

TEMPLE ORDINANCES AND COVENANTS.

Important Discourses Delivered by Presidents Winder and Lund, at the General Conference in The Tabernacle, Salt Lake City, October 6, 1903.

PRESIDENT JOHN R. WINDER.

I am very glad, brethren and sisters, to have another opportunity of meeting with you in this conference, and I pray that the Spirit of the Lord may be abundantly poured out upon us this afternoon, as it has been thus far.

Two or three things were mentioned yesterday that I have thought about today. One was in relation to gathering. A comparison was made between the gathering of the Latter-day Saints and the colonization or gathering of the Salvation Army. It struck me very forcibly that there was no proper comparison between them. The gathering of the Latter-day Saints was inaugurated by revelation, through Joseph Smith the Prophet. It is part and parcel of the Gospel of this last dispensation, and it was preached in a very early day. I remember distinctly that when I first heard the Gospel there was little said about the gathering; but, it was very remarkable that every person who received the Gospel began to prepare to gather with the Saints. When they received the Gospel they received the spirit of gathering with it. As I understand it, the Salvation Army is simply colonizing. Consequently, I think there is a considerable difference between the gathering of the Latter-day Saints and the colonization of the Salvation Army.

Another matter mentioned was in relation to tithing. It was stated that some of the Christian denominations are commencing to pay tithing. Now, I remember that as long ago as when I was a member of the Church of England, the principle of tithing was taught in that church. But, there was one difference between the tithing collected there and the tithing of the Latter-day Saints; one was collected by the man who did not pay the money. I have seen this done myself. So it is nothing particularly new to them, though it may be to the Methodists. I look upon the tithing of the Latter-day Saints as entirely different to that practiced by other denominations. The principle of tithing came to us by revelation, the same as did all the ordinances of the Church.

Again, while the brethren were speaking of these organizations accepting some of the principles of the Gospel, it occurred to me that it would not be a bad thing if they accepted every one of the principles of the Gospel, provided they practiced them, because it would have the effect to better the condition of all the people in the world. I have the same opinion regarding that as I have in relation to the ordinances in the temple. It has been said that things are taught in the temples which cannot be spoken of outside. I want to tell you—and you who have been there know what I say is the truth—that the better citizens of the United States, the holier and sacred character. They are all calculated to make people better, to make better fathers, better mothers, and better citizens. Tithing, therefore, is of a holy and sacred character. This statement could be verified by thousands in this congregation. So true is this that one president of a stake has commenced to organize the people in his stake to go to the temple and work for the dead; and one reason he assigns for doing this is that the people who attend to ordinance work in the temple make better members of a ward, better fathers and mothers, and better citizens; consequently he wants all the people in his stake to go to the temple, and partake of the blessings and spirit of that holy house. I think this is an example that might well be followed by other stakes of Zion, where they are so situated that they can do it. The Prophet Joseph Smith said shortly before his death, that the one thing that was exercising his mind more than any other was in relation to the ordinances for the dead. It is true, a considerable work has been and is being done in our temples. About 2,400,000 ordinances have been performed in all the temples, and about 7,000 have been performed during the past year in the Salt Lake Temple. But we can do more. If this is as important as the Prophet Joseph said it was surely it is our duty to attend to it, and not put it off when we have the opportunity. This is a matter worthy the consideration of all the presidents of stakes. Let them encourage their people to go to the house of the Lord, and redeem the dead.

May the Lord bless us in all our labors, and may we so live before the Lord that we may always have a claim upon His promised blessings, in my prayer in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

The subject Brother Winder alluded to—work for the dead—is a very interesting one. It is a principle peculiar to the Gospel as preached by us. There are churches whose members believe in praying for the dead; but we believe in working for the dead. It was a new thing when the Prophet Joseph laid this principle before the world. The Christian world had been taught for hundreds of years that death ends all with man; that if he did not believe in Christ at his death there was no hope for him. When you consider the small number of the inhabitants of the world who have heard of the name of Christ, and then think of all the rest being damned because they did not obey that which they had never heard, the inconsistency and injustice of such a doctrine as that is very apparent. The Gospel of Christ was formulated in love. God is love. He loved His children so much that He sent His Only Begotten Son, who gave Himself a sacrifice for the sins of all. Jesus came and filled His mission. His name has been preached to the nations for centuries. Yet the Christian world today does not constitute a third of the whole population of the globe. The other two-thirds do not believe in Christ, and therefore they are without sin, and therefore it is not necessary to baptize them, baptism being for the remission of sin. On one occasion Jesus held up a little child and said unto His disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." On another occasion, in speaking of children, He said, "Of such is the kingdom of heaven." But after they arrived at the years of accountability they must obey this law. This law applying to all men, how shall those who have died obey it? God, in His mercy, has provided that others may perform this ordinance for them in the flesh, and this vicarious work is attended to in temples. We thank the Lord for this glorious doctrine. It raises our hopes for the future, and love and who did not obey the requirements of the Gospel in life. We rejoice that they can have the opportunity in the other life. But those in this mortal life must be baptized for them.

This is not a new doctrine. Paul understood it, and used it in his day as a strong argument in favor of the resurrection. Of what use would it be to baptize anyone if there were no resurrection? Read the 26th verse of the 15th chapter of First Corinthians: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

When in England I attended the funeral of a member of the English church and heard the officiating clergyman read the beautiful chapter containing this verse, I wondered what he thought of that verse. But they read it and never commented upon it. I see, though, that Dean Farrar in his book on "The Early Days of Christianity," says, "If Christ preached to dead men who were once disobedient then Scripture shows us that the moment of death does not necessarily involve a hopeless torment for every sinful soul." Now, we believe that the law laid down by Jesus to Nicodemus must be obeyed, and that the dead must be baptized by proxy for those who have departed. For this reason we have built temples. You may say we have built a small number of temples, that very few can enter there, and that the myriads of spirits in the spirit world cannot be reached by the mere handful of people who are performing vicarious work here on the earth. In answer to this I will say we believe there will be ample time in the future. We do all that is in our power while God gives us days to live in, and we know there are many more going to join the ranks of the Saints. The Gospel will spread, this land will be the land of Zion, temples will be built in various localities, from one end of it to the other, and the Saints of God living in the Millennium will have this precious labor to perform. Then the veil, I believe, will be much thinner between the spirit world and this, and we will work for the dead, not only in faith that those for whom we labor will accept the Gospel, but with an actual knowledge that they are longing for the work to be done. I look upon the work for the dead as a most glorious principle.

While I am speaking about the Temple, I want to make a declaration here, before you, my brethren and sisters. We have been accused of entering into covenants in these holy edifices which are unprofitable and against our government. Now, I declare here solemnly

preacher Noah. These heard the voice of the Savior in the spirit world. No doubt they had ample time to consider and repent of their acts, and were longing for the time spoken of by Isaiah, when the prison doors should be opened and the captives should go free. Christ did this, according to Peter's testimony. Why did he preach to those? Some have held that He did so to tantalize them over what they had lost. Oh, no! That was not the mission of Jesus. He preached glad tidings unto them, and He opened their prison doors. An opportunity was given in the spirit world for them to receive and obey the Gospel. So with our forefathers, who died without a knowledge of the purposes of God. They will have a chance to hear and receive the Gospel.

Jesus, in His interview with Nicodemus, laid down the law which must be obeyed by all who shall enter the kingdom of heaven. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In other words, the law was laid down in the eternal councils that baptism is necessary to salvation. But the spirit cannot be baptized. How, therefore, can they obey this law? It must be borne in mind that Jesus entered this law to all. Some have gone so far as to say that it includes little children also; but the Lord has revealed unto us that children, before they arrive at the years of accountability, are without sin, and therefore it is not necessary to baptize them, baptism being for the remission of sin. On one occasion Jesus held up a little child and said unto His disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." On another occasion, in speaking of children, He said, "Of such is the kingdom of heaven." But after they arrived at the years of accountability they must obey this law. This law applying to all men, how shall those who have died obey it? God, in His mercy, has provided that others may perform this ordinance for them in the flesh, and this vicarious work is attended to in temples. We thank the Lord for this glorious doctrine. It raises our hopes for the future, and love and who did not obey the requirements of the Gospel in life. We rejoice that they can have the opportunity in the other life. But those in this mortal life must be baptized for them.

Arid Farming Experiments in Southern Utah.

Cedar City, Iron Co., Dec. 12.—Over the line in Washington county, about 45 miles in a southeasterly direction from Cedar City, says the Iron County Record, is located the Enterprise Experiment Station, which, while not entirely a state institution, is receiving assistance from the state in the tools, seed and management. Washington county bears all other expense for the next two years, after which the station will be run by the state. Agricultural college representatives, when they were looking for sites for the experiment farm, saw and purchased a tract of 160 acres, and the place where this farm is located is one of the best. It is a level, well-watered tract, and the soil is of a rich, dark loam. The place is owned by John Day, who is the gentleman that has charge of the farm, was in our city, and from him a representative of the Enterprise farm, like the one in Iron county, was secured. The farm is bounded by a rabbit proof fence. During the month of September the whole of the 160 acres was plowed with a disk plow to a depth of eight inches, and although the ground was dry the soil broke up in place with that sort of plow. Before the crops were put in, the ground was thoroughly pulverized with a disk harrow. The plow was then used to make the rows, and the crops were put in. The crops were wheat, corn, and alfalfa. The wheat was of the variety known as the "Enterprise" variety, and the corn was of the "Enterprise" variety. The alfalfa was of the "Enterprise" variety. The crops were put in on the 1st of September. The crops were put in on the 1st of September. The crops were put in on the 1st of September.

before you that there is not a word of truth in it; that nobody is called upon to take oath or covenant that militates against our government in the least degree. On the other hand, I will say that those who obey the covenants they enter into there will be better citizens because of it. They cannot help it, because the laws of the covenants are to serve the Lord, to do right unto their neighbors, to live pure lives; and when men do this they will be the best citizens of the land, and thousands believe me in this Tabernacle who have gone into our temples, and they know it is true what I say. I would not dare to say this before you, if it were not so; but I heartily believe that organizations are going to bring up the alleged endowment oath against Senator Smoot, arguing that he is not capable of giving allegiance to the government on account of the oath he is said to have taken in the Temple. First, there is no oath given or taken; secondly, there is no oath given or taken; and thirdly, there is no oath given or taken. I am against a man being patriotic and sustaining the laws of his country. Brethren and sisters, I feel well to be present with you. I have rejoiced in it will go with us to our different places of abode, and the spirit of Zion may grow, and union and prosperity prevail amongst the Saints. I ask this in the name of Jesus. Amen.

ARID FARMING EXPERIMENTS IN SOUTHERN UTAH.

Edith Sherman as teacher. Rev. E. E. Mark is the presiding elder.

THE SCOTT-STREVELL BUILDING.

This handsome structure finely illustrated on page 2 of the building section is one of the latest additions to Salt Lake City's first class modern office buildings. It was completed in July of this year by the Strevel-Patterson Hardware company and is one of the valuable assets of this enterprising, up-to-date firm. Two leading ideas prevailed in the minds of the owners of this building when projecting the plans thereof. First, to provide for business and professional people elegant first class quarters, and second, to provide a place where the business of the city and an enduring monument to the enterprise of the men who laid its foundations evinced by untiring industry inspired by an unshaken faith in the ultimate greatness of our beautiful city. Owing to the character of the building and its very central location at No. 168 south Main street, it was almost immediately filled with first class tenants, representing insurance companies, mining companies, mercantile companies, business agencies, financial and gentlemen of the various professions, the location being most convenient for all classes of business people and the public in general. This eight story building, as it is sometimes called on account of its height, contains an amount of sunlight admitted to all the floors, is six stories in height the ground floor and basement being occupied by the King Hardware and Store company. The five upper floors are divided into fifty-one bright, cheerful and thoroughly appointed office suites. It has a large number of plate glass windows which allow floods of sunlight and air to pour through and through. The building has first class electrical elevators, is electrically lighted and steam heated. The various floors are provided with toilet rooms and the offices are also provided with water. Gas connections will be furnished if desired. The fire protection is ample and complete. In fact no expense has been spared to place the building in the first rank of its class, and every effort will be put forth in maintaining the high standard of excellence already attained.

The general secretary and treasurer of the company, Mr. W. B. Outcalt, is in charge of the building and will cheerfully furnish all desired information upon application.

ROWE, MORRIS, SUMMERHAYS COMPANY.

The old established hide and wool firm of Rowe, Morris, Summerhays Co., are still doing business at the old stand; 61 to 67 south Third West. During the more than quarter of a century that this firm has been doing business in Utah, they have furnished for awhile and departed. This firm, however, still keeps on in the even tenor of its way, and is good for years to come. All the members are musters and there is no doubt of the success of this firm in going through the quarter of a century. In going through the warehouse of Rowe, Morris, Summerhays Co., one is struck with the quantity of hides, pelts and furs, etc., that is being received in a steady stream, and one is led to wonder where they all come from.

In speaking of the extent of their business, Mr. Summerhays said: "We do business all over the inter-mountain country, and some that is not inter-mountain."

"Is not the business overdone?" was asked.

"Yes," was the reply; "just the same as the grocery, dry goods, or boot and shoe business; but there is always room at the top, and we propose to be up with the rest. The fellow that expects to slide along easy and make a fortune these times is not in it any more. You have got to cut corners to succeed; but you can succeed in our business as in all others if you know how."

Speaking further Mr. Summerhays said: "Our customers are our good will. We don't want to say much about where they are, you know. You may say this for us, however: We are still 'hosing' around for more trade, so if you know where there is any, send them along. We take anything from a skunk skin to an ox hide, as we have a market for anything in our line. Our stock string is on the outside and a jolly good market inside."

Utah Lithia Water—The Best.

PALEN M. E. CHURCH, RICHFIELD, UTAH.

On the Richfield page of this issue may be seen a view of this pleasant little church, which was erected in 1886. Its first pastor was the Rev. Mart Anderson, a most worthy gentleman who was only permitted to serve the great Master a few short years, as in 1887 he was summoned to the realms above.

The church record shows that since the organization a total number of 129 persons have been connected with the church either as "Probationists" or full members.

At present there is a good membership, a splendid Sunday school and Junior League. Aside from these there is a Young People's Literary society. In connection with the church there is a kindergarten and day school, with Miss

Edith Sherman as teacher. Rev. E. E. Mark is the presiding elder.

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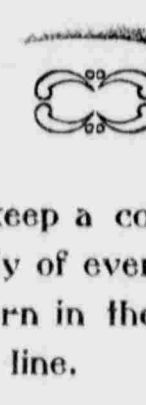
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