

that should be dedicated as a temple site. The Lord said:

"Behold the place which is now called Independence is the center place, and a spot for the temple is lying westward, upon a lot which is not far from the court house" (Doc. and Cov., Sec. lvii, 3).

The place was speedily secured, and on August 1, 1831, it was solemnly dedicated by "the hand of Joseph Smith, Jr. and others with whom the Lord was well pleased."

The Saints were prevented from building this temple through the persecutions of their enemies, but the Lord gave them the following promise in September, 1832: "For verily this generation shall not all pass away until a house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house" (Doc. and Cov., Sec. lxxxiv, 4). A glorious promise given by Him whose word cannot be broken.

The Kirtland Temple.

On June 1, 1833, the Lord commanded His people to repent of their sins and to build a house, in which those whom He chose should be endowed with power (Doc. and Cov., Sec. xcvi). "If you keep my commandments," the Lord said, "you shall have power to build it." This temple was to be built according to a plan, which God promised to show to three chosen Elders, as He anciently showed Moses the plan of the tabernacle. The dimensions were also designated in another revelation. The Saints responded willingly to this call upon them, and on July 23, 1833, the same day in which their brethren were expelled from Jackson County, the corner stones of the Kirtland Temple were laid.

"At that time," writes Eliza R. Snow, "the Saints were few in number, and most of them very poor; and, had it not been for the assurance that God had spoken, and had commanded that a house should be built to His name, of which He not only revealed the form but also designated the dimensions, an attempt towards building that temple, under the then existing circumstances, would have been by all concerned pronounced preposterous."

"How often," says Daniel Tyler, "have I seen those humble, faithful servants of the Lord, after toiling all day in the quarry, or on the building, when the walls were in course of erection, weary and faint, yet with cheerful countenances, retiring to their homes with a few pounds of corn meal that had been donated. And in the case of those who lacked a cow to give a little milk, the corn meal was sometimes for days together, all that they and their families had to subsist upon. When a little flour, butter or meat came in they were luxuries."

Notwithstanding this poverty, the Saints worked faithfully, in view of the glorious blessings to be given them on the completion of the building. They longed for the day of dedication. This took place on March 27, 1836, the building being completed in less than three years. Did the people of God ever exhibit a nobler spirit or stronger faith in God than did these temple-builders in Kirtland in their destitute circumstances? No wonder that God accepted their sacrifices and crowned their efforts with heavenly blessings.

The day of dedication had come, a feast of heavenly love and sweet communion. There were four hundred and sixteen

Elders present, including the Apostles and Prophets of God. At the morning services Sidney Rigdon preached an eloquent discourse, lasting two hours and a half. Joseph Smith was then by a unanimous vote sustained as Prophet, Seer and Revelator, and the various quorums of the Priesthood were similarly sustained. Among the evening exercises was the dedicatory prayer, by the Prophet, recorded in Doc. and Cov. Sec. 109, which for sublimity of language is hardly surpassed by the loftiest expressions of Isaiah.

"One striking feature of the ceremonies," says Eliza R. Snow, "was the grand shout of hosanna, which was given by the whole assembly, in standing position, with uplifted hands."

"A singular incident in connection with this shout may be discredited by some, but it is verily true. A notice had been circulated that children in arms would not be admitted at the dedication of the temple. A sister who had come a long distance with her babe, six weeks old, having on her arrival heard of the above requisition, went to the Patriarch, Joseph Smith, Sr., in great distress, saying that she knew no one with whom she could leave her infant, and to be deprived of the privilege of attending the dedication seemed more than she could endure. The ever generous and kind-hearted father volunteered to take the responsibility on himself, and told her to take her child, at the same time giving the mother a promise that her babe should make no disturbance, and the promise was verified. But when the congregation shouted hosanna that babe joined in the shout."

Brigham Young spoke in tongues and David W. Patten interpreted. In the evening George A. Smith stood up and began to prophesy, when a noise was heard like the sound of a mighty wind filling the house. The congregation arose in an instant, and people from the neighborhood came running to learn the cause of the manifestation, a brilliant light having been seen above the structure. The spectators were filled with wonder and amazement.

Several other manifestations have been recorded. Elder F. G. Williams testifies that he saw an angel enter the upper pulpit. The house was filled with the Holy Spirit, and many had a testimony that Jesus was present.

On subsequent occasions angels were seen within the sacred walls, and a pillar of light was sometimes seen resting on the roof. Seven days after the dedication the following revelation was given to Joseph Smith and Oliver Cowdery:

"The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breast work of the pulpit, before us, and under His feet was a paved work of pure gold in color like amber.

His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father.

Behold, your sins are forgiven you, you are clean before me, therefore lift up your head and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be there, and I will manifest myself to my people in mercy in this house, yea, I will appear unto my servants, and speak

unto them with my own voice, if my people will keep my commandments, and do not pollute this holy house, yea the hearts of thousands and ten of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elijah appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to Heaven without tasting death, stood before us, and said—Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."—Doc. and Cov., Sec. ex.

The dimensions of the Kirtland Temple are 80 by 60 feet. The walls are 50 feet high and the tower 110. The building has four vestries in front, and five rooms in the attic, which were devoted to literature, etc.

There was a sacred influence in this temple, felt both by the Saints and by strangers. Sister Snow testifies that she has there seen the lame throw aside their crutches and the blind open their eyes, the deaf regain their hearing and the dumb their speech.

Only for a short time did the Saints retain their possession of this holy building. In 1837 and 1838 they were compelled to flee for their lives, and the temple came into the hands of apostates. It was defiled and the glory of God left it. It is now claimed by the Josephites, who use it for a meeting house.

The Nauvoo Temple

As soon as the Saints had settled in Nauvoo they directed their attention towards temple-building, and a beautiful spot was selected for the purpose. This was accepted of the Lord, who in a revelation in January 19, 1841, gave further instructions concerning the work of the Church. Chosen messengers were to be sent to the Saints, telling them to bring together valuables of all kinds for this temple. It was to excel the first house in every respect. The same revelation also gave instructions concerning baptism for the dead—an ordinance which "belongeth to My house, except in the days of your poverty, wherein ye are not able to build a house unto Me." The Saints obeyed the voice of God, and on April 6th, 1841, the corner stones were laid.

On the morning of this day a vast procession proceeded to the ground. A square of people was formed, and the speakers went to the stand at the south-east corner stone. Sidney Rigdon addressed the vast assembly. The prophet then lowered the corner stone, pronouncing the following:

"The principal corner stone, in representation of the First Presidency is now duly laid in honor