TEMPLES OF THE CHURCH.

SACRED CHARACTER OF THE EDIFICES—SITES THAT HAVE BEEN DEDICATED—TEMPLES BUILT IN THIS CENTURY—NATURE OF THEIR USES—BRIEF DESCRIPTION OF CONSTRUCTED BUILDINGS.

BY JAMES H. ANDERSON.

The construction and use of Temples by the Latter-day Saints is presumably a religious duty; and arises in the sense that other religious societies build and occupy churches, chapels, tabernacles, and synagogues, where the preaching of doctrines is indulged in, and where, a portion of the time at least, the general public is admitted, but religious in the more particular meaning applicable to the Temples of ancient Israel, wherein, it was understood, only certain worthy persons might enter certain places, and then only for the purpose of engaging in the ordinances celebrated there.

With the Latter-day Saints, their tabernacles, assembly halls and meeting houses are open generally to the public, believers and unbelievers, but the sacredness of the private family altar or prayer room of many devout people, in different parts of the globe, where none may enter save the family, and these only in response to invitation from the one who stands at the head, also attaches to the dedicated Temples of the Latter-day Saints, which none may trespass upon, and which are a holy reserve to those who have membership in the Church and have official recommendation as worthy of one or more of the particular blessings desired, and obtainable there, and which, even within the sacred precincts, are not distributed to all alike, but according to given rules of worthiness.

The Temples are houses of the Lord, and it is only by invitation of those who bear His Holy Priesthood or authority that Saints may enter; an effort to gain admission in any other way is as gross a breach of ordinary politeness as the act of one who has not the right to do so would be in entering unbidden into the most select home circle. There is a door by which admission may be gained to these Temples of the Lord, and in the language of the Savior Himself, "he that climbeth up some other way, the same is a thief and a robber."

Eight Temple sites have been dedicated by the Latter-day Saints, and six Temples erected; five of these are now standing, but only four of them are in possession of the Saints, who, in every case, put forth remarkable efforts and overcame great difficulties, financial and otherwise, before finishing any of the buildings which were brought to completion. In comparative size, each constructed edifice is larger than the one preceding it, though there is little difference in the dimensions of some of them. The place first selected for a Temple, Independence, Jackson county, Missouri, yet has no building, while the Temple constructed at Kirtland is not now behind in outward appearance of the church, nor in the third site named—that at Far West, Missouri, where only the corner stones were laid. The Nauvoo Temple site was in claimed by others, leaving only the Temples at St. George, Logan, Manti and Salt Lake City within control of the Church.

The purpose of Temples, as known by the Latter-day Saints, accounts fully for the great zeal shown in building them by those who have sought early to be faithful and consistent Saints. Within the sacred Temple precincts are administered ordinances that pertain to eternal salvation and exaltation; that bind together the past, the present, and the future. Through the work of redemption for the living and the dead is perfected by the fulness of Gospel rites and ceremonies, reaching everything that relates to happiness in time and in eternity. The Temples erected by the Saints of God are places of worship, of covenant, of instruction, of endowment, of the ministration of angels, and of the Father and the presence of the Holy One. They are as the gates of heaven, and their building is an acceptable offering, and their building in an acceptable manner is a divine work.

Among the many ordinances which belong to Temples are the sealing of husbands and wives in an eternal union in the holy marital relationship, the adoption of children to parents in the betrothal of the everlasting covenant, and the remitting by divine authority of every family relationship. There are also ceremonies for the dead as well as for the living; for those who have passed away as well as those who live in the present and future.

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Early in 1833, the Saints at Kirtland had been discussing the election of a building for the Lord, and the place at which these would obtain instruction and prepare themselves for their labors in the ministry. The subject was taken up for contributions to build a house of the Lord, and while this was going on, Mr. Jared Carter, who had received a commandment to erect the Temple at Kirtland, the revelation being that the presence of the Lord would be there, the dimensions of the inner court were given also, and other instructions, necessary for the completion of the office.

At that time the Saints in Missouri were desperately hard pressed, and therefore were in no situation to contribute of their means to help the Saints in and round Kirtland were few in number, and most of them very poor, so far from being able to contribute much to the building they were solicited to contribute second whether and of poverty, to build a much larger Temple than they thought was within their reach. But the Lord commanded the Saints to build a Temple to His name, such as had not been on earth for many centuries, and great as seemed the difficulties, the Saints with their representatives, the Elders, responded with faith and efforts against hope.

The corner stones of the Lord's house at Kirtland were laid June 23, 1833. The dimensions of the house were sixty feet in length, and the same fifty feet wide, and the lower one hundred and ten feet in length, and the same one hundred and ten feet in breadth, the first story being twenty-five feet in the lower court, the second story twenty-five feet in the clear, and in the attic one hundred and ten feet in length, one above the other, one set on the west end and one on the east end, reaching across from north to south; the pulpits on the west were for the Melchisedek Priesthood, and those on the east for the Aaronic Priesthood. This arrangement was made that no disorder, discursive or the spiritual feeling it gave to those who assisted the ministry of God in prophesying, or exercising by various curious painted whistles, which could be heard or understood by the people. In front of the pulpits was a Sacrament table, and on each corner of the court was an elevation of twenty feet square. These were curious interesting at right angles in the center of the main ground floor, thus making a table of one degree, each having a half acre of paper and a chair stand.

From the commencement of building until the dedication of the Temple, there was no cessation in the work, notwithstanding the Saints had at were were the sacrifices made by the Saints, who lived about them, and were even adopting themselves of ordinary necessaries of life to keep in the work. The Saints were called upon to be strictly rewarded in the blessings subsequently bestowed by the Holy One.

The spirit of the Saints in the Temple grew intense as the day for its dedication drew near. The day came on Sunday, March 27, 1836. Last there were from the time the building had been begun. The Temple was filled to its utmost capacity; people and there was so many people left outside as gained admission. Within the second story was made a feast of heavenly love and communion. At the morning service there were four hundred Elders in attendance, four of the Melchisedek and Aaronic Priesthoods were arranged in the pulpits as mentioned, and at 9 a.m. Elder Sidney Rigdon, first counselor in the First Presidency, commenced the services by announcing the evening hymn. After singing and prayer, Elder Rigdon delivered a powerful discourse, and proceeded the name of Joseph Smith Jr. as Prophet, Seer and Revelator to the Church. The sustaining vote was unanimous.

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There was no delay in prosecuting the work from April 6, 1841. The building was considerably larger than that at Kirtland, and was equally as great a task on the part of the Saints in their impoverished condition as the other had been. The dimensions were eighty-eight by one hundred and ten feet, and the upper story forty-five feet from floor to roof, with a tower six hundred and sixty-five feet high. It was constructed of light dimensions. Special efforts were made to complete the baptismal font, for use in baptisms for the dead, this was done by November 1, 1841, and at 4 o'clock on the afternoon of that day it was dedicated by the Prophet Joseph Smith. The font was situated in the basement of the Temple, and was supported of one timber, it was oval-shaped, being sixteen feet long east and west and twelve feet wide, and seven feet high from the foundation, with a basin four feet deep. It stood upon twelve oxen made from pine plank, four at each side and two at each end. It was intended to be used for baptisms until a more durable one could take its place. Many miraculous cures are reported as performed at the font of this font, as at all others that have been erected since.

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TEMPLE AT ST. GEORGE.

The Temple at St. George, Washington county, Utah, was not the first to be built in the West, for after the Latter-day Saints were driven from Illinois and accomplished the ever memorable journey across the Western plains to beyond the Rocky Mountains, on July 28, 1847, was then a mere handful of pioneers, in the valley of the Great Salt Lake. President Brigham Young indicated the spot for the Temple, and on the 14th of August, 1847, he was with the Temple of our God, and work begun. But it was twenty-four years later, when the settlements of the Latter-day Saints had spread in every direction throughout the intermountain region, then the Temple site at St. George was chosen.

St. George was among the southernmost settlements, and was a place of great and beautiful site beyond the Rim of the Basin. There, on November 5, 1871, President Brigham Young, with the assistance of the Prophet Joseph Smith in the church presidency, directed the dedicatory prayer, and the work of the commencement of work thereon, the Saints joining in the cornerstone by shouting "Hosanna! Hosanna!"

It was March 10, 1872, when the mason work was begun, the laying of the cornerstone commenced with the usual ceremonies. From that time on the work was pressed with vigor. The stone was quarried in the Temple Block, and material for the structure, and the work was carried on rapidly, and by the spring of 1877 was ready for the million and a half dollars expended in the building, grandeur in Gothic Doric, the first Temple reared in the Great Salt Lake Valley.

The entirety of President Young's time in charge of the Temple, and Elder Orson Hyde, President of the Mormon Hill, was very great, and now the opportunity was near at hand for the fruits of all the sacrifices made by the Saints. It was ready for dedication at St. George, was so far completed that the lower section was ready for dedication, and the dedicatory prayer occurred on January 1, 1877. The first ordinance for the dead in the old Temple, was administered January 9th.

A special effort was put forth to have the dedicatory prayer at the close of the April conference, and the Saints were again called upon and made therefor a special effort. The dedicatory prayer and conference of the Church convened in the Temple at St. George on April 6, 1877, President Young presiding, and the dedicatory prayer was fully delivered with interesting ceremonies and manifestations of divine approval.

The Temple at St. George is one hundred and forty-one feet, eight inches in length, and one hundred and eighty feet wide. The light from the surface of the ground to the top of the parapet is eighty-four feet, and the building is surmounted by an imposing tower having a square base with an octagon-shaped dome. There are eleven rooms in the basement, and the main room above the basement is twenty-eight by ninety-nine feet, on August 16, 1879, the Temple was struck by lightning and slightly injured, the damaging was soon repaired.

From the time of its opening until the present, except during brief periods when it was closed for renovation, the building has been in constant use for ordinances and instructions to the elders of the Church. During that time many people have been recipients of heavenly blessings, in the way of revelations, gifts of healing, tongues, visitations of heavenly beings, etc.

TEMPLE AT LOGAN.

The ground for a Temple at Logan City, Cache county, Utah, was dedicated on May 16, 1877, by direction of President Young, being the fourth and as it was the last Temple site dedicated in Utah, but the building was the second to reach completion. It is beautifully situated on a little rise on the eastern part of the city, and is an object of pleasant attraction from all parts of the valley. When this Temple site was dedicated, the people were anxious to round the building to completion, and it stood upon twelve oxen made from pine planks, four at each side and two at each end. It was intended to be used for baptisms until a more durable one could take its place. Many miraculous cures are reported as performed at the font of this font, as at all others that have been erected since.

By October 30, 1842, the work of building had proceeded so far that meetings could be held in the Nauvoo Temple, and on that day the congregation was addressed by Elder John Taylor of the Twelve Apostles, President Joseph being too ill to attend the meeting. The Saints proceed on with renewed diligence in the work of completing the Temple, that the Sacrament was administered in the building for the first time on Sunday, May 15, 1842, when Prophet Joseph preached to the congregation. On October 3, a special conference was held in the unfinished Nauvoo Temple. In the spring of 1844 Elder Hyrum Smith made a special call on the Saints to complete the Temple fund, which noble response was responded to with alacrity.

During the sad and exciting days of persecution, the martyrdom of the Prophet Joseph and the Patriarch Hyrum Smith, work on the Temple was suspended from about June 20 to July 5, on the latter date it was remembered, though there was no cessation in the work, yet the sufferings of the Saints in the persecutions which came upon them were so great as to hinder the progress. Many and severe were the difficulties of their period, but the fabric of the Temple had risen to the roof, and by Saturday, May 24, 1845, at 6:22 a. m., the capstone was laid by President Brigham Young, the twelve assemblage of Saints shouting three times, "Hosanna, Hosanna! Hosanna! to God and the Lamb! Amen, Amen, Amen!" The carry hour had been chosen as 1841 the Temple could be secure from the molestation of persecutors.

October 3, 1845, the Temple was in a condition for the dedicatory services, the portion which was completed, and this was done in the presence of five thousand people. On Sunday, October 5, a special Conference was held in the building. On November 30, the attic story was dedicated, and during the succeeding two months many of the Saints received their endowments, and after the other ordinances. On February 8, the roof took fire from a stovepipe, but the flame was extinguished without having caused great damage.

The exodus of the Saints from Nauvoo, commenced in February, 1846, but the work on the Temple proceeded to completion, Elder Orson Hyde, the last to be charge. On April 28, 1846, the Temple at Nauvoo was privately dedicated, and dedicated in various forms on the following Saturday and Sunday, May 2 and 3. The dedicatory prayer was by Elder Orson Hyde, Elder Elias Smith and Woodruff being the other members of the Twelve present.

After the final battle of Nauvoo, in September, 1846, the Temple was taken possession of by the mob, and destroyed by various fires. On September 16, 1848, it was burned by an incendiary, the understanding being that Mormon, who had left the Church and "Mormon," was the person who applied the torch, though for a time it was charged to the Indian Agency.

The ruins were bought by the Reformed, with the object of erecting an institution of learning, but the fire, lost on May 17, 1850, a hurricane blew down the north wall, and the work was abandoned. The stone of which the building was constructed have been carried to nearly all the states of the Union, and used as a memorial of this great work of the Latter-day Saints. There are now about twenty-five hundred miles of the Temple stone, which adorned in the Temple at Nauvoo, the site being claimed by others, but the Saints have the Temple at St. George, Logan, Manti and Salt Lake City within control of the Church.

TEMPLE AT MANTI.

The Temple site at Manti, Sanpete county, was the third Temple in Utah, being pointed out by President Brigham Young at a conference held in Manti on June 25, 1875. The place indicated was on the face of a hill within the city limits, where a building for the purpose of a Temple could not but attract marked attention.

At the conference referred to, Elder Joseph A. Young was appointed architect and superintendent of the work, but he died in August of the same year. Subsequently Elder William H. Folsom was appointed to succeed him.

The dedication of the Manti Temple was performed on April 24, 1877, under direction of President Young. It was the third ceremony of the kind in Utah, the others being the first in the history of the Church.

On April 14, 1878, the corner stones were laid under the direction of the Twelve, President John Taylor laying the southeast corner stone, President Young the southwest, northeast and northwest corner stones following in the order named, Bishop John Sharp, of Manti, contributed liberally for the erection of the sacred building. Contributions were brought in liberally, and the completion of this, the third Temple in Utah was hastened forward in with joyous anticipation of the blessings to be enjoyed therein. The stone of which the Temple is built is a large building was heavy, but the faith of the people in providing the necessary means was equal to the occasion.

The building is ninety-five by one hundred and seventy-six and a half feet, and from the foundation to the square eighty-five feet, and at square is twelve hundred and seventy-five feet high, and the next tower one hundred and seventy-three feet. The tower is sixty-three feet above the level of the road which passes close by, at the foot of the hill, and the elevation of the Temple is between the solid rock. The stone used in the construction of the building is of a beautiful white and white, the one portion being taken from the hill on which the Temple stands, and the other from another hill some distance away.

In May, 1884, the structure received its finishing touches, and on the 21st of that month was dedicated to the Lord. The morning session of the Council of Apostles, offered the dedicatory prayer. The services continued from day to day. The Holy Ghost manifested upon the people in attendance, heavenly music was heard, and the spirit of the dead of the dedication services and subsequent therein, a feast of unsectarian origin was held, and the Saints felt blessed in the spirits of President Brigham Young, John Taylor and Jedediah M. Grant and others, and there were numerous other manifestations of the presence and power of God. The gifts of where were bestowed, and the Saints felt blessed from that time in the use of the Temple by the Saints for sacred ordinances.

TEMPLE AT SALT LAKE CITY.

Fifty-two years ago in July of this year, the pioneers stood in what Latter-day Saints entered the valley of the Great Salt Lake. Fifty-two years ago in July, and a week after that notable event—on July 24, 1847—the Prophet Brigham Young, standing on a desert hill, in a mountain valley in Utah, where all around seemed hopeless desolation, declared, "Here we will build the Temple of our God." Ages before, in far off Judea, the Prophet Micah predicted that in the last days the mountain of the house of the Lord should be established in the top of the mountains, and all nations should "flow unto it." Today Zion of thousands of dwellers in these mountain valleys are witnessing the beginning of the fulfillment of both the modern and the ancient prophecy.

From July 28, 1847, the place indicated by President Young became known as the Temple Block, and was looked on as hallowed ground. Today, on that spot stands the magnificent Temple of the Latter-day Saints in Salt Lake City.

At the General Church Conference in April, 1851, the congregation voted to build a Temple, and Elder Daniel H. Wells was appointed superintendent. Preparatory work was performed and careful consideration was given to the question of what material should be used, whether adobe, stone from the mountains, or brick made from some other kind of building rock.

On February 6, 1853, President Young admonished to the people that the Church authorities wished everything prepared to lay the corner stones of the Temple on the 6th day of April following, and that on Monday, Feb. 14, the excavation for the foundation would be begun. Consequently, the last named date, when the snow lay from one to three inches upon the ground, several thousand persons assembled on the Temple Block. President Young and Heber C. Kimball addressed the assemblage, and President Young broke the ground for the Temple. The excavation being completed, the work of excavating began immediately.

April 6, 1853, was Church spring day, and many thousands had assembled to attend the General Annual Conference of the Church, and witness the laying of the corner stones of the house of the Lord. There were present the Twelve Apostles, and bands of music, as well as the Church authorities. All the people were united in a great holiday.

The General Conference opened at 10 a. m., and after a few remarks by President Brigham Young, a procession was formed and moved forward to the southeast corner of the Temple site. When all was ready, the First Presidency—Brigham Young, Heber C. Kimball and Willard Richards—with Patriarch John Smith, laid the southeast corner stone, while the choir sang a hymn. An oration by President Young followed, and President Kimball offered the dedicatory prayer. Another song was sung, and the procession moved to the southwest corner, where President Bishop Edward Hunter, his counsel and the Bishopric laid the southwest corner. President Young laid the corner stone. The oration was delivered by Bishop Edward Hunter, and the dedicatory prayer was offered by Bishop Alfred Cordon, the choir sang, and the order of the day was given to proceed to the northeast corner, where the assembly reached. President John Young and his counsel laid the corner stone. The oration was delivered by President Wilford Woodruff, President John Taylor, President Brigham Young, Jr., President Geo. A. Smith, President M. Lyman Chase, Nick. Lorenzo Snow, and Franklin D. Richards (Elder Pratt being absent on a mission), the First Council of the seventies, Joseph Young, Levi W. Hancock, Zera Pulsipher, Henry Herriman, Benjamin L. Clapp, Albert P. Rockwood, and Jedediah M. Grant, and President Young laid the corner stone. The oration was by Elder P. P. Pratt and the prayer of dedication by Elder Orson Hyde.

The corner stones being laid, President Young blessed the people, and the assemblage dispersed, after returning to the Tabernacle. In the afternoon, President Young gave instructions concerning Temple, and announced that the one in Salt Lake City would have six towers, while those previously commenced had but two.

On June 14, 1853, the work of laying the foundation was commenced, and was completed in about two years. Later it was regarded as not solid enough for the immense building to be erected on it, and was replaced.

In 1857, the approach of Johnston's army caused a suspension of the work on the Temple, and the soil and gravel that had been removed were replaced, until the Temple site looked to be nothing more interesting than a field that had been disturbed by the farmer's plow. It was some years afterward before work was resumed, and by that time granite from Little Cottonwood canyon had been selected upon as the material of construction.

The quarrying and hauling of the rock was a tedious task. It was a course of rock on the building there were six hundred cut granite blocks, the greatest of which weighed 10 tons, great amount of labor. The hauling of rock from the canyon was done mainly by teams, and during a later years a few mule teams were employed, and still later the rock was hauled over the railroad.

In August, 1887, in a preventive raid waged against the Saints, the government instituted suit against the Church and had a receiver appointed. This receiver, U. S. Marshal Frank H. Trow, entered upon the Temple along with other Church property, and for a time there seemed to be some doubt as to the future of the building. The feelings of the people were wrought up to a considerable pitch of anxiety. The enemies of the Church often had boasted that the Latter-day Saints never would be permitted to finish the building. An arrangement was made, however, by which the Church retained the use and and possession of the Temple Block while the suit was pending.

The Temple was hastened toward completion as fast as circumstances would allow, and April 4, 1893 was fixed as the date for laying the capstone on the east central tower. It was a day of triumph for which the Saints had toiled patiently, many of them the greater part of a lifetime. The ceremonies of laying the capstone were elaborately carried out. From forty thousand to fif