DESERET EVENING NEWS SATURDAY MARCH 23 1907

dence. In the Times and Seasons, volume 6, page 1917, we find the following: it certainly afforded a holy satis-

faction to think that since the 5th of April, 1841, when the first stone was laid, amidst the most straightened circumstances, the Church of Jesus Christ of Latter-day Saints has wit-nessed their bread east upon waters: or more properly their obedience to the commandments of the Lord appear in the tangible form of a temple, entirely enclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a general conference."

And on page 1018,

"The font and the other parts of the temple will be in readiness in a few days to commence the administration of holy ordinances of endowment, for which the faithful have long diligently labored and fervently prayed, desir-ing above all things to see the beauty of the Lord and inquire in His temple."

Now this was given in October, 1845. Now this was given in October, 1845, and we learn that the font—that is the permanent font which replaced the former and temporary one—also the other parts of the temple would be in readiness in a few days to commence the administration of holy ordinances. I wish now to refer to another refer-ence from the writings of the president of the "Reorganization," I have al-ready read where he declares that the font and the first floor above the base-ment and one stairway, also the base-ment, were completed. He reaffirms that in the following taken from an edi-torial in the Saints Herald of Feb. 17, 1904:

torial in the Saints Heraid of Febr. 11, 1904: "Work continued to be done on the temple until the fail of 1845, possibly until the summer of 1846"--you see he is not quite sure about it---"but the building was never finished; and what-ever ordinances were performed in it took place in rooms not wholly fin-ished." Now note this particularly: "The north statrway, the second or upper auditorium, and the ATTIC were entirely incompleted." We will now examine the Time and Seasons of Jan. 20, 1846, and see what his testimony is worth. Here on page 1096 occurs the following: "Tapmary, thus far has been mild.

1096 occurs the following: "January, thus far has been mild, which, in the midst of our preparations for an exodus next spring, has given an excellent time to finish the temple. Nothing has appeared so much like a finish of that holy edifice as the pres-ent." Now I want to call your atten-tion to this which immediately foi-lows: "The attic story was finished in December," that is in December 1845. You will remember that the president of the Reorganization declares that the attic was "entirely incompleted." But to continue the quotation—"and if the Lord continues to favor us, the first story above the basement will be com-pleted ready for meetings, in the story above the basement will be com-pleted ready for meetings, in the month of February. The fout, stand-ing upon 12 stone oxen, is about ready, and the floor of the story, is laid, so that all speculation about the temple of God at Nauvoo, must cease." Now you will notice that temporary floors were laid in October. 1845, so these floors must have been the permanent ones, and while the temporary fluishing in October was for the purpose of fit-ting the building for the ordinances, this finishing was permanent. Here is an interesting feature about his testimony. The parts of the tem-

this finishing was permanent. Here is an interesting feature about his testimony. The parts of the tem-ple which the president of the Reorgan-ized church says were completed—fin-ished, the Times and Seasons here states would not be finished for a few days, or till February, but the part of the building which he says was "en-tirely incompleted." is here declared to have been finished in the past De-cember, 1845. I shall not dispute with him the fact that the parts which he says were finished were completed, for they were; but what does his evidence amount to when confronted with the statement of the Times and Seasons? Simply nothing, more than to prove that he knew nothing about it at all. Now which shall we believe? The Times and Seasons published at the time, or the president of the Reorgan-ization, who made his statement some 40 years later? Remember if he admits that the temple was finished his whole structure crumbles to the ground—it's bound to crumble anyway sconer or later for it is built upon the sand. Elder John Taylor, in an address to the saints in England, published in the Milennial Star of November, 1846

e saints in England, published in te Millennial Star of November, 1846 'ol. 8:97) has this to say:

does say about this matter. Beginning it verse 25.
"25. And again, verily I say unto you. It is in the second form afar."
To have send ye swift messengers, and say unto your silver, and your breedous stones, with all your gold, and your silver, and your breedous stones, with all your contained bring the your offer antiquities; and with all your antipaties; and with all who have knowledge of antiquities; and with all your antipaties; and with all your precious trees, and bring the precious the sectors."
To And with Iron, with copper, and with brass, and with aim, and with all your antipaties; and with all your precious thereas.
To for there is not a place found on saids that which was loss unto you, or saids that which all font there is not you, be baptized for those who are saids.
To a baptismal font there is not you, be baptized for the saids. foundation, of the Church was laid, have the saints been so willing to comply with the requisitions of Je-hovah, and manifested a more ardent desire to do the will of God, than in the building of that temple. Therefore they could not have been rejected. Yet the sufficient time was up. What must we then conclude? That the temple had progressed so far that baptisms could be performed in it for the dead in accordance with the revelation, and it did not depend altogether, you will see, on the complete finishing of the building; and as the rooms were fin-ished one by one and dedicated, they, too, could be used for the ordinances of the temple until the whole temple

of the temple until the whole temple as built

dead;

dead; 30. For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me.

house unto me. , 31 Fut 1 command you, all ye my satistics to build a house unto me: and I grant unto you a sufficient time to build a house unto me, and during tills time your baptisms shall be accept-able unto me: and if you do not these things at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God. 35. For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinbuild a house to me, wherein the ordin-ince of baptizing for the dead belong-sth, and for which the same was insti-tuted from before the foundation of the

orld, your baptisms for your dead cannot be acceptable unio me. 34. For therein (that is in temples) are the keys of the holy priesthood or-dained that you may receive honor and

glory.

glory. 35. And after this time, your bap-tisms for the dead, by those who are scatte.ed abroad, are not acceptable unto me, saith the Lord. 35. For it is ordained that in Zion, and in her stakes, and in Jerusalem, those r aces which I have appointed for refuge, shall be the vlaces for your baptish.s for your dead. 37. And again, verily I say unto you, How thall your washings be acceptable onto the, except ye perform them in a

into me, except ye perform them in a house which you have built to my

as for for this cause I commanded Moses that he should build a tabernacie, that they should bear it with them in the wilderness, and to build a house in the wilderness, and your wash-ings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracies in your most holy places, wherein you re-ceive conversations, and your statutes

ceive conversations, and your statutes and judgments, for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy

I have read quite extensively from

was built. Are we right in our conclusion that a font had been built? Yes, a tempora-ry font had been built? Yes, a tempora-ry font had been built in the basement of the temple-a temporary one-buil one that answered the requirements of the revelation. Moreover, in this temporary font, which was used by the command of the Lord through the Prophet Joseph Smith, baptisms for the dead were performed from November, 1841, until it was replaced by the per-manent font, and then these baptisms continued in that until the saints were driven from Nauvoo. RAPTISMS FOR THE DEAD BAPTISMS FOR THE DEAD OBLIGATORY. We will now examine the thirty-second verse; it is: "But behold, at the end of this ap-pointment, your baptisms for your dead shall not be acceptable unto me;"

That means, of course, the baptisms in the river shall not be acceptable, after the font is built. But listen to this "And if you do not these things at the END OF THE APPOINTMENT ye shall be rejected as a Church, with

ir dead, saith the Lord your God."

your dead, saith the Lord your God." If you do not do what things? Does it mean if you do not build the temple at the END of the appointment? That could not be the meaning. It means, if you do not perform YOUR BAPTISMS FOR YOUR DEAD and the ordinances for the dead at the end—not the begin-ning, but the end—of the appointment, then will you be rejected with your dead. So you see it was not the fail-ure to finish the attic, or to carve fig-ures in the woodwork, or embellish the building by placing pletures on the walk, or painting them; it was not for this that the Church was to be re-jected; but it was afforded. Now let us see if this view is not in harmony with other Scriptures. I turn to the second section of the Doctrine and Covenants. Here the angel says: "Behold, I will reveal unto you the

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord; "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers."

shall turn to their fathers; "If it were not so, the whole earth would be UTTERLY WASTED AT ITS

COMING."

Why would the earth be wasted? Simply because if there is not a weld-ing link between the fathers and the children—which is the work for the dead—then we will all stand rejected, the whole work of God will fail and be utterly wasted. Such a condition of course shall not be. When Elijah re-stored this Priesthood, he said that the time spoken of had fully come and that the dreadful day of the Lord was near, even at the doors. I have read quite extensively from this revelation, now let us examine and see just what is meant. At the time this revelation was given the saints were baptizing in the Mississippl river for their dead, this was a special priv-ilege that the Lord granted them in their poverty and while they could pre-pare a place in the temple for that or-dinance. He declares that while that place was being built He would accept of their baptiams in the river, but just as soon as a place could be prepared in the temple baptisms for the dead in the temple baptisms for the dead in the river should cease. Now you will notice that verse 31 reads: "But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me." Now I wish you to

Let us now see what Joseph Smith had to say in relation to this. Speaking of the baptism and salvation for the ad he said:

"The GREATEST RESPONSIBILI-TY in this world that God has laid upon us, is to seek after our dead. The upon us, is to seek after our dead. The apostle says that they without us can-not be made perfect. Now I will speak of them: I say to you, Paul, you can-not be perfected without us; it is neces-sary that those who have gone before, and those who come after us should have salvation in common with us, and thus hath God made it OBLIGATORY to man. Hence He said He would send Filiab" (Times and Seasons 6, 515.) Elijah." (Times and Seasons, 6: 616.) Moreover, at the conference held Oc-tober, 1841, to which I have already re-

ferred, the prophet said this: "Baptism for the dead is the only

permitted them to baptize in the rivel and not wait until those ordinances could be performed in the temple, and why he was so anxious that they should hurry and prepare a place in the temple where they could be performed in ac-cordance with the plan from before the foundation of the world. Here is another statement that I wish to refer to. In an editorial in the Prophet, in volume 3 pages 759-761, where he is speaking of the remarks made by the Savior to the Jews, that upon them should come all the righte-ous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharins, son of Barachlas who was slain between the temple and the altar, Joseph the prophet declares in most emphatic terms that the reason why this blood was to come upon these why this blood was to come upon these Jews was that:

"They possessed greater privileges than any other generation, not only as pertaining to themselves but to their dead, their sin was greater as they not only neglected their own subvition but that of their progenitors, and hence their blood was required at their hands." hands.

hands." Now, if these Jews were to answer for the blood of their progenitors be-cause they neglected the salvation of their dead, then, may we not ask, will not we also have to answer for the blood of our dead also if we neglect the ordinances in behalf of them? It matters not even if we have been bap-tized and have had hands hald on our heads for the reception of the Holy Ghost, if we wilfully neglect the salva-tion of our dead, then also we shall stand rejected of the Lord because we have rejected our dead; and just so sure their blood will be required at our hands.

XXXX Coffee

Chums

tion that was passed by the general conference of that sect in 1886, at the conference of that sect to 1886, at the time that Mr. Briggs withdrew. This resolution is in reply to his charge that he could not accept the principle of "baptism for the dead." Here it is:

"That as to the alleged temple build-ing and ceremonial endowments there-in, that we know of no temple build-ing, except as edifices wherein to wor-ship God, and no endowment except the endowment of the Holy Spirit of the bind avagenced by the early saints

endowment of the Holy Spirit of the kind experienced by the early saints on Pentecost day. "Baptism for the dead' referred to belongs to those local questions of which the body has said by resolution: "That the commandments of a local character, given to the first organiza-tion of the church are binding on the Reorganization only so far as they are either reiterated or referred to as bind-ing by commandment to this church. And THAT principle has neither been reiterated nor referred to as a com-mandment."

Just think of that! They declared that we were rejected because we failed to build a house where these ordinances were to be performed and yet they ac-tually have the audacity to say that the work of salvation for the dead is not blinding on them hecause they have not reflected or referred to this com-mandment as blading on them. Now is that consistent? They call it a local commandment, yet we have seen that this commandment was the burden of the Scriptures and the greatest re-sponsibility that God has placed upon us and we are obliged to save them if we would ourselves be aved. And yet, this commandment without which the whole earth was to be utterly wasted and destroyed—this eternal command-ment that had been prepared before Just think of that! They declare sure their blood will be required at our hands. Now, what is the attitude of the "Reorganized church" in relation to the salvation of the dead, the neglect of which the Church-yes, and also the Lord? I have here a copy of a resolu-



ALL WOMEN SUFFER

from the same physical disturbances, and the nature of their duties, in many cases, quickly drift them into the horrors of all kinds of female complaints, organic troubles, ulcera-tion, falling and displacements, or tion, failing and displacements, or perhaps irregularity or suppression causing backache, nervousness, ir-ritability, and sleeplesaness. Women everywhere should re-member that the medicine that holds the record for the largest number of actual cures of female ills is

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made from simple native roots and herbs. For more than thirty years

made from simple native roots and herbs. For more than thirty years it has been helping women to be strong, regulating the functions per-fectly and overcoming pain. It has also proved itself invaluable in pre-paring for child birth and the Change of Life. Mrs. A. M. Hagermann, of Bay Shore, L. I., writes :--Dear Mrs. Pinkham:--''I suffered from a displacement, excessive and painful functions so that I had to lie down or sit still most of the time. Lydia E. Pinkham's Vegetable Compound has made me a well woman so that I am able to attend to my duties. I wish every suffering woman would try Lydia E. Pinkham's Vegetable Compound and see what relief it will give them." it will give them.'

Mrs. Pinkham's Standing Invitation to Women

Women suffering from any form of female illness are invited to write Mrs. Pinkham at Lynn, Mass. for advice She is the Mrs. Pinkham who has been advising sick women free of charge for more than twenty years, and before that she assisted her mother-in-law Lydia E. Pink-ham in advising. Therefore she is especially well qualified to guide sick women back to health.



31

"Time alone can unfold this to many, but to us it has been manifested long ago, years before the temple was com-pleted, and long before the martyr-dom of our prophet and patriarch." Here he declares that the temple was completed. Now our friends quote from the remarks of President Brigham Young delivered at the dedication of completed. Now our friends quote from the remarks of President Brigham Young delivered at the dedication of the St. George temple to the effect that up to that time the saints had never had the privilege of completing and en-loying a temple. I call your attention to the fact that President Brigham Young left Nauvoo before the temple was finished. He left in February 1546, and a great portion of the Latter-day Saints were expelled from that city before they had the privilege of receiv-ing the ordinances of the house of God therefore President Young was correct when he said we had not up to that time had the privilege of completing and enjoying one. But I will now call your attention to a statement of Pres-ident Young's made in October, 1553, (News, 12:95). Said he,

"We have already built two temples one at Kirtland, Ohio, and one at Nau-voo. Illinois. * * God command-ed us to build the Nauvoo temple, and we built it, and performed our duty pretty well. There are elders present here today who labored on that house with not a shoe to their foot, or panta-

with not a shoe to their foot, or panta-loons that would cover their limbs, or a shirt to cover their arms. "We performed the work, and per-formed it within the time which the Lord gave us to do it in. Apostates said that we never could perform that work, but through the blessing of God it was completed and accepted of Him. Apostates never build temples unto God, but the saints are called to do this work,"

The Nauvoo temple was publicly ded-leated May 1, 1846, by Elder Orson Hyde, and the following day about 3,000 saints met in the building in a public service. It is most likely that the greater number of these saints werk also at the dedication. It is not rea-sonable to suppose that this building was dedicated until it was finished, for each part had been dedicated as it was finished, and the dedication on the 1st of May, 1846, was of the entire strucof May, 1846, was of the entire struc-

REVELATION ON TEMPLE BUILD-ING.

REVELATION ON TEMPLE BUILD-ING.

he: "Baptisms for the dead was a per-missive rite." Of course I do not agree with him that it was a permissive rite, but to continue the quotation: "Baptism for the dead was a per-missive rite; or to write more plainty, the Church was permitted by the Lord to batting for the dead under correla

to bartize for the dead under certain rule

unite yes a sufficient time to build a heuse unto me?' Now I wish you to note what follows: "And during this time your baptisms shall be acceptable unto me." I take it that this means that the Lord would accept of their baptisms in the river until they could prepare a place where the ordinance could be attended to properly, and that He would not discontinue discontinue they have

He would not discontinue river bap-tisms until they had had sufficient time to build such a place. I want to read what the president of the Reorganized

shurch has to say on this point. Said

Here is the rule: "By terms stated in the revelation "By terms stated in the revelation this permissive rite could be performed and would be acceptable if performed in the river while the time given the Crurch in which the temple should be built was passing. After the comple-tion of the temple, baptisms for the dead were to be performed in it." (Saints' Herald, Feb. 17, 1904.)

(Sanas neratid, Feb. 17, 1994.) We are certainly safe in saying that the Lord would not break His promise, therefore if we can discover a time when baptisms were discontinued in the river it will be a sign that the sufficient time had expired, so far as baptisms for the dead were concerned. I turn to the minutes of the October conference, 1841, and read from the re-marks on baptism for the dead deliv-ered by the prophet on the third day as follows:

follows: "There shall be no more baptisms for the dead until the ordinance can be attended to in the font of the Lord's house; and the Church shall not hold another general conference, until they can meet in said house. For thus saith the Lord!" (Times and Seasons, Vol. II,

Remember this was in October, 1841-six months after the first stone of the t-mple was laid. Was the temple finished? No. Was the Church then rejected with its dead? Verity no! for this was 1841, and I have already referred you to the editorial of the months of Way 1849, wherean he save referred you to the editorial of the prophet's of May, 1842, wherein he says that never since the formation, or

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places.

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way that men can appear as saviors on Mount Zion. The proclamation of the first principles of the gospel was a means of salvation to men individual-ly, and it was the truth, not men, that

and they judged according to the deed, done in the body." Now here comes the most important statement—"This doctrine was the EURDEN OF THE SCRIPTURES, Those saints who NEG-LECT it in behalf of their deceased relatives, do it at the PERIL OF THEIR OWN SALVATION." There we have the key to the whole

There we have the key to the whole situation. If we neglect the salvation of our dead when we have the oppor-tunity to save them, then we ourselves will be rejected, and that is just what the revelation of Jan. 19, 1841, has sald. In the Doctrine and Coven-ants, Sec. 128, verse 5, we are told that baptism for the dead was prepared from before the founda-tion of the world, "for the salvation of the dead," mark this, "WHO SHOULD DIE WITHOUT A KNOWLEDGE OF THE GOSPEL!" And in verse 15:

"And now, my dearly beloved breth-ren and sisters, let me assure you that these are principles, in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation, as Paul says concerning the fathers, "that they without us can-not be made perfect, neither can we without our dead be made perfect."

Here we have it in this revelation that if we do not save our dead we can-not ourselves be saved, therefore if we neglect their salvation, we ourselves will be rejected. Now verse 18:

"It is sufficient to know ... that the earth will be smitten with a curse, UNLESS there is a welding link of some kind or other, between the fathers and the children, apon some subject or other, and behold what is that sub-ject? IT IS THE BAFTISM FOR THE DEAD. For we without them cannot binder, and behave what is that sub-ject? IT IS THE BAFTISM FOR THE; DEAD. For we without them cannot be made perfect; neither can they with-cut us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now be-ginning to usher in, that a whole and complete and perfect union and weld-ing together of dispensations, and keys, and powers, and glories, should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent shall be revealed unto babes and suck-lings in this the dispensation of the ful-ness of times." SALVATION FOR THE DEAD. DEAD.

SALVATION FOR THE DEAD.

SALVATION FOR THE DEAD. Now, is it not plain to see how im-portant this doctrine is, and why the saints were to be rejected? But they were not rejected for they performed the baptisms for their dead, and are to-day performing the baptisms and the ordinances for and in behalf of their dead. Therefore they are not rejected. Again, the prophet says that the saints have not too much time to save and redeem their dead, and gather their living relatives together that they may be saved also, before the earth will be smitten, as revealed by Malachi. There-fore it is

Comoon of April 22



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BREA



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