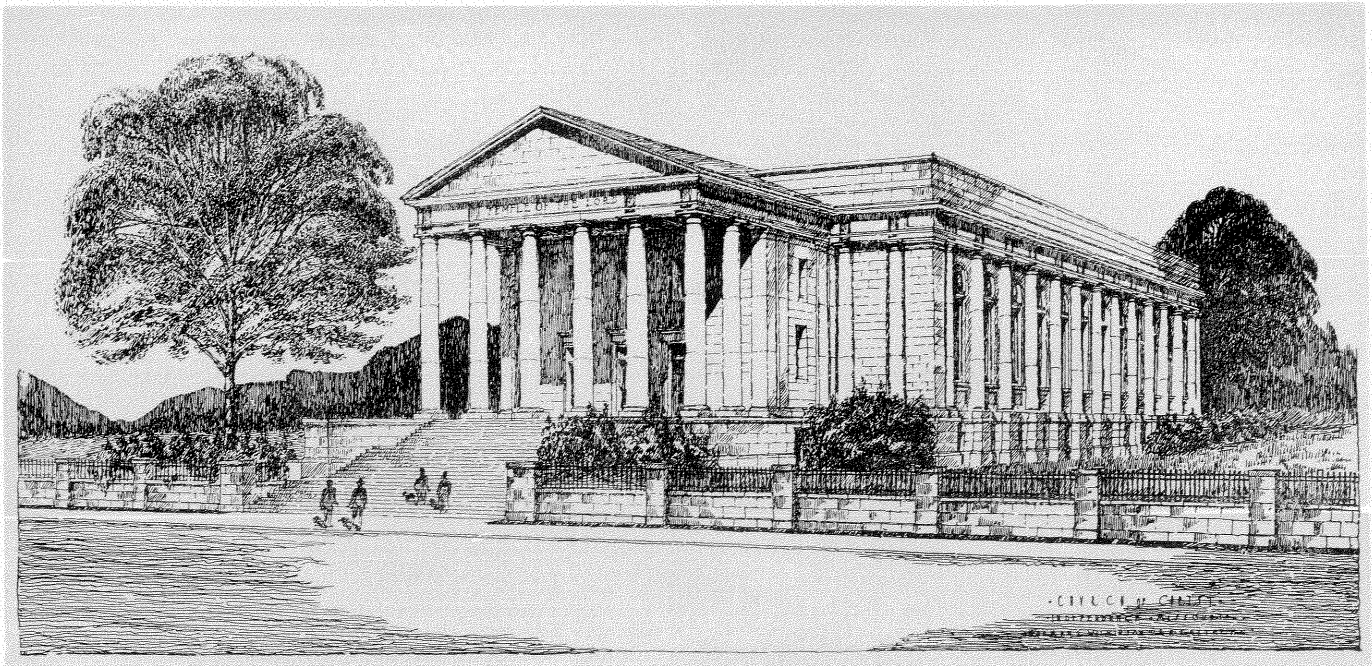


ZION'S ADVOCATE

TEMPLE



NUMBER



“Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion; for a place of thanksgiving, for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings, and offices; that they may be perfected in the understanding of their ministry; in theory; in principle and in doctrine; in all things pertaining to the kingdom of God on the earth, the keys of which kingdom has been conferred upon you.”—Doc. and Cov. R. 94: 3; U. 97: 10-14.

Behold, this house shall be the seat of the Government of God on earth, from which the law of the Lord shall go forth to all nations, even to the Jews that they also may know that God again has spoken, and that He again shall gather Israel in their own land. For the coming of Christ is near at hand, when He shall destroy the works of Satan and bring about the restitution of all things, and the restoration of peace upon the earth.

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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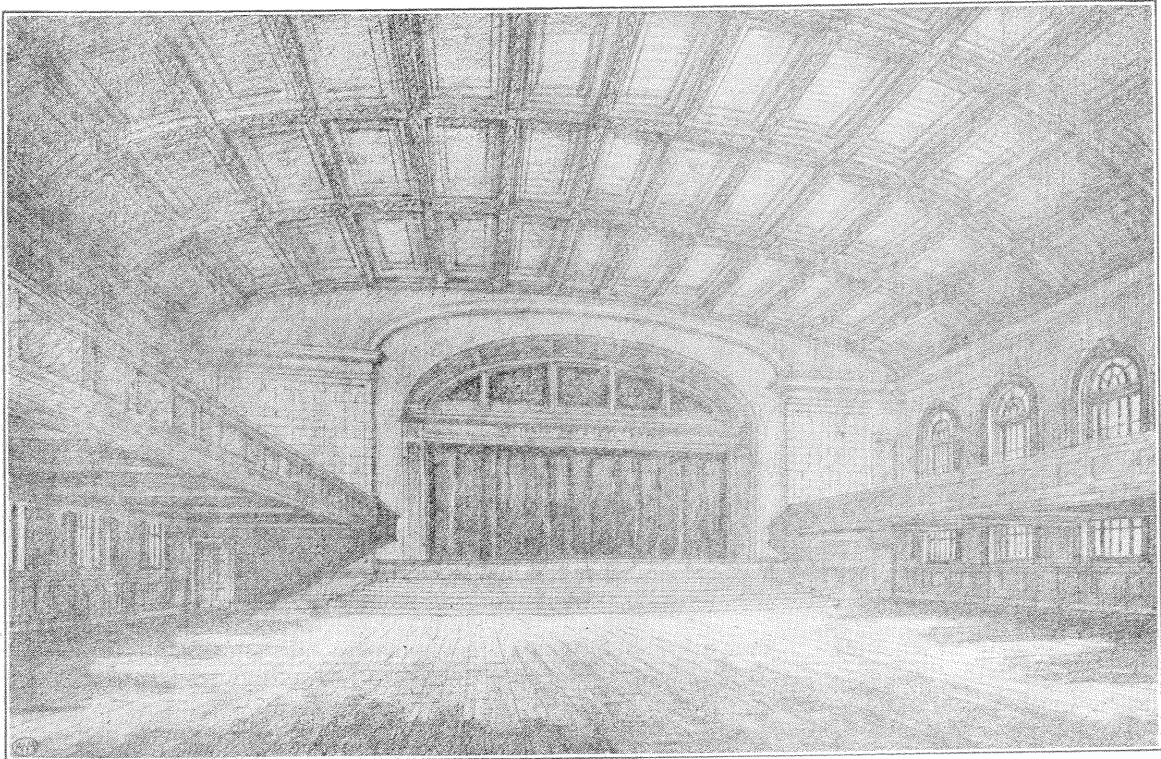
NUMBER 17

Description of Church of Christ Temple at Independence, Mo.

By Norman L. Wilkinson, Architect

The proposed Temple is to be built upon a practically level site at the southwest corner of the intersection of River Boulevard and Lexington Street in Independence, Missouri. The Temple faces east and consists of a main building ninety feet north to south and one hundred eighty feet east to west. On the east face of the main building is a portico in which are the lobby, stair wells, and open porch.

The porch is floored with marble laid off in patterns, which lead up to the three bronze entrance doors. These doors open into the main lobby, which is decorated with marble floors and walls. The floor being laid out in a Mosaic pattern and the walls being decorated with pilaster panels and entablatures. From this lobby one has access on the north and south to flights of stairs which serve from the lower



Interior View of Main Floor.

"Let the main floor be used when the Lord's people gather for their general assemblies from time to time, at which times the Lord's Spirit will rest upon them in great power, and will direct them in their work that the Gospel may be preached to all nations in power, for behold your message shall be a message of love, and this power shall come to the servants of the Lord and his people."—Fifth Visitation.

The entire exterior of the building is to be faced with a gray polished stone, and to have a curved copper covered roof.

As one approaches the Temple from River Boulevard, he first comes to a broad flight of steps which lead up to a portico of six columns across the front with two columns on each side with a pilaster at the building line,

court to the rooms above the balcony, while on the west side of the lobby are three doors which open into the main room of the Temple of the upper court.

We return now to the exterior view of the Temple. The north and south faces of the Temple are the same: consisting of a series of thirteen engaged columns with twelve

arched windows; a column on each side of each window. These columns rest upon a high base, the base of the column being practically level with the main floor line. This base is broken out under each column to form a pedestal for it. There is a window in the base under each circle head window above: this window furnishes light for the lower court. The columns support a full unbroken entablature, which runs continuously horizontal around the building, the line only being changed to form a pediment over the front six columns. There is a triglyph over each column, except over the two center ones in the portico where they have been left out to allow space for an inscription.

Above the entablature is a parapet which runs entirely around the building, being broken only by the roof over the portico, which intersects it. At the four corners of the Temple are piers which are used to terminate the lines of columns and give weight and strength to the corners.

The west elevation of the Temple is the same as the sides with the exception that the arched windows of the main floor are dropped out; there being only four smaller windows, which furnish light up to the upper part of the inner court. At the grade line are four doors, two of which are exit doors to the building and two of which give access to the boiler room. There are also two windows which light the class rooms on the north and south side of the boiler room.

There are forty-five columns on the exterior of the building: eight free standing and thirty-seven engaged; six pilasters and four piers. The circle head windows are filled with a frame of steel and bronze, with a heavy transom bar just below the spring line of the arch.

We will now enter the upper court. This is a large room with high arched ceiling, lighted from the north and south by eight circle head windows on each side. There is a balcony which runs around the south, east, and north side of the room. The west side opening upon the inner court. The room is decorated and finished with marble of various colors and designs. The floor and most of the walls being finished with that material. The arched ceiling is decorated with beams and panels, an acoustical tile being used for that purpose. The beams of the ceiling spring from an entablature which runs above the heads of the windows.

The west side of the upper court opens upon the inner court from which it is divided by a wide elliptical arch. The floor of the inner court is raised above that of the outer court and extends out into the outer court in a wide segmental curve. It is upon this curved raised platform in front of the dividing arch that the pulpit is placed. Continuous steps around the curved platform lead down to the floor of the outer court.

To the north and south of the inner court, which is surrounded by heavy walls, which extends from the lowest floor to the roof, are wide passage ways which contain the exits and stairways of this part of the Temple.

The balcony of the upper court is reached by a stairway on either side of the main lobby and either side of the inner court. Those by the lobby give access to the upper lobby and also directly to the balcony. The balcony extends around three sides of the upper court and is so arranged that each seat faces the center of the inner court.

At the west side of the temple and at a higher level than the balcony, being over the lower part of the inner court, are twelve small rooms and one large conference room. The conference room will be decorated in marble.

We now come to the lower court or basement of the temple. This is reached by the same series of steps that serve the balcony, it being also arranged so that access may be had to this part of the temple by doors at the grade line both from the front and rear so that this part of the building may be used without going into any other part.

The stairs from the main lobby lead down into the lower

lobby, which gives access upon the east side to a coat room, storage rooms, and two toilet rooms, and upon the west side to the lower court, which is one large room, almost the same in area as the main floor above. This room has a row of columns around the north, south and east sides which support the floors of the upper court. At the west side is the pulpit-platform, which is quite similar to the one described above, though much smaller. This platform contains the baptismal font and has men's and women's dressing rooms with the attendant's rooms on either side.

To the west of these rooms and directly below the inner court are the boiler and fan rooms with three classrooms upon the north and three classrooms upon the south. To the north and south of the classrooms are the passage ways that contain the stairs and exits from this part of the temple.

The Temple is to be built fireproof in the strictest sense of the term and is to be built of such materials and the design is such as is seldom used. The material and workmanship being the best that can be obtained so that this construction and finish will be as nearly permanent as is possible to be built in this day and age.

The heating will be done mainly with warm air; all parts of the building being ventilated.

THAT WONDROUS GIFT OF FAITH

I tried to help a little child,
From its bondage to escape,—
From those who were responsible,
For the ills of its estate.
On its face were looks of anguish,
In its acts the trace of pain,
As it constantly endeavored
From their clutches to remain.

But to *me* it came in confidence,
While from their presence it ever tried,
In anxious, earnest efforts,
Its precious self to hide.
And as they sought to bind it,
That its life they still might claim,
I tried my best to shield it,
And myself took all the blame.

I awoke—for in my dreams I'd been,
Protector of this child,
In trying to allay its fears,
And relieve its look so wild.
But the faith and trust that it had shown,
As to my arms it come,
Left still with me a vivid sight,
That might have worried some.

But as I layed and pondered long,
With the problems of *my* life.
I come to see how weak I was,
In meeting the scenes of strife,—
That I, myself, that little child,
To HIM who ne'er man faileth,
Had often fled in grief and pain—
MY FORT, when trials assaileth.

And blessed thought, there come to me,
That tender loving care,
He gives to all that trust in him,
And all their troubles share.
But how important it *must* be,—
Just like that little waif—
IF WE SUCCEED, then WE MUST HAVE,
That wondrous gift of Faith.

ZION'S ADVOCATE

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EDITORIAL

**THE STONES WHICH THE BUILDERS
REJECTED**

INTENSE INTEREST in the two stone markers, reproduced on page 183, is increasingly manifest by visiting saints, of whatever faction, despite the mad efforts of certain leaders to discredit them, while hundreds of people, who are not in any way connected with Mormonism, have viewed these sacred relics, including masters of education, scientists, and historians, unhesitatingly pronounce them to be genuine specimens of historic date.

On page 182 will be found the voluntary statements of some who witnessed the finding of the stones, which are in sharp contrast with the affidavit made by M. H. Siegfried, J. F. Curtis, et al (now being circulated by the Herald Publishing House), whose chief interest consists in an unholy desire to minimize the historic value of the stones, and destroy the evidence of their own apostasy. They seem to forget, "You can fool all the people part of the time, part of the people all the time, but you can not fool all the people all the time."

The silent testimony of the two witnesses will endure in the estimation of honest men and women when the perjured affidavits of misguided affiants will be found only in the musty archives of secluded junk shops.

When Joseph Smith and his companions dedicated the Temple Lot August 3, 1831, they did not own the land, not, in fact, until December 19, 1831, when the land was purchased from Jones H. Flourney and wife.

It should be remembered that the journey was made from Ohio, partly on foot, and that no elaborate preparations had been made for the event. The Temple site was not surveyed with modern appliances, nor were the pioneers equipped with engraving tools or compass.

It is quite probable the corners were estimated by the sun or north star, and the distance stepped off, and when it came to the planting of the two stone markers rough stones from a near-by quarry were picked up hastily, and the rude marking made with hammer and chisel or other crude implements, with no regard to straight lines or uniformity of size. What else could they do under the conditions prevailing?

The stones are on exhibition daily and men and women of the Reorganized Church who have examined the stones, are just as competent to judge matters of record as are any of the affiants aforementioned, and who are motivated with less prejudice, deplore the moral laxity of the adverse affidavit.

The Time Is at Hand.

The Temple Must Be Built.

Will You Help?

INDEPENDENCE ITEMS

We are pleased to say to the saints and friends everywhere that the outlook, from the viewpoint of the Centre Place, is very encouraging. Our regular services are being well attended, and accessions continue to come by transfer. The preaching has been inspirational and uplifting.

The Building Committee, following instructions of the architect, have started the excavation on the porch of the Temple, and at this writing the main portion is near the required depth.

The visitors to the Temple Lot have included some distinguished persons of late, among them being Joseph Fielding Smith of Salt Lake City, Utah. He was accompanied by President J. O. Bennion, of Independence. These men, as hundreds of their brethren have done, displayed much interest in the stones, and showed a very fine spirit toward the Church of Christ people, which is appreciated.

A STRANGE REQUEST

At a meeting of the City Council, Tuesday evening, October 7, a petition, signed by A. Carmichael, Bishop of the Reorganized Church, was presented asking that a street, once known as Smith Street, but which was never used, running through the west end of the Temple Lot, be opened and paved—to give the Reorganized people a passage way between the Stone Church and the Auditorium.

The Temple Lot property having passed from the saints into the hands of others, was platted as an addition to the City of Independence by Maxwell and Woodson in 1851, with this "Smith Street" designated, but it was never used as such and for many years has, to all intents and purposes, been closed and considered as a part of the Temple Lot, which, of course, it was originally, and it seems to us to be very inconsistent on the part of the Reorganized Church to now seek to have it opened. We wonder what the reaction of the Reorganized people would be if the conditions were reversed—if they were building the Temple and the Church of Christ or others would offer such a petition? Consistency is a jewel not possessed by all religious people.

The matter was referred by the City Council to the Street Committee, and a meeting was arranged by the Committee for all parties in interest to meet at the mayor's office Monday, October 20, at 3 p. m.

WHEN THE ENEMY CAME

When the Master required, ere the time had expired,
A House we should build unto Him,
With pleasure untold, and confidence bold,
We started the work with a vim.

Each day on our knees, beneath the big trees,
God's wisdom we sought to employ.
Then with scraper and spade, in sunshine and shade,
The servants did labor with joy.

Then the enemy came our cause to defame,
And sowed his vile seeds of discord.
And in that same day were some led away,
Beguiled by illusive reward.

But the faithful and true, be they many or few,
Will labor as God shall command
Till the Temple they rear—when the Lord shall appear
And bless the brave heroes that stand.

THE PLANS OF THE TEMPLE

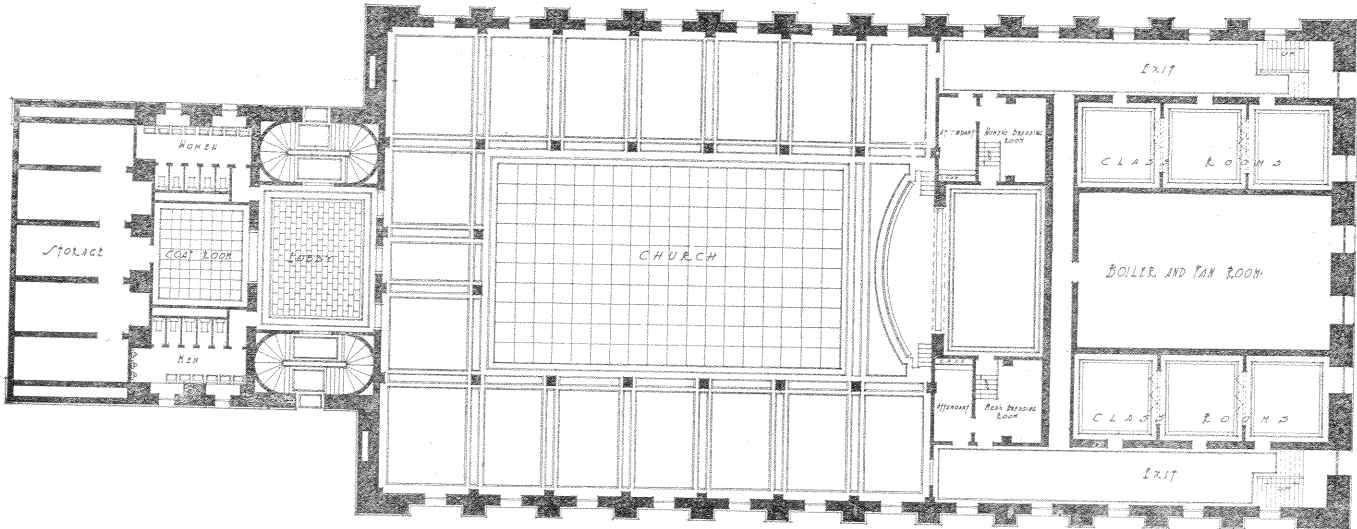
To the members of the Church of Christ scattered abroad, Greeting: We, your Committee selected to prepare the plans of the Temple, herewith submit for your information and consideration the result of our efforts thus far obtained.

In our efforts we took into consideration that which had been revealed from time to time coming through various human agencies, prayerfully subjecting all matter to the calm and deliberate scrutiny that all purported Divine Instructions must receive at the hands of the Committee, that from all that has been revealed we might assemble that which was in agreement with the Spirit given to us, and which we know to agree scientifically in every detail, that

we might have harmony without and within, both as to location, setting, and purpose. That there may be balance, beauty, and service. To the glory of God, the Creator, and to the credit of the Church of Christ on Earth.

After segregating the matter necessary for the plans of the Temple, including in this that which was revealed unto us, we submitted them to the architect with the happy and astonishing results revealed in the sketches and plans which we are pleased to present unto you at this time.

SAMUEL WOOD.
ARTHUR M. SMITH.
C. L. WHEATON.

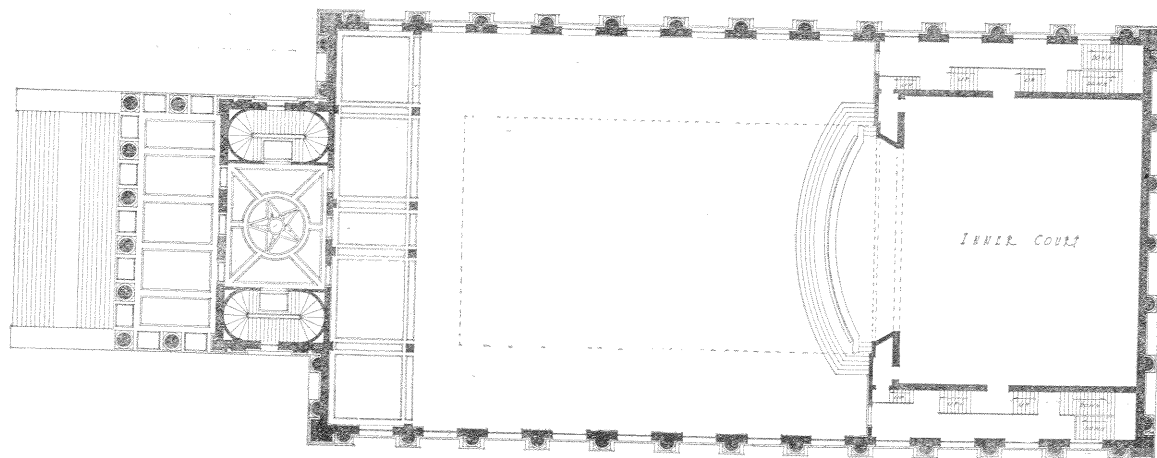


LOWER COURT PLAN

CHURCH OF CHRIST
Temple Independence Mo.
HOMER L. WILKINSON ARCHITECT
118-120-122-124 St. Kansas City, Mo.

First Floor Plan—Basement.

Let the basement or first floor be finished, that the Lord's people in Independence may gather there for their services.

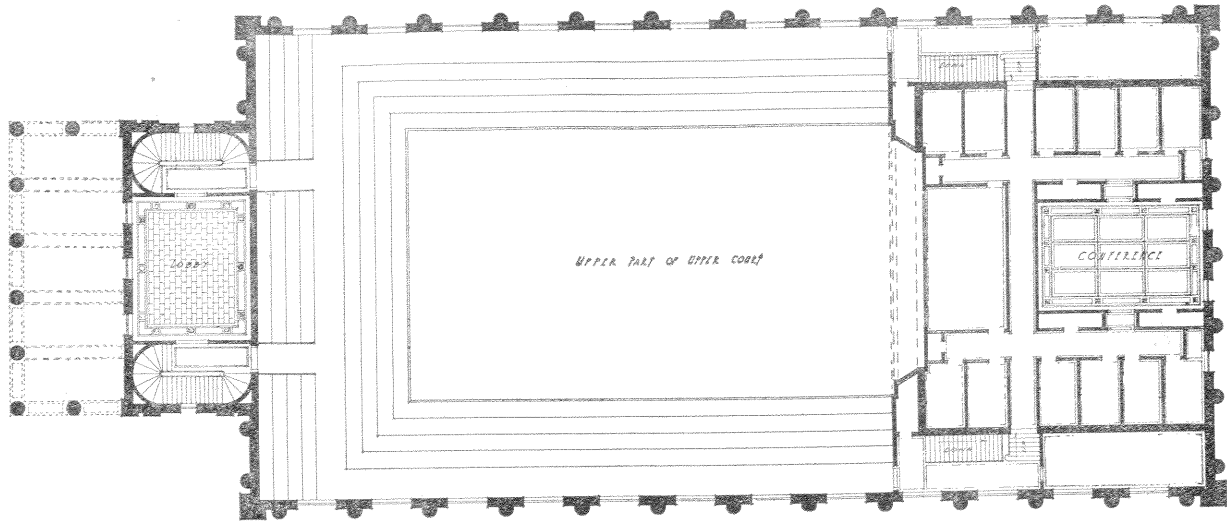


UPPER COURT PLAN

CHURCH OF CHRIST
Temple Independence Mo.
HOMER L. WILKINSON ARCHITECT
118-120-122-124 St. Kansas City, Mo.

Lower Part Inner Court—Main Floor.

Let the lower part of the inner court be dedicated unto Me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto Me, saith your Lord.

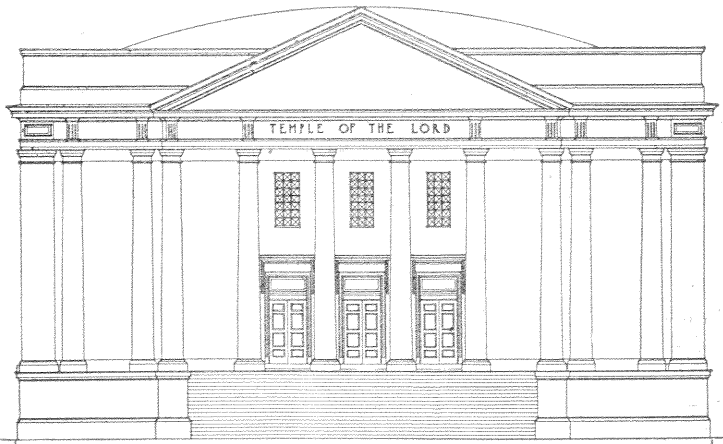


BALCONY PLAN

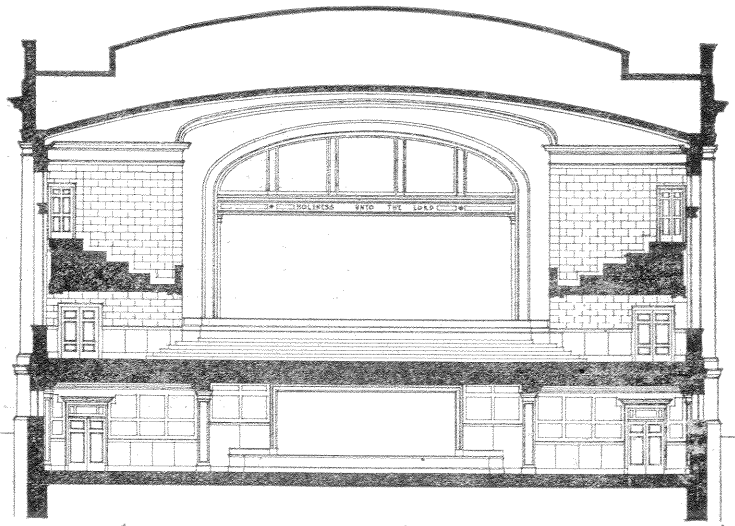
CHURCH OF CHRIST
 Temple of Independence Mo
 HOLMAN & WILKINSON ARCHITECTS
 314 West 10th St. KANSAS CITY Mo

Higher Part Inner Court.

And let the higher part of the inner court be dedicated unto me for the school of mine apostles.



FRONT EAST ELEVATION



TRANSVERSE SECTION LOOKING WEST

Dig the basement, and dig the trenches to the rock, and from there start to fabricate and construct and get your measurements for the steel, and floors, and heights. Begin at the bottom and work up, and as you do so, I will give you instruction as you shall need it.

THE PATTERN OF HEAVENLY THINGS

By Willard J. Smith

One of the finest and sweetest qualities of the human soul is the quality of obedience. The child who renders implicit obedience to the will of his parents, not only in the ultimate finds pleasure in having so done, but he ingratiates himself in the hearts of all right-thinking people whose good fortune it is to become acquainted and associate with him. The laboring man, who, when given a task to perform, does it cheerfully with exactitude and precision, is the man admired by his superior workmen, and employer, and is usually the one selected for promotion when opportunity comes his way; besides he has the satisfaction of soul of pleasing his employer, and the gladness of heart of having performed well his task.

So, too, he who in the service of the great King attends to every little detail, leaving nothing undone, but with unerring precision carries out the directions of the Master, will be assured in the performance of his work that "obedience is better than sacrifice," and to hearken and *do* in the work of the Lord is worth many times more than the petty platitudes of sinful men, or the emoluments of gold which wrongdoing might bring.

When God designed to secure unto Himself a people through whom He might manifest Himself to the world, He chose a man by the name of Moses, a sheep-herder, a man who, for forty years, had diligently served in his occupation as a tender of flocks, and gave him a commission to go among His erring people and before the King and His ambassador to lead the nation of the Israelites out of Egypt from the bondage of Idolatry; and when securing to him that right, after many mighty manifestations of His power, with Moses as their Deliverer, He led them with a mighty hand and a stretched-out arm out of Egypt and out of bondage; and through Moses gave to them His wonderful laws which form the basis of constitution law of all civilized, liberty-loving nations of the world today.

I have often thought of Moses when receiving those laws, as being all alone in the mountain with God, and of his receiving instructions from God to build a Tabernacle—the Tabernacle of God in heaven having been shown to him as the pattern after which he should build, and the strong injunction: "See that thou make all things according to the pattern showed to thee in the mount."—Hebrews 8: 5,—And observing his diligence in carrying out every detail of the Tabernacle, the length and the breadth thereof, with its diversity of metals, the concave bases of the gates, the purple, and the scarlet, the blue, and the fine-twined line with fancy needlework embroidered with many and divers sorts of figures, etc., etc. What would have been the result had he gotten those various colors and equipments mixed up and in the wrong place? Ah, each of these colors and their various arrangements had their specific place and significance; and to have misplaced them, or any other of the divine arrangements, would have been a subversion of that which they typified.

A Heavenly Pattern

The tabernacle itself with all its appurtenances and ceremonies was erected after the pattern of heavenly things portraying in symbol the wonderful plan of salvation; so that one of the poets when comparing the Mosaic and the Christian dispensations said:

"The Old is the New concealed. The New is the Old revealed."

The Tabernacle was reared in the wilderness about one year after the Israelites left Egypt. The Sanctuary was designed to contain the sacred *Ark*, the special symbol of God's presence, and was surrounded by an Outer Court. The Court of the Tabernacle in which the Sanctuary stood was an

oblong space *one hundred cubits long by fifty cubits broad*, having its longer axis east and west, with its front to the east. It was surrounded by canvas screens five cubits in height, and supported by pillars of brass.

The Sanctuary was an oblong structure Thirty cubits in length, by Ten cubits in width, and Ten cubits high, which was divided into two compartments; the first or outer compartment was called The Holy Place, it being Twenty cubits long, Ten cubits high and Ten cubits wide. The other chamber or compartment was Ten cubits each way—forming a perfect cube—and was called The Holy of Holies, or The Holiest of All. It contained the ark of the covenant above which was the Cherubim; and here between the Cherubim and above the ark of the covenant the Presence of the Lord was manifested to the High Priest when he officially entered therein. This Holy of Holies was separated from the Holy Place, or the Inner Court, by a very costly Linen curtain of blue, purple and scarlet, which was called the veil, as it hid from the eyes of all but the High Priest the inmost sanctuary where Jehovah dwelt on His mercy-seat between the cherubim above the ark. Hence to enter within the veil was to have the closest communion with God.

In 2 Samuel 6: 17, we read: "And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace offerings before the Lord."

As Israel was now happily settled in their homes, the idea of a Tent for the Lord to dwell in, and they in their houses of more durable substance, impressed them; and they conceived the idea of building a Temple for the Lord, a Temple of magnificence and grandeur; and finally in the days of King Solomon they reared a very costly structure patterned after the model of the Tabernacle, and dedicated it to the Lord inviting Him to come and dwell therein. The Temple was completed at a very great expense within seven years. It was a most magnificent structure and imposing edifice. The value of the materials, and the perfection of the workmanship rank it among the most celebrated structures of antiquity. It was not very large, being little more than Ninety feet in length, Thirty feet in breadth, and Forty-five feet in height; but it was finely proportioned, and, together with a grand porch was splendidly ornamented. The rays of the setting sun lighted up the snowy whiteness of its marble walls, and gleamed from golden gate, and tower, and pinnacle. It stood "The perfection of beauty," the pride of the Jewish nation.

This temple was destroyed B. C. 586 by the army of Nebuchadnezzar, but was rebuilt by Zerubbabel on a much larger scale. Smith in his Bible Dictionary, Article, Temple, says:

"This alteration in the width of the Plesomata made the temple 100 cubits in length by 60 in breadth, with a height, it is said, of 60 cubits, including the upper room or Talar, though we can not help suspecting that this last dimension is somewhat in excess of the truth. From these dimensions we gather, that if the Priests and Levites and Elders of families were disconsolate at seeing how much more sumptuous the old temple was than the one which on account of their poverty they had just been able to erect (Ezra 3: 12), it certainly was not because it was smaller as almost every dimension had been increased one third."

About Five hundred years later this temple was torn down and enlarged by Herod who began the work about 20 B. C. Herod retained in the sanctuary, the same dimensions as in the temple of Zerubbabel, but he added greatly to the size and magnificence of the courts. The temple enclosure was so extended as to form an area of nearly a thousand feet

square. The cloisters surrounding the outer court are said to have been in an architectural point of view, the most magnificent of the whole structure. A series of terraced courts ascended to the holy house itself which faced eastward, and was approached from the east, though the principal gateways in the outer enclosure were on the west. This is the temple to which Christ appeared, and which was destroyed by General Titus under Vespasian in the year 70 of the Christian era, since which time the idea of temple-building has been largely lost sight of until the beginning of the great Restoration movement of 1830. Truly the Lord had said:

"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.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope:

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former

Joseph Smith, on the Third day of August, 1831, pointed out by Inspiration from God and dedicated the site upon which that temple should be builded—it being located in Independence, Missouri. And is it not peculiarly strange that that Temple is now being reared? In the prophecy quoted above the Lord declares: "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." This messenger is clearly John the Baptist who prepared the way for Christ at His first advent, John appearing in the spirit and power of Elias; and when Jesus was asked by his disciples:

Elias to Come First

"Why then say the Scribes that Elias must first come? Jesus answered and said unto them, Elias truly is come already, and they knew him not, but have done unto him whatsoever they listed. . . . Then the disciples understood that he spake unto them of John the Baptist."—Matt. 17: 10-13.

And at the time of the circumcision of John the Baptist, his father, Zechariah, prophesied of him that, "Thou shalt go before the face of the Lord to prepare his WAYS." (Luke 1: 76.) Note: "Ways," in the plural; and at Christ's first coming John declared, "I am the voice of one crying in the wilderness, make straight the WAY (singular) of the Lord."—John 1: 23. He prepared the way of Christ 1900 years ago, but Zechariah's prophecy declares he shall prepare the ways; and "I will send my messenger and he shall prepare the way before me." John the Baptist was to come to prepare the way of Christ's second coming when He should "Suddenly come to His temple." THEN, he, Christ, shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi and they shall offer an offering in righteousness unto the Lord, which clearly refers to Christ's second coming.

Yes, John the Baptist has come again, and has given instructions regarding the building of the Temple. He has said: "Let the length of the building be double the width thereof. . . . Let the Temple be ninety feet in width, and one hundred and eighty feet in length, and let there be an inner court, fifty-five feet by sixty-five feet, and let there be an outer court." (For further instructions see the Sixth Message.)

Now the peculiar part of this instruction emphasizing its divinity and inspiration is the fact that these are the exact dimensions of the Tabernacle which the Lord told Moses to make according to the pattern shown him in the mount.—

Heb. 8: 5. In Exodus 27: 18, the Lord said regarding the Tabernacle, "The length of the court shall be a hundred cubits, and the breadth fifty cubits"—the length double that of the breadth.

The Length of a Cubit

Now I am aware of the fact that the general opinion is that the cubit was about eighteen inches, which, if correct, would make the court of the Tabernacle one hundred and fifty feet in length, and seventy-five feet in breadth; but eighteen inches is not the true measurement of the cubit. Dr. William Smith, in his Bible Dictionary, says:

"The data for determining the actual length of the Mosaic cubit involve peculiar difficulties, and absolute certainty seems unattainable." He also says: "The Hebrew word for the cubit (ammah) appears to have been of Egyptian origin, as some of the measures of capacity (the hin and ephah) were certainly."—Smith's Bible Dictionary, under heading, Weights and Measures.

Note the fact that the Hebrew word for the cubit (ammah) appears to have been of Egyptian origin. Also that The actual length of the Mosaic cubit involve peculiar difficulties, and absolute certainty seems unattainable. However, Dr. Adam Clark says:

"Greaves, who traveled into Greece, Palestine, and Egypt, in order to ascertain the weights, moneys, and measures of antiquity, measured the Pyramids in Egypt, and comparing them with the accounts which Herodotus, Strabo, and others, give of their size, found the length of a cubit to be nearly twenty-two inches."—See Notes under Gen. 6: 15, Cottage Bible.

We are also told in Exodus 25: 10, in regard to the building of the Ark of the Covenant, "Two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof." In a note on this verse in the Cottage Bible the Commentator says: "The ark itself was a chest, about four feet five inches in length, and two feet eight inches in breadth and depth."

Now taking this measurement of the length of the Ark of the Covenant, Four feet five inches, and reducing the whole to inches, then dividing by two-and-one-half, we arrive at the length of the cubit as twenty-one and six-tenths inches.—"Nearly twenty-two inches," as said by the eminent Mr. Greaves, assented to by Dr. Adam Clark, Herodotus, Strabo, and others. Hence one hundred cubits multiplied by Twenty-one and six-tenths gives us one hundred and Eighty feet; and fifty cubits multiplied by the same multiplicand will furnish us with a product of ninety feet, showing the Tabernacle to have been 90 by 180 feet in breadth and length which is also the measurements given by John the Baptist as the measurements for the Temple!

Fetting Did Not Know

In the face of the above we ask: Is it not peculiarly strange that Elder Fetting when giving the dimensions of the Temple, claiming to have been instructed by an angel, and knowing that the Mosaic cubit was quite generally believed to have been but 18 inches in length, which if applied to the Tabernacle would furnish the measurements as 150 feet by 75 feet, and therefore he could not forge the measurements of the Tabernacle; yet in the face of all this, he, without any known preceding data, affirms that the angel said the Temple shall be 90 feet wide by 180 feet long? If inspiration had not directed Bro. Fetting he would have most probably adopted the popular measurement of the Tabernacle; but instead of his so doing he gave the measurements of the Temple as his director gave them to him, with no known pattern to go by, and with the knowledge of the fact that God required that he "Make all things according to the pattern." These facts prove to those of an unbiased mind seeking to know the truth, that John the Baptist actually did visit Brother Fetting and gave him the above instructions regarding the building of the Temple.

Referring back to the division of the sanctuary, the *veil* separating the Holy of Holies from the Holy place, or inner court, was rent in twain at the time of the crucifixion, thus signifying that the partition wall separating Jew and Gentile was now broken down; and that Christ was the end of the law for righteousness. The Holy of Holies—which represented heaven—was no longer to be secluded from entrance by the high priest only, as Christ, by his own blood, hath entered into the Holy of Holies, even Heaven itself, and thus by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh, he hath secured a celestial reward for all those who will obey him.

Eternal redemption having been thus purchased for us, and Christ as our Great High Priest having entered into heaven itself now to appear in the presence of God for us, it is therefore eminently fitting that in the building of the Temple we have save only an inner and an outer court which

the plans distinctly show.

In closing I may also observe that in the basement of the Temple now in process of building by the Church of Christ (Temple Lot), there is to be a baptismal font placed on the backs of Twelve oxen, the oxen to be bronzed, or overlaid with gold; three of the oxen facing the east, three to the south, three to the west, and three to the north, beautifully symbolizing the great Apostolic commission to Go into all the world preaching to and baptizing the nations. God has given us seven years in which to build the Temple; and when I think of the joy and gladness expressed at the completion and dedication of Solomon's Temple, and realize what there is in store for us, my heart leaps in joyful anticipation of that most wonderful and glorious event. Dear Brother, and dear Sister, I want to be there—Don't You? Then let us pull with our might and do our part to hasten that glorious day, is my prayer.

THAT TEMPLE QUESTION

A Severe Rebuke

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

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

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

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

Again, the Lord says a little further along in the same paragraph that he desires the house to be builded "that I may pour out my Spirit upon all flesh." Was that fulfilled after the Kirtland temple was built? Joel declares that the Lord designs to pour out his spirit "upon all flesh" (Joel 2: 28), yet no one ever claims that Joel's prophecy has been fulfilled thus far although he makes precisely the same statement as that in section 92.

In section 91, given in May, 1833, an outline plan is given for a house to be builded at Kirtland, and also a printing house, but they were not to be builded then—"These two houses are not to be built until I give you a commandment concerning them." (Last sentence in paragraph 4 of sec-

tion 91.) The following month, in June, section 92 was given, rebuking the church for neglect, for treating lightly the commandment "concerning the building of mine house." Is it reasonable, for a moment, to suppose that the Lord referred to the Kirtland house? Is it not much more sensible to think he spoke of the temple which he had indicated at different times, and as early as 1831, was to be builded in the land of Zion?

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

"And unless we fulfill this command, viz., establish an house, and prepare all things necessary whereby the elders may gather into a school, called the school of the prophets, and receive that instruction which the Lord designed they should receive, we may all despair of obtaining the great blessing that the Lord has appointed to the faithful of the Church of Christ; therefore it is as important as our salvation, that we obey this above mentioned command, as well as all the commandments of the Lord." (Mill. Star, Vol. 14, page 424.)

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

Can the reader see any reason why, in June, 1833 (section 92), the church should have been charged with neglect concerning the Kirtland house, when as a matter of fact they commenced on it before they were commanded to do so?

For those who think they must have received some commandment in the matter we can only answer that there is no record of it. It is certain, as the excerpts from history furnished above show, that preparations for a house for the elders, or school of the prophets, were under way when section 91 was given. In all reason we say that the rebuke in section 92 could not have applied to the Kirtland house. Did it have reference to the house to be builded in Zion? Let us see if it were reasonable to suppose that it did.

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

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

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

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

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

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

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

Instead of facing the facts we have tried to shield the church by giving section 92 an application that the logic of evidence and circumstances will not sustain. The confidence has grown strong in us that because we separated ourselves from that portion of the church that went west and organized ourselves independently we came out from under condemnation. Coming out, refusing to follow in the ways of transgression and apostasy was commendable, but we should not rest our case there. Until we have qualified ourselves to receive the great endowment, the witness of God's approval, we may not claim to have come out from under the condemnation pronounced in section 83: 8, and eight months later in section 92: 1-3. A sign by which we may know the people who qualify will be that they will be permitted to build the temple in Zion.—T. J. S.—Reprinted from *Zion's Advocate*, July 1, 1923.

THE RETURN TO ZION

By E. E. Long

ZION, the magic word of the Restoration, is defined as "The abode of the Lord," and "The pure in heart"; and in the revelations to the church it is used no less than 149 times. As early as July, 1831, the "place for the city of Zion" was definitely located, and dedicated as the "center place for the gathering of the saints," August 2, 1831. At the same time the "spot" for an imposing Temple was definitely located, and the next day, August 3, 1831, was with becoming ceremony dedicated, and two stone markers were placed at the northeast and southeast corners of the Temple site. To this temple the Lord would come to endow his ministry and bless the people. The particular revelations which definitely declare the divine purpose are as follows:

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called In-

dependence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running between Jew and Gentile."—Doctrine and Covenants 57: 1.

Note: Wherever there is a difference between the Reorganized and Utah Doctrine and Covenants, in the arrangement and chapters and verses, we have made a designation thus: Doctrine and Covenants R. 94: 5, U. 97: 25, 26.

"A revelation of Jesus Christ unto his servant, Joseph Smith, jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, jr., and others, with whom the Lord

was well pleased.

"Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which shall be even the glory of the Lord, which shall fill the house." (Doctrine and Covenants R. 83: 1, 2, U. 84: 1, 5.)

A branch of the Church from Colesville, New York, had already located in the land of promise somewhere in the present confines of Kansas City, Missouri. Others soon followed from eastern points until some twelve hundred or more saints had settled in the regions round about and begun to permanently establish themselves in various pursuits, in and around the city of Zion. A printing plant was established and the publication of a monthly paper, *The Evening and Morning Star*, was begun.

Paramount to all other obligations, which they assumed in their new relationship, was the building of the Temple which the Lord required at their hands, to be started at once. Despite the urgency of this great command, it was disobeyed with dire consequences. After two years of negligence, they were again reminded of their onerous duty in these words:

A Warning

"Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, *let it be built speedily by the tithing* of my people: behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion; for a place of thanksgiving, for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings, and offices; that they may be perfected in the understanding of their ministry; in theory; in principle and in doctrine; in all things pertaining to the kingdom of God on the earth, the keys of which have been conferred upon you."—Doctrine and Covenants, R. 94: 3, U. 97: 10-14.

The foregoing instructions in full contained the assurance that "if Zion do these things, she shall prosper"; but if they failed to "observe to do whatsoever I commanded her," sore affliction awaited her "with sword and vengeance." (Doctrine and Covenants, R. 94: 5; U. 97: 25, 26.)

But even at that moment the hand of affliction was pressing heavily on them. And the next three months saw them fleeing before their enemies, leaving their inheritances in the hands of the despoilers. Five years later, 1838, they were driven from the State of Missouri in great confusion, and with much suffering. When, in their dire extremity, they sought the favor of the Lord, they were reminded that their afflictions had come on them "in consequence of their transgressions" (Doctrine and Covenants, R. 98: 1; U. 101: 1-4); and their "transgressions" were enumerated with considerable detail, as follows:

Disorderly Conduct

"Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore *by these things they polluted their inheritances*. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their troubles. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."—Doctrine and Covenants, R. 98: 3; U. 101: 6, 8.

Notwithstanding their transgressions, the Lord said he would have compassions toward them, declaring, "I will not utterly cast them off; in the day of wrath I will remember mercy." Then follows a remarkable prophecy concerning their return to Zion, in which it is declared that "Zion shall not be moved out of her place," for it is said, "there is none other place appointed" for the gathering of the saints." (Doctrine and Covenants, R. 98: 4; U. 101: 16, 17.)

Thus it is seen that disorderly conduct was the direct cause of their expulsion from Zion, and from the State, and if ever they were allowed to return it would doubtless have to be done in an official, orderly manner, and under the Lord's direction. Naturally, there would have to be a beginning, and as a rule the beginning of great achievements have been small. Especially is this so with reference to the kingdom of heaven. (Matthew 13: 31, 32.)

Joseph in Egypt began his career as a prison slave. Eight souls were saved in the ark. Lehi's company comprised twenty-seven persons. Nephi had little support when he proposed to build a ship. Jesus emerged from obscurity and started his itineracy alone and on foot. And the Restoration was begun in an obscure way by an obscure individual who had neither education, social influence or financial prestige. Nor should we be at all surprised to find that such a condition prevailed in the redemption of Zion. Indeed, such is the prophetic forecast in the parable of the vineyard story, to which attention is now directed. It reads in full:

The Parable of the Vineyard

"And now, I will show unto you a parable that you may know my will concerning the redemption of Zion. A certain nobleman had a spot of land, very choice; and he said unto his servants, Go ye into my vineyard, even upon this very choice piece of land, and point twelve olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine olive trees may not be broken down, when the enemy shall come to spoil and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? and consulted for a long time, asying among themselves, What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled; and the enemy destroyed their works and broke down the olive trees.

"Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower would have seen the enemy while he was yet afar off, and then you could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle

age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies, throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by and by I may come with the residue of mine house and possess the land.

"And the servant said unto his lord, When shall these things be? And he said unto his servant, When I will: go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom. And his servant went straightway, and did all things whatsoever his lord commanded him, and after many days all things were fulfilled." (Doctrine and Covenants, R. 98: 6-8; U. 101: 44-62.)

The fore part of this parable shows plainly that those servants who were entrusted with the responsibility of establishing the vineyard became slothful and the work assigned was not done. In verse 7 the nobleman chided them for their neglect, after which he called "one" of his servants and commanded him to "Go and gather together the residue of my servants"; with added instructions to go "straightway" and "redeem" the vineyard. Those "servants" had been told previously that Zion could only be obtained by "purchase," as they were forbidden to shed blood (63: 8), while Sec. 98: 10 shows that "in this way they may establish Zion."

Who Was This One Servant?

Right here we are interested in knowing who this "One" servant was who was called to go and do this particular work, which was to be accomplished "after many days."

Due to a misinterpretation of the parable, an effort was made in 1834 to redeem the land when an expedition of one hundred and fifty young and middle aged men started out with considerable military equipment, that ended in failure, being premature and unauthorized. The parable had a decidedly different application which was AFTER MANY DAYS.

After their expulsion from Missouri, the saints found an asylum in Illinois where in 1839 they began to build the city of Nauvoo. But there were some who went farther east and settled in Woodford County, among whom were Elders David Judy, Alma Owens, Jedediah Owen, and later John E. Paige and Adna C. Haldeman. In process of time four branches were established in that vicinity known as Bloomington, Crow Creek, Eagle Creek, and Half Moon Prairie branches. When at the death of Joseph and Hyrum Smith the Church was broken up into factions, those four branches united in one organization and continued to carry on as they had done previously, refusing to follow any of the pseudo leaders.

Following the rule by which they had been governed from the first, they chose Granville Hedrick as their pastor, or president of the branch. While acting in this capacity, Elder Hedrick presented a revelation to them in 1864 which instructed them to make ready to go up to Zion in 1867, by which time, it was said, the way would be opened for them to settle peaceably in the land of Zion, and gain possession of the Lord's sacred spot, the Temple Lot, where the redemption of Zion was to begin. (Doctrine and Covenants 83: 1-2.)

Thus the official beginning of the return to Zion had its original with the faithful "remnant" who "remained" true to the covenant, and who refused to follow any of the factional leaders that arose after the death of the martyrs.

We say "official beginning" because the Church of Christ (Temple Lot) is the only portion of the original body that ever claimed to have received a direct command from God to return to Zion, and who came to Zion as a direct result of such instruction. This the Church of Christ did. The instruction to return follows:

"The following revelation was given through Granville Hedrick, in the presence of thirteen members, in answer to solemn prayer, and much fasting, to Almighty God, for two days previous, and this is the word of the Lord unto all the Saints:

The Hedrick Revelation

April 24, A. D. 1864.

"Hear, O ye people, and hearken to the counsel of your Lord and Savior Jesus Christ, who are called by My name and keep My commandments, you who have sought to know my will concerning My people who have professed My name, and entered into the new and everlasting covenant to keep all the counsels and commandments of the only true and living God; hear, then, these things which are revealed unto you by the power of His holy spirit; prepare, O ye people, yourselves in all things, that you may be ready to gather together upon the consecrated land which I have appointed and dedicated by My servant, Joseph Smith, and the first elders of My church, in Jackson County, State of Missouri, for the gathering together of My saints, that they might be assembled in the day of My chastening hand, when your Lord will pour out His wrath and indignation upon the ungodly. And inasmuch as My church and people have been driven and scattered, therefore take counsel of Me, your Lord and director, who says unto you: prepare yourselves and be ready against the appointed time which I have set and prepared for you, that you may return in the year A. D. 1867, which time the Lord, by your prayers and faithfulness in all things, will open and prepare a way before you that you may begin to gather at that time."—*The Truth Teller*, June, 1864.

Obedient to this mandate, the branch in Woodford County sold their possessions and moved to Independence in the winter of 1866-7, and on the first day of March, 1867, they held a conference on the Temple Lot and openly avowed their identity and purpose, without being molested. To be specific, John Hedrick, John T. Clark, and Alma Owen, son of Jedediah Owen, with their families, moved to Independence in the fall of 1866. They were followed some months later by the Bloomington Branch in a body (about thirty-five in number), who arrived at Independence February 27, 1867.

David Judy was one of those who were driven out of Jackson County in 1833, and he was one among the first to return in 1867. In 1869 they began the purchase of the Temple Lot for cash and secured title thereto. This the records in the courthouse at Independence plainly show. These people, commonly called "Hedrickites," were the first Latter Day Saints to enter Jackson County after the expulsion in 1838. They came up by revelation. They came in a body and settled in Independence, and as soon as they could do so they bought the Temple Lot property which has been divided into town lots. Thus the redemption of Zion was begun in the right way and at the right place. This is an unbiased and truthful statement of fact as the following lengthy excerpt from the *Journal of History* published by the Reorganized Church indicates.

A Fatal Admission

"Returning to Zion! How the hearts of the patient saints rejoiced at the thought! And yet 'returning' under what conditions?

"It was more than thirty years after the saints had been expelled before there is any account of their returning to Zion and the regions round about, for the stake records show

that in the fall of 1867, Brother Albert W. Noble and family located about four miles northeast of Independence. And what a welcome was extended to them? When it was known that a Latter Day Saint had located near the town a band of rough characters visited them and gave due notice to leave the country within five days. But Brother Noble informed them that he had come to stay, and he did, until removed by death, August 24, 1872.

"This section of the country had not then recovered from the disturbing effect of the Civil War, and the same rough characters took delight in riding through the streets of Independence, giving a display of firearms. When these men made their appearance the merchants closed their store shutters and sought safety beneath the counters.

"In the year 1869 (1870, E. E. L.) two more families, those of Brethren Isaac Bailey and Frederick Campbell, located five miles southeast of Independence, and it was over two years before they knew that Brother Noble and family were residing northeast of town. Only three families of Latter Day Saints in all the regions round about, and they living five miles apart. (The Church of Christ, L. D. S., had been living at the center place since February, 1867, E. E. L.)

"There was little to encourage these brave pioneers—no branch, no preaching services, but brighter days were coming, as the following letter written by Brother Joseph S. Lee indicates:

"Independence, Missouri, May 16, 1871.

"Last Sunday I preached to a large and attentive audience at Rush Bottom Schoolhouse (Brother Noble lived near this place). After meeting we went to the Missouri River and baptized Peter J. Hole and wife."

First Baptisms

"These were the first baptisms into the Reorganized Church in this vicinity. These families were soon followed by Henry Etzenhouser and family. George W. Pilgrim and wife were early accessions to the church and the Independence Branch.

First Branch Organized

"Occasionally an elder came that way, or saints moved in, but there was no branch organization until May 25, 1873, when at the conclusion of a series of meetings held by Edmund C. Brand and Joseph S. Lee in the courthouse, the brethren proposed to organize a branch to be known as the Independence Branch of the Reorganized Church of Jesus Christ of Latter Day Saints. . . .

"During October and November, 1874, Independence was visited by four elders, viz, Hugh Lytle, Curtis Styles, Benjamin B. Brackenbury, and Charles Herzing. They reorganized the branch with sixteen members, a branch was also organized by them at Lees Summit, consisting of nineteen members.

In January, 1875, Elder Heman C. Smith arrived at Independence and preached for a month or two in the vicinity, holding meetings in the neighborhoods of Sister Noble, on Rush Bottom. Brother Etzenhouser, east of town, at Brother Pilgrim's, on the Lexington road east of town, and in the town of Lees Summit, at that time there were no members of the Reorganized Church in Independence, but there were several of the people known as Hedrickites there by whom he was treated royally; and his first night in the historic city of Independence was spent at the hospitable home of Adna C. Haldeman, a prominent official among that people.

"Elder Haldeman then resided in the low cottage on West Short Street just in the rear of the residence of Mrs. M. T. Short."—*Journal of History*, vol. 5, pp. 203-206.

It will be noticed in the foregoing account that the first Reorganized branch was organized four miles out in the country, May 25, 1873, *six years, two months, twenty-eight days after* the arrival of the Bloomington branch which settled at the "center place," *fully organized*, where the Lord said the redemption of Zion should begin.

The coming of the Reorganized saints was not the result of a command from God, nor on the advice and counsel of the leaders of that church, for President Joseph Smith was himself in doubt about the gathering as late as August, 1865, as the following from Elder Charles Derry shows:

President Smith's Attitude, 1865

On August 15, 1865, Elder Charles Derry wrote in his Autobiography at Leon, Iowa, and among other things he said:

"The Saints are anxious for the gathering, and many are speculating as to when Zion will be redeemed. One brother thinks the gathering will begin in 1866. Others claim it is near at hand, and many refuse to buy land and make permanent improvements lest the cry, 'To your tents, O Israel,' shall be heard. Joseph advises them 'to freeze to their homes and make improvements as if they were going to stay there forever.'"—*Journal of History*, vol. 5, p. 305.

At a General Conference held at Plano, Illinois, April, 1876, the following resolution was passed on the twelfth:

"Whereas, The conferences in the past have affirmed that there is at present no place of gathering; therefore be it

Resolved, That any elder teaching contrary to the resolutions of General Conference is censurable."—*Church History*, vol. 1, p. 131.

"No place of gathering"! Why, twelve years previous the "servant" of the Lord (Doctrine and Covenants 98:7), by command of the "Nobleman," called on the residue of the servants to go to the land of Zion, for it was said that the year would be opened for their return by the year 1867. The divine instruction was published in June, 1864, and a proclamation was sent out later calling on all the faithful to join in the movement. But, alas! The editor of the *True Latter Day Saints Herald* sounded a cry of alarm and with fallacious warning turned many confiding saints away from the idea of gathering.

Nothing daunted, the servant and the faithful remnant that remained proceeded at once to carry out the Nobleman's instructions—and today they are building the Temple.

WHO?

Fear not, for the Lord has yet reserved unto Himself men that shall help in the construction and the erection of this building, that shall be a glory to God. Many hearts shall be touched; many lives shall be blessed, because the Lord shall direct and His spirit will draw and mellow the heart.

Are you one who will thus help in the erection of this building—the Temple of the Lord?

Send all money to Arthur M. Smith, Box 232, Independence, Mo.

THE REJECTION OF THE CHURCH

By President Joseph Smith

The following article was written by the late Joseph Smith in the early days of his incumbancy as President of the Reorganized Church, and for many years it was circulated in tract form; but it is now out of print, and out of date with that organization. We commend a careful study of the position assumed by President Smith, compared to the position of the Reorganized Church today. If like causes produce like effects, there is a rude awakening in store for somebody:

A Vital Question

When the question is asked: When was the church disorganized? We answer: Whenever that which was *contrary* and *adverse* to the revealed word and rules given to the church at its origin was introduced into its formulated creed, or its well understood faith, the elements of disorganization came in with it.

This was well understood by those men who instituted the Twelve in the days of Joseph and Hyrum Smith. In the *Times and Seasons* for December 15, 1841, will be found an epistle signed by Brigham Young, Heber C. Kimball, Orson Pratt, William Smith, Lyman Wight, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards. In this epistle occurs the following:

"The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, *knowing as they do that if this building is not completed speedily, 'we shall be rejected as a church with our dead,'* for the Lord our God hath spoken it."

This is at the beginning of the Epistle, and is the premise upon which the rest of the article is based. The words, "we shall be rejected as a church with our dead," are italicized in the printed article, as above, showing that special attention was called to them. It closed in these words:

"The elders everywhere will instruct the brethren, both in public and private, in the principles and doctrine set forth in this Epistle, so that every individual of the church may have a perfect understanding of his duty and privilege.

Joseph Smith, writing September 6, 1842, closes a letter to the church thus:

"Let us therefore, as a church and a people, and as Latter Day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy Temple *when it is finished*, a book containing the records of our dead, which shall be worthy of all acceptation."

Joseph Smith was editor of the *Times and Seasons* at the time, and in the same number in which the letter above referred to is found, there is an editorial under the caption of "The Temple," in which occurs the following:

"The word of the Lord is, build my house; and until that command is fulfilled, we stand responsible to the great Jehovah for the fulfillment of it: and if not done in *due time*, we may have to share the same fate that we have heretofore done in Missouri."

We give these extracts to show that the idea of a Rejection of the church did not originate with the Reorganized Church, nor with those whom the *Desert News* chooses to class as apostates. Such a contingency was known to be in the near future when the things quoted were written; and the apprehension of such a rejection was appreciated by the then Twelve.

At the trial of Elder Sidney Rigdon, Nauvoo, September 8, 1844, Parley P. Pratt, then of the Twelve, said:

"The great God said through Joseph: Build this Temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a

people with your dead."

The Twelve's Theory of the Succession in 1844

The prominent theory advanced by the Quorum of the Twelve at the death of Joseph and Hyrum respecting the succession, was that the place occupied by those two men would not again be filled; but that the authority and responsibility to carry on the work rested with the Twelve as a quorum. To this claim perhaps no reasonable objection was, at that time, urged. The argument upon the part of the Twelve seemed to be good; and there are strong reasons for believing that had the Twelve remained true to the principles of the faith as established by Joseph Smith, acting in their calling, there would have been no reason for so dread a separation as has taken place. The body of the people seemed to comprehend this when on the 8th of August, 1844, the matter was put before them in this form: "All in favor of supporting the Twelve, *in their calling* signify it by the uplifted hand"; and all voted to so sustain.

Positive and strong declarations were frequently made, as the public prints of the church show, that the Twelve, as a quorum, would lead the church; one of which may be found in an Epistle signed by Brigham Young, as the president of the quorum, dated August 15, 1844, and is as follows:

"Let no man presume for a moment that his (Joseph's) place will be filled by another; for, remember, he stands in his own place, and always will and the Twelve Apostles of this dispensation stand in their own place, and always will, both in time and eternity, to minister, preside, and regulate the affairs of the whole church."

And another in the same Epistle:

"Brethren, be not alarmed; for if the Twelve should be taken away, still there are powers and officers in existence which will bear the kingdom of God triumphantly, victorious in all the world."

On September 2, 1844, a statement was made to the church that "when any alteration shall be required, seasonable notice will be given."

Preparing to Organize

On the 6th of August, 1847, the Twelve, comprising Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith, and Amasa Lyman, were *re-baptized* in the valley of the Great Salt Lake, Brigham Young baptizing and confirming the rest, himself being baptized and confirmed by H. C. Kimball. On the evening of the 7th, succeeding, Heber C. Kimball baptized (re-baptized) fifty-five in the City Creek, and on Sunday, August 8, the "whole camp of Israel renewed their covenant by baptism"; "two hundred and eighty-eight" being "re-baptized" during the three days.

On December 5, there was a feast and a council held at a private house in Winter Quarters, near where Council Bluffs, Iowa, now is, at which Orson Hyde made and Wilford Woodruff seconded a motion that Brigham Young be President of the Church of Jesus Christ of Latter Day Saints; which motion was carried.

Brigham Young then nominated Heber C. Kimball and Willard Richard as his Counselors, and they were so appointed. On the next day John Smith was appointed Patriarch by the Twelve.

On December 24, 1847, nineteen days after the feast and council, one thousand of the then fleeing multitude, met in a "Log Tabernacle," and chose Brigham Young president. This was re-confirmed the next year in October, at Salt Lake City, by a conference held there. This is when, and how, Brigham Young and his fellows organized the Utah

Mormon Church.

Number of the Church in 1844

It must be remembered that there were in Nauvoo and vicinity at the death of Joseph and Hyrum, an estimated number of twenty thousand; and in the United States and Europe an estimated membership of one hundred and fifty thousand. These, so far as the *Times and Seasons* and *Millennial Star* were taken and read, and so far as the elders disseminated the views concerning the Presidency and the position occupied by the Twelve, had been taught that *no such organization would take place*; or if it did, "seasonable notice" would be given.

Short and Imperfect Notice

But all the notice that was given must have been what circulated from mouth to ear during the lapsing of the nineteen days referred to; and that could not have been very extensive. The council was held by special call; the conference in December was a *special* one; and when held, less than a twentieth of the number of the church estimated to be at Nauvoo and vicinity, and *less than one hundredth* of the entire membership, as estimated at the death of Joseph, were present when that vote was taken. It was sprung upon the people without that previous preparation and notice that the church was entitled to, under the circumstances. It was done, too, after the man so chosen had *re-baptized* his co-associates unto himself in the waters of Utah—a land afar from the place where the promised Temple was to be builded. It was presented at a time when no such extra official act was needed. Brigham Young, as President of the Valley, was virtually the leader; and by the counsel of his quorum had done as he deemed best. No additional priesthood was conferred by the choice; nor could there be. That body of twelve men could have done all that the exigency demanded. By the taking of Brigham Young, Heber C. Kimball, and Willard Richards out of it, the Twelve was disorganized. By the defection of John E. Page, William Smith, and Lyman Wight, and removal of the three created into the Presidency, that Twelve upon which Joseph had "rolled the work" (if such a thing had ever occurred), had been vitiated, and the quorum disorganized.

A New Line of Policy

But a new line of policy had been adopted by the man thus created President. Brigham had preached, and published to the Saints in the *Times and Seasons*, vol. 6, p. 955, that "Joseph in his life time did not receive everything connected with the doctrine of redemption; but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for the salvation and exaltation in the celestial kingdom of our God"; and yet Joseph had received and taught "the fullness of the gospel," which Jesus, and Paul, and all the faithful servants of God declare to be "the power of God unto salvation."

That system of marriage which was to vitiate and destroy, was to be fostered and finally made a church tenet. To do this a re-creation, a re-organization, must be had. It was for this end that the renewal of a covenant made years before was presented in that far-away land; and in the re-baptism and re-confirmation that followed were more of the seeds of that disorganization laid which culminated in the completed rejection of the "church as a church."

Rebaptism and Re-organization

Following in the footsteps of this example, a wholesale re-baptism took place, a re-adjustment of quorums ensued.

Brigham Failed to Have the Polygamy Revelation Tested by the Quorums

The quorum referred to by Orson Hyde, September 8, 1844, as the one "where revelations can be tested," was disbanded by President Young. The rule given by Joseph the Seer, by which whatever was alleged to be a revelation from God to the church was to be tested, was ignored. The way was now prepared for the final stroke of policy by which the usurpation of unwarranted power was made complete. It is not amiss to believe that all who were emigrated to Utah were re-baptized into this reformation (re-organization).

A Second General Re-baptism

Again, in 1856-7, after the fatal introduction of the unauthorized revelation touching Plural Marriage, August 29, 1852, which Brigham Young had so artfully prepared the way for, a "Reformation" took place. A general re-baptizing was ordered, and the faithful and obedient were baptized into the spirit and power of the "New and Everlasting Covenant"—the Plural Marriage tenet.

Joseph the Seer Never Presented Polygamy to the Church Nor the Quorums. Polygamy First Publicly Introduced in 1852.

In defense of this dogma it is asserted that Joseph Smith received the revelation and practiced its precepts. It is certain, however, that at no time in Joseph's life was this doctrine, called a revelation, submitted to the tribunal test required. No such claim for its validity was ever made. No publication of it as a church tenet, or as a properly accredited revelation from God, was ever made, during the time that Joseph lived. The practice of its precepts, if had, was in secret. Not until its secret practice could no longer be concealed did even Brigham Young avow it. Then he came before a special conference, eight years after Joseph's death, and told the beggarly tale that it was a "copy," the original having been "burned by Emma Smith," Joseph's wife. Joseph's wife declared that she never burned it—never saw it.

Evidences of Rejection

The iniquity that destroyed the organization of the church, perfecting its rejection, had done its work. Henceforth there can be no doubt that the church to which the command to build the Temple at Nauvoo had come, had been rejected. The law of their organization was ignored. Instead of the Twelve remaining complete as a quorum as left by Joseph, three of them, by the new and strange policy of Brigham and his fellows, had been driven away from it, and three others taken out of it in an unauthorized manner, and without a proper and seasonable notice, and those so taken had been put in the places of Joseph and Hyrum. The quorum next to the Twelve, of which the law provides there may be seven times seventy only, had swollen to one hundred and twenty-five times seventy, by improper ordinations. Twice had the people been required to be re-baptized, under the plea of a renewal of their covenant. The original bond, stated of God and recognized as the new and everlasting gospel from 1830 to 1844, had been thus weakened and derided. The Temple in which they were to receive the further endowment of the Spirit, "when finished," had not been completed.

What further evidence of a rejection can any one ask?

Who Are the True, Genuine Church?

It is a principle well known in civil law, and ought to be in ecclesiastical circles, that whenever a church is founded, its principles of faith formulated, its traditions fulminated from the forum and pulpit, those declarations become the *constitution* of its corporate and legal existence. If in the history of any church, anything out of harmony with, or

antagonistic to *that constitution* is introduced, or a change is sought to be made in the creed and government, which is opposed and resisted, or denied by any of the members of the church, that portion of the membership that remains in adherence to the faith as it was before the change was attempted or made, is the church. Nor does it make any difference in law how few this adhering portion may be, or how numerous the changing membership, the church is that part of the members remaining true to the original tenets.

Saint Jerome anciently said: "Wherever the true faith is, there is the church."

In spiritual harmony with this principle of law is the statement of Joseph Smith the Seer, whom the Utah teachers profess so much to revere, and whose words when possibly favorable to them they so delight to quote. He wrote as follows:

"There are many called, but few chosen; and why are they not chosen? Because *their hearts are set upon the things of the world*, and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven can not be controlled nor handled, only upon the principles of righteousness. That they may be conferred upon us it is true; but when we undertake to cover our sins to gratify our pride, vain ambition, or to exercise *domination or compulsion* over the soul of the children of men in any degree of unrighteousness; behold the heavens withdraw themselves, the *Spirit of the Lord is grieved*, then *amen to the priesthood*, or the *authority of that man*. Behold, ere he is aware, he is left to kick against the pricks; to persecute the Saints, and to fight against God."

And again: "We further caution our brethren against the impropriety of the organization of bands or companies by *Covenants, Oaths, Penalties, or Secrecies*. . . . And let our covenants be that of "the everlasting covenant," as it is contained in the holy writ, and the things which God has revealed to us. Pure friendship always becomes weakened the very moment you undertake to make it stronger, by *Penal Oaths and Secrecy*."

This statement was made forty-eight years ago, and it seems almost prophetically, as if the Spirit guided the pen of the Seer; "But when we undertake to cover our sins to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men in any degree of unrighteousness." This is the condition named by the Seer. In the same letter we see that he cautions the Saints not to enter into secret organizations, or to bind themselves by oaths to each other.

The Gospel Faith Changed by Brigham and Others

The case is clearly made. There was an attempt to introduce other principles into the faith, quite distinct to any of those held at the organizing of the church. What was sought to be incorporated into the creed was directly contrary to the faith formulated and taught from 1830 to 1844. The inevitable ensued; the man or men who essayed to do it, practiced deceitfully, and corruptly. There was *an end to their priesthood*. They no longer held the "powers of heaven." They were practicing unrighteously; not in a small degree, but in a great and vital departure from the faith. "He that repenteth and is baptized shall be saved." "This is my gospel." "Whatsoever is more or less than this cometh of evil," had been given as the Divine Will. These were the constitutional pillars of the law. To depart from them was to say, "Amen to the priesthood" of him who did so. If our Utah Mormon contemporaries have not departed from the original faith of the Church of Christ of Latter Day Saints, there has not been an apostasy, or departure from the faith, since Christ's ascension.

If, as the *Desert News* claims, the "power of the priesthood was conferred for the last time," there were those upon whom it had been bestowed who would remain *true to the faith*. With *them* would this power of the priesthood remain. It could not be with those who were practicing secretly what was *contrary to the publicly avowed faith* of the church. It must be with the few, or the many, who remained in adherence to the faith as it existed when it was bestowed. This is the claim of the Reorganized Church. It takes the position that the power to act for the upbuilding of the church having been conferred, there would always remain men of the faith who could perform every functional duty necessary for the perpetuation of the work. If the quorum of the First Presidency was broken by death or apostasy, the Twelve, if faithful, would remain as the leading quorum. If both the Presidency and the Twelve were destroyed by similar means, the Seventy remained. If all three of these leading quorums should conclude to abandon the faith, or be killed in the massacres of the faithful, the priesthood held alike by elder and apostle, would hold efficient authority to still carry on the work.

How happened it? The First Presidency was broken by death. The Twelve had the opportunity to carry the work on to its completion, as it had been begun. Did they? Let the history of the long forty-two years since elapsing tell.

A Revelation Must Be Lawfully Examined and Tested

What revelation touching the church was presented to the Twelve, then to the Seventy, and thence to the *whole body*, under the administration of President Young?

The First Presidency must be organized by revelation. (See Doctrine and Covenants, revelation February 17, 1834.)

Through whom did the command to organize the First Presidency in 1847 come?

The Polygamy Revelation Never Tested Even in the Brighamite Church

When and where was the revelation on Plural Marriage submitted for examination before its final foisting upon the people in 1852? The spirit of it had ruled *in secret* for years, so we are told by its devotees. The man who presented it stated that it had been in his care all the years from Joseph's death to that day.

Nauvoo Temple Not Finished

The Temple was unfinished. The dread consequences of a failure to do that work in due time were known to President Young and his co-workers, and public statement of them had been made. The Lord had said: "I give you sufficient time in which to accomplish this work." If you do it you shall be blessed within its walls. If you do not do it, you shall be rejected as a church. The iniquity of unrighteousness which caused the "heavens to withdraw themselves" and "grieved the Spirit," was at work. Priesthood, the *right to act in the name of Christ as quorums*, was at an end. Whatever acts were done by them afterward must be weighed in the balance of individual righteousness and acceptability before God. The powers by which the gospel should be preached, and souls won to Christ, and salvation had been conferred,—they could not be destroyed, except by personal unrighteousness, and unlawful ministrations. Those persons upon whom the authority to act had been conferred who accepted the new departure, were left to "fight against God." On the other hand, those who had received this right to act and who refused to accept the new dogma, were still commissioned of Christ. His work must be completed in righteous administration of the gospel law as it had begun. Upon these, sooner or later, the lot of reorganizing the broken, but faithful element, into an acceptable whole was to fall.

CONCERNING THE TWO STONE MARKERS

To Whom It May Concern:

I have noticed with regret a certain affidavit made by M. H. Siegfried, J. F. Curtis, et al., regarding the two stone markers found by the workmen of the Church of Christ digging the basement of the Temple on the Lot, in Independence in May and June of 1929.

I have lived in Independence continuously since February, 1902, and am well acquainted with church matters, and am much interested in them, and for the last four years have lived only about one block from the Temple Lot site. During the months of May and June, 1929, I very frequently walked over on the Temple Lot to note the progress of the work being done there. In doing so I became quite well acquainted and friendly with Mr. Lawson, the watchman, and man in charge of the digging.

At the time the first stone was found I saw it within twelve hours after it had been washed off, and had a number of talks with the men who took it from its resting place; also had first-hand information as to the location, finding, etc. I examined very carefully and critically the engraving on it and do not hesitate to say that I was positively convinced of its genuineness, of its age, of its origin, and of the author of the engravings thereon, which were very clear, definite, and very similar in form and style to figures made by Joseph Smith himself on an original deed which I have in my possession made by him in 1838. The markings on the second stone found later are also very similar to those on the first stone, and were evidently made by the same person. When taken from the ground the face of the rocks showed very plainly that the marking had not been made at any recent date. In fact they very clearly bore the evidence of great age. I have viewed the rocks very many times since and can certify that the photographs sent out by the Church of Christ showing the markings are very fair and impartial, and very good likenesses of the originals.

I have been an active member of the Reorganized Church of Jesus Christ for nearly forty years, and I am still a member of it; yet I deeply deplore the contemptible efforts of certain officers and members of it in their vain and, what to me seems very unfair and dishonest attempts to discredit the inoffensive efforts of the brethren of the Church of Christ (Temple Lot) in their work.

I make this statement voluntarily and stand ready to substantiate it or any other information I may be able to give, by affidavit if necessary, in the interests of truth and honesty.

(Signed) R. B. TROWBRIDGE.

Independence, Mo., October 13, 1930.

To Whom It May Concern:

This is to certify that we, the undersigned, saw the stone marker, found on the north side of the Temple site, May 18, 1929, shortly after it was taken out of the ground. It lay on the bank for some few days, covered with dry mud. George Mottashed was the first one to discover that it had characters carved on it. Having washed the mud off, the figures 1831 first appeared as they are more legible than the characters above. The three characters forming the first or upper line may readily be taken to mean either A D W or 4 O W. The W is quite plain, as is also the figures 1831.

We have read the published affidavits which seek to discredit this stone, and we unhesitatingly declare them to be untrue and misleading as to facts.

GEO. MOTTASHED.

To Whom It May Concern:

This is to say that I was present when the first stone marker was found on the Temple Lot, May 18, 1929, and I saw Mr. Lawson pick up the stone and lay it on the plat-

form that covered the old baptismal font. It had rained sometime before and the stone was covered with wet clay, and little attention was paid to it at the time. I did not measure the distance from the corner to where the stone was found, but it was approximately forty feet. The published affidavits which declare that this stone was found "sixty-five feet" from the established corner are false and misleading, and can serve no good purpose.

CARRY C. FRISBEY.

The following affidavit was published in the *Torch of Truth* for July, 1929:

"THE MARKER STONE

"Independence, Missouri.

"Year of our Lord, 1929.

"May the 31st.

"Be it known to all that love the Lord Jesus Christ (and all could if they would repent and obey the gospel) that we, the undersigned, did uncover the MARKER STONE eighteen (18) inches below the sod on the north line of the TEMPLE SITE; forty feet west of the northeast corner as was pointed out by the finger of God on August 3, 1831; and, as we fear God and know that we will stand before the Judgment Bar of God at the last day, we speak the TRUTH.

"As we were excavating for the Temple foundation we looked very closely all the time; and while using the slip we heard a scraping over stone. Brother Harry Taylor said, with much joy and surprise, "Did you hear that?" I, the writer of this testimony, James R. Lawson, said, "Yes, I did." "But what did you hear?" Brother Harry said: "We scraped rock." "Yes," I said, "do not hit it again," and I began to use an old-time mattock easier than I ever did before; and I brought to light the MARKER which was, and still is, about 10½x10½x7 inches. Only a little more than one inch fell off of the upper side as it was found. The "1831" and the other characters were on the under side when the stone was found. The stone was placed on the bank and later on the cover of the baptismal font, and when turning it over the one-inch piece fell off. The stone laid on the platform for several days, then was moved to the corner of the watchman's house and, next day, to the foot of the bed inside the house.

"Tuesday morning, May 28 (after having studied the marks the night before, in the late evening light, and after several washings, one brother said that he had a glass and would bring it in the morning), the figures 1831 were very plain and could be seen by several of us without the glass. The upper characters I could not be sure of at the time; they looked like A D W, but, with a good glass were understood to be 4 O W 1831.

"They are there and can be seen. Bishop A. O. Frisbey has the Marker and will gladly show it.

"We place our names here after having heard these words read several times, and I, the writer, with fear and trembling before God, do affirm it to be TRUE as God is my Judge, SAVIOR, and REDEEMER; all in the Blessed NAME of JESUS CHRIST—OUR ALL IN ALL. Amen.

JAMES RICHARD LAWSON,

HARRY TAYLOR,

M. M. Case,

THOS. B. NERRIN.

A. O. FRISBEY, Attest.

State of Missouri,

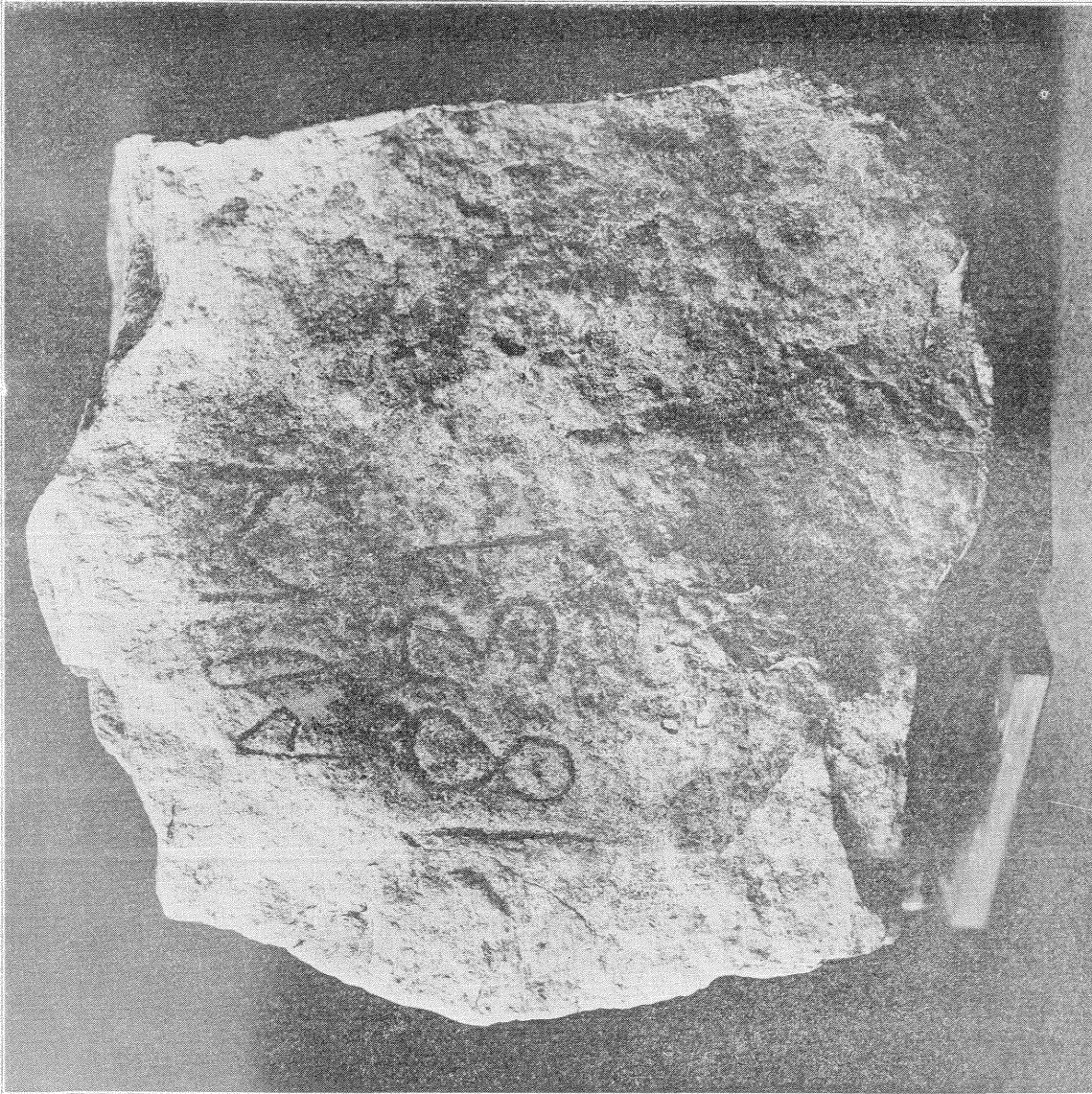
County of Jackson, ss.

Subscribed and sworn to before me, the undersigned (SEAL) signed, a Notary Public at Independence, Missouri, this 10th day of June, 1929.

ROBERT R. CHOPLIN,

Notary Public.

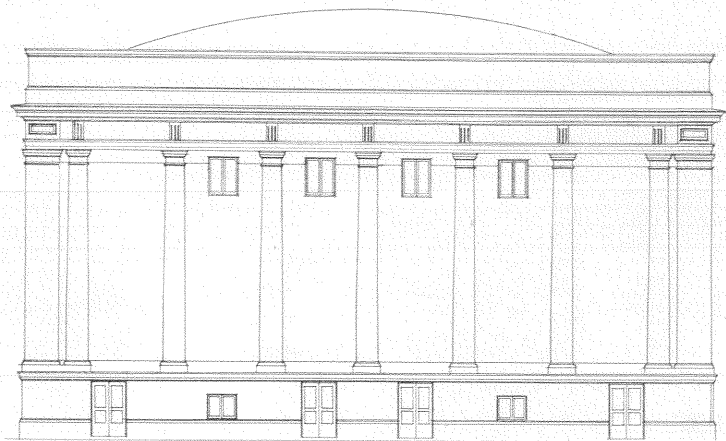
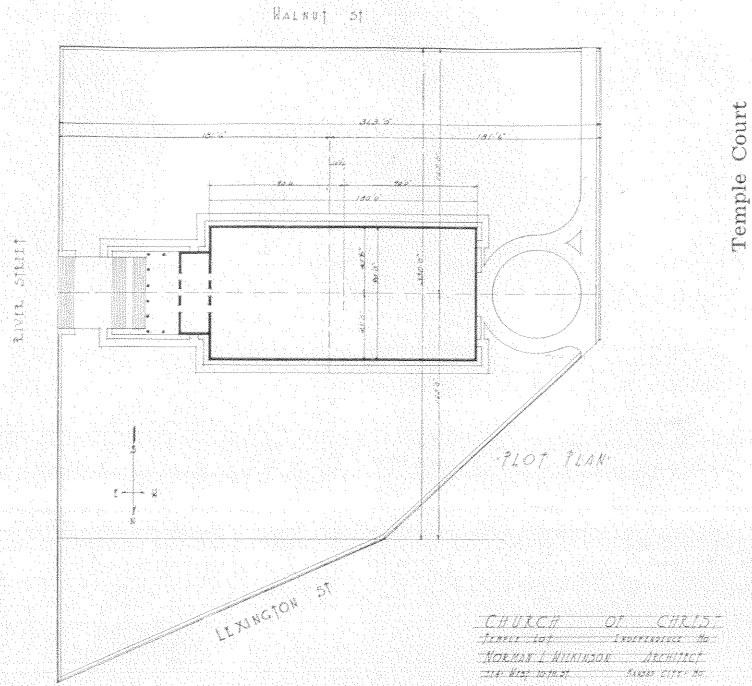
My term expires January 21, 1932."



The above is a very good picture of the stone marker found on the north line of the Temple foundation May 18, 1929, which was laid by Joseph Smith and seven companions August 3, 1831. This stone was found forty feet west of the northeast corner of the present foundation site.

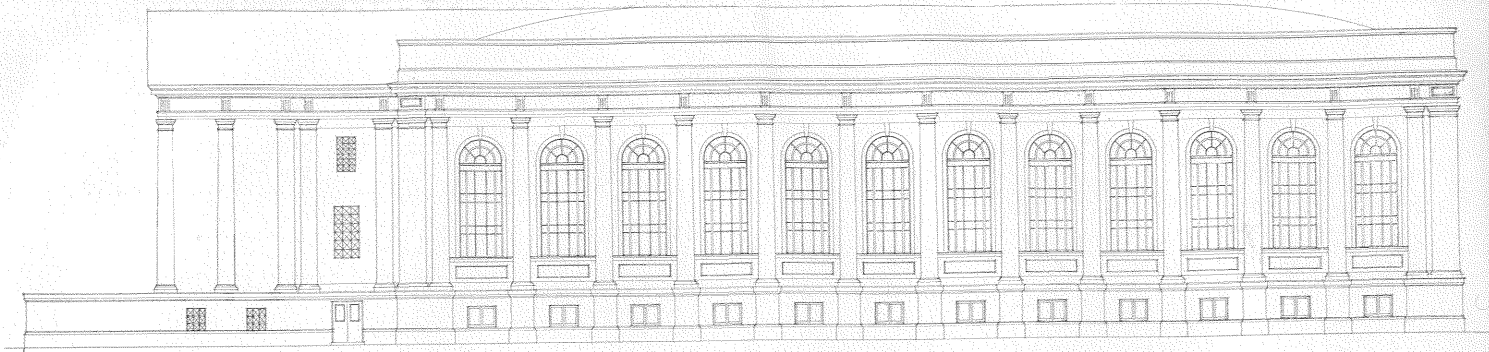


The above is an excellent picture of the stone found on June 26, 1929. It was found beneath the roots of one of the largest maple trees on the Temple Lot. Like its companion in historic interest, it is of native lime stone, 10x14 inches, by 6 inches in size. The letters are more legible and specific in meaning than are those on the other stone.



REAR WEST ELEVATION

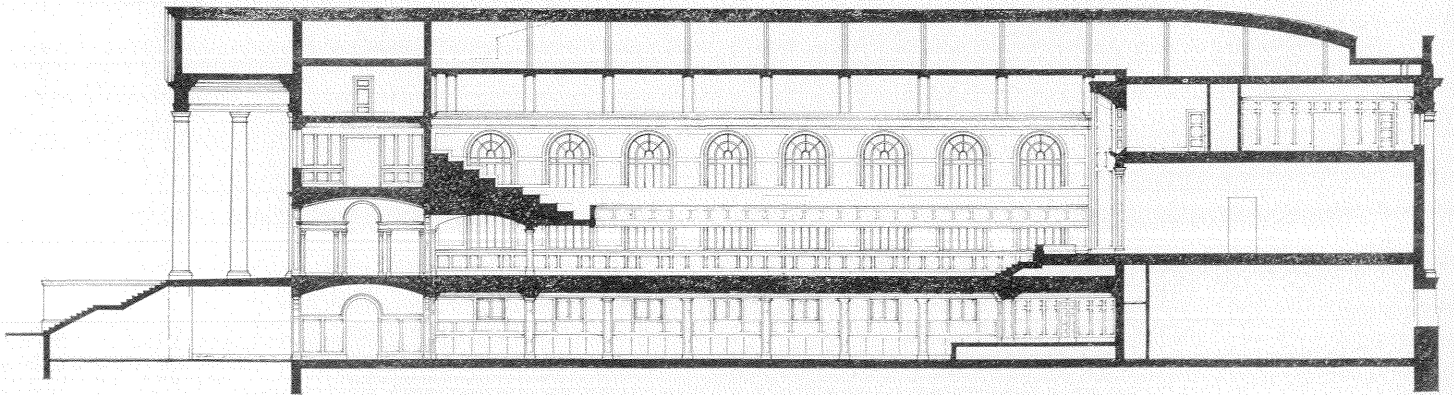
CHURCH OF CHRIST
 Temple Lot Independence Mo.
 NORMAN L. WILKINSON ARCHITECT
 114 West 10th St. Kansas City Mo.



NORTH ELEVATION

CHURCH OF CHRIST
 Temple Lot Independence, Mo.
 NORMAN L. WILKINSON ARCHITECT
 314 West 107th St. Kansas City, Mo.

“Great shall be the joy of the people of the Lord, not so much because of the house, but because the Lord shall sanctify his people; His power will be with them and his Spirit will fill their souls with joy. The house shall be a sheltering rock to them, a haven of rest, wherein they will find spiritual food and knowledge, a school wherein they will learn of God’s goodness.”—Fifth Visitation.



LONGITUDINAL SECTION LOOKING SOUTH

CHURCH OF CHRIST
 Temple Lot Independence, Mo.
 NORMAN L. WILKINSON ARCHITECT
 314 West 107th St. Kansas City, Mo.

Get, as I have told you, a wise man whose heart is filled with the Spirit of God; who is no mocker. Let him draw the plan and prints of the building as far as he can, for, behold, this house is not built after the wisdom of men; for it shall yet be shown to many who doubt and question the wisdom of this house, that the Lord has directed, and that it was not the wisdom of men.