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Appendix C: Kirtland Temple Dedication Services

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Appendix C

Kirtland Temple Dedication Services

This composite text is from the report in *Messenger and Advocate* 2 (March 1836): 274–81, and from the Ohio journal of Joseph Smith printed in Jessee, *Papers of Joseph Smith*, 2:191–203. Being longer and more detailed, the *Messenger and Advocate* account was the primary source. Additional details and the dedicatory prayer were supplied from Joseph’s journal (see also D&C 109).

27 March 1836 • Sunday

The congregation began to assemble at the chapel at about 7 o'clock one hour earlier than the doors were to be opened many brethren had come in from the region's round about to witness the dedication of the Lords House and share in his blessings and such was the anxiety on this occasion that some hundreds, (probably five or six,) assembled before the doors were opened—

The presidency entered with the door ke[e]pers and aranged them at the inner and outer doors also placed our stewards to receiv[e] donations from those who should feel disposed to contribute something to defray the expenses of building the House of the Lord—<we also dedicated the pulpits and consecrated them to the Lord> The doors were then opened President Rigdon President Cowdery and myself seated the congregation as they came in, and according to the best calculation we could make we received between 900 and 1000 which is as many as can be comfortably situated we then informed the door keepers that we could rec[e]ive no more, and a multitude were deprived of the benefits of the meeting on account of the house not being sufficiently capacious to receive them, and President Smith felt to regret that any of my brethren and sisters should be deprived of the meeting, and he recommended them to repair to the School-house and hold a meeting which they did and filled that house also and yet many were left out—

The assembly were then organized in the following manner.—viz.

West end of the. house—

Presdt. F G. Williams Presdt. Joseph Smith, Sen and Presdt. W W. Phelps occupied the 1st pulpit for the Melchisedic priesthood—Presdt. S. Rigdon myself and Presdt Hyrum Smith in the 2nd—Presdt. D. Whitmer Presdt. O. Cowdery and Presdt. J. Whitmer in the 3d—The 4th was occupied by the president of the high-priests and his counsellors, and 2 choiresters—The 12. Apostles on the right in the 3 highest seats—The presdt of the Eld[e]rs his clerk & counsellors in the seat immediatly below the 12—The high council of Kirtland consisting of 12, on the left in the 3, first seats—the 4th seat below them was occupied by Eldr's W A. Cowdery and W. Parrish who served as scribes.—The pulpits in the east end of the house for the Aaronic priesthood were occupied as follows.—The Bishop of Kirtland and his counsellors in the 1st pulpit.—The Bishop of Zion and his counsellors in the 2nd—The presdt. of the priests and his counsellors in the 3d—The presdt. of the Teachers and his counsellors and one choirister in the 4th—The high council of Zion consisting of 12 counsellors on the right—The presdt of the Deacons and his counsellors in the seat below them—The 7 presdts of the Seventies on the left—The choir of singers were seated in the 4 corners of the room in seats prepared for that purpose—

9 oclock A. M the services of the day were opened by Presdt S. Rigdon by reading 1st the 96 Psalm secondly the 24th Psalm—the choir then sung hymn on the 29th page of Latter day Saints collection of hymn's:

TUNE—*Sterling*.

Ere long the vail will rend in twain,
The King descend with all his train;
The earth shall shake with awful fright,
And all creation feel his might.

The trump of God, it long shall sound,
And raise the nations under ground;
Throughout the vast domain of heav'n
The voice echoes, the sound is given.

Lift up your heads ye saints in peace,
The Savior comes for your release;
The day of the redeem'd has come,
The saints shall all be welcom'd home.

Behold the church, it soars on high,
To meet the saints amid the sky;
To hail the King in clouds of fire,
And strike and tune th' immortal lyre.

Hosanna now the trump shall sound,
 Proclaim the joys of heav'n around,
 When all the saints together join,
 In songs of love, and all divine.

With Enoch here we all shall meet,
 And worship at Messiah's feet,
 Unite our hands and hearts in love,
 And reign on thrones with Christ above.

The city that was seen of old
 Whose walls were jasper, and streets gold
 We'll now inherit thron'd in might;
 The Father and the Son's delight.

Celestial crowns we shall receive,
 And glories great our God shall give,
 While loud hosannas we'll proclaim,
 And sound aloud the Saviors name.

Our hearts and tongues all joined in one,
 A loud hosanna to proclaim,
 While all the heav'ns shall shout again,
 And all creation say, Amen.

A prayer was given by Presdt Rigdon and the choir then sung the hymn on
 14th page:

TUNE—*Weymouth*.

○ happy souls who pray
 Where God appoints to hear?
 ○ happy saints who pay
 Their constant service there!
 We praise him still;
 And happy we;
 We love the way
 To Zion's hill.

No burning heats by day,
 Nor blasts of evening air,

Shall take our health away,
 If God be with us there:
 He is our sun,
 And he our shade,
 To guard the head
 By night or noon.

God is the only Lord,
 Our shield and our defence;
 With gifts his hand is stor'd:
 We draw our blessings thence.
 He will bestow
 On Jacobs race,
 Peculiar grace,
 And glory too-

Presdt Rigdon then read the 18, 19, and 20, verses of the 8th Chapter of Mathew and preached more particularly from the 20th verse.—his prayer and address were very forcible and sublime, and well adapted to the occasion. He spoke two hours and a half in his usual, forcible and logical manner. At one time in the course of his remarks he was rather pathetic, than otherwise, which drew tears from many eyes. He was then taking a retrospective view of the toils, privations and anxieties of those who had labored upon the walls of the house to erect them. And added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of Heaven, to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy when the foundation was laid, that the walls would never be reared. This was only a short digression from the main thread of his discourse, which he soon resumed.

The speaker assumed as a postulate, what we presume no one was disposed to deny, (*viz:*) that in the days of the Savior there were Synagogues, where the Jews worshipped God, and in addition to them, the splendid Temple at Jerusalem. Yet, when on a certain occasion, one proposed to follow him whithersoever he went, He though heir of all things cried out like one in the bitterness of his soul in abject poverty, The Foxes have holes, and etc.—This, said the speaker, was evidence to his mind, that the Most High did not put his name there, and that he did not accept the worship of those who payed their vows and adorations there. This was evident from the fact that they would not receive him, but thrust him from them, saying, away with him, crucify him! crucify him! It was therefore abundantly evident that his spirit did not dwell in them. They were the degenerate sons of noble sires:

but they had long since slain the Prophets and Seers through whom the Lord revealed himself to the children of men. They were not led by revelation, *This*, said the speaker, was the grand difficulty among them. Their unbelief in present revelation. He further remarked, that, their unbelief in present revelation was the means of dividing that generation into the various sects and parties that existed. They were sincere worshipers, but their worship was not required of them, nor was it acceptable to God.—The Redeemer himself who knew the hearts of all men, called them a generation of vipers. It was proof positive to his mind, that there being Pharisees, Sadducees, Herodians and Essens, and all differing from each other, that they were led by the precepts and commandments of men. Each had something peculiar to himself, but all agreed in one point, (*viz:*) to oppose the Redeemer. So that we discover he could with the utmost propriety, exclaim, notwithstanding their synagogue and Temple worship. The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head. He took occasion here to remark that such diversity of sentiment ever had, and ever would obtain when people were not led by present revelation. This brought him to the inevitable conclusion that the various sects of the present day, from their manifesting the same spirit, rested under the same condemnation with those who were coeval with the Savior. He admitted there were many houses: many sufficiently great, built for the worship of God, but not one except this, on the face of the whole earth, that was built by divine revelation, and were it not for this, the dear Redeemer might in this day of science, this day of intelligence, this day of religion, say to those who would follow him, The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.

Here his whole soul appeared to be fired with his subject. Arguments, strong and conclusive seemed almost to vie with each other for utterance. Indeed, there was no sophistry in his reasoning, no plausible hypothesis on which the whole rested, but on the contrary plain scripture facts. Therefore his deductions and inferences were logical and conclusive.

The comparison drawn between the different religious sects of ancient and modern times, was perfectly natural, and simple yet it was done in that confident, masterly manner, accompanied with those incontrovertable proofs of his position, that was directly calculated to cheer and gladden the hearts of the Saints, but to draw down the indignation of the sectarian world upon him and we have no doubt, had our speaker uttered the same sentiments, with the same proof of their correctness, had there been those present that we might name, his voice would doubtless have been drowned as was that of the ancient apostle in the Athenian Temple, when his auditors cried incessantly for about two hours “Great is Diana of the Ephesians.”

But to conclude, we can truly say no one unacquainted with the manner of delivery and style of our speaker can, from reading form any adequate idea of the powerful effect he is capable of producing in the minds of his hearers: And to say on this occasion he showed himself master of his subject and did well, would be doing him injustice; to say he acquitted himself with honor or did very well, would be detracting from his real merit; and to say that he did *exceeding* well; would be only halting praise.

After President Rigdon closed his sermon, he called upon the several quorums commencing with the presidency, to manifest by rising up, their willingness to acknowledge President Smith as a prophet and seer and uphold him as such by their p[r]ayers of faith, all the quorums in their turn, cheerfully complied with this request he then called upon all the congregation of Saints, also to give their assent by rising on their feet which they did unanimously. The following hymn was then sung:

TUNE—*Hosanna*.

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam,—
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come;

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

We'll love one another and never dissemble,
But cease to do evil and ever be one;
And while the ungodly are fearing and tremble.
We'll watch for the day when the Savior shall come:

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

In faith we'll rely on the arm of Jehovah,
To guide through these last days of trouble and gloom:
And after the scourges and harvest are over,
We'll rise with the just, when the Savior doth come:

Then all that was promis'd the saints will be given,
 And they will be crown'd as the angel of heaven:
 And earth will appear as the garden of Eden,
 And Christ and his people will ever be one.
 Services closed for the forenoon.

Intermission was about 15 minutes during which none left their seats except a few females, who from having left their infants with their friends, were compelled to do so to take care of them. The P. M. services commenced by singing Adam ondi ahman.

TUNE—*Adam-ondi-Ahman.*

This earth was once a garden place,
 With all her glories common;
 And men did live a holy race,
 And worship Jesus face to face,
 In Adam-ondi-Ahman.

We read that Enoch walk'd with God,
 Above the power of Mammon:
 While Zion spread herself abroad,
 And saints and angels sung aloud,
 In Adam ondi-Ahman.

Her land was good and greatly blest,
 Beyond old Israel's Canaan:
 Her fame was known from east to west:
 Her peace was great, and pure the rest
 Of Adam-ondi-Ahman.

Hosanna to such days to come
 The Savior's second comin'—
 When all the earth in glorious bloom,
 Affords the saints a holy home
 Like Adam-ondi-Ahman.

President Smith then made a short address and called upon the several quorums, and all the congregation of saints to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers, they all covenanted to do so by rising; He then called upon the quorums and congregation of saints to acknowledge the 12 Apostles who were present as Prophets and Seers and

special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it or cause it to be done among them; and uphold them by their prayers, which they assented to by rising. He then acknowledged the Presidents of the seventy's and called upon the quorums and congregation of saints to acknowledge the high council of Kirtland in all the authorities of the Melchisedec priesthood and uphold them by their prayers which they assented to by rising. He then called upon the quorums and congregation of saints to acknowledge and uphold by their prayer's the Bishops of Kirtland and Zion and their counsellors, in all the authority of the Aaronic priesthood, which they did by rising. He then called upon the quorums and congregation of saints to acknowledge the high-council of Zion, and uphold them by their prayers in all the authority of the high priesthood which they did by rising. He next called upon the quorums and congregation of saints to acknowledge the Presidents of the seventys who act as their represent[at]ives as Apostles and special witnesses to the nations to assist the 12 in opening the gospel kingdom, among all people and to uphold them by their prayer's which they did by rising—He then called upon the quorums and all the saints to acknowledge [the] president of the Elders and his counsellors and uphold them by their prayers which they did by rising—The quorums and congregation of saints were then called upon to acknowledge and uphold by their prayers the Presidents of the Priests, Teachers, and Deacons and their counsellors, which they did by rising.

At or about the close of his remarks, President Smith prophesied to all, that inasmuch as they would uphold these men in their several stations, alluding to the different quorums in the church, the Lord would bless them; yea, in the name of Christ, the blessings of Heaven shall be yours. And when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it, they shall be blessed, but if not, the judgments of God will follow close upon them, until *that* city of *that* house, that rejects them, shall be left desolate. The following hymn was then sung:

TUNE—*Dalston*.

How pleas'd and blest was I,
 To hear the people cry,
 "Come, let us seek our God to-day!"
 Yes, with a cheerful zeal,
 We'll haste to Zion's hill,
 And there our vows and honors pay.

Zion thrice happy place,
 Adorn'd with wondrous grace,

And walls of strength embrace thee 'round!
 In thee our tribes appear,
 To pray, and praise, and hear
 The sacred gospel's joyful sound.

There David's greater Son
 Has fix'd his royal throne:
 He sits for grace and judgment there:
 He bids the saint be glad,
 He makes the sinner sad,
 And humble souls rejoice with fear.
 May peace attend thy gate,
 And joy within thee wait,
 To bless the soul of every guest:
 The man that seeks thy peace,
 And wishes thine increase,
 A thousand blessings on him rest!

My tongue repeats her vows,
 "Peace to this sacred house!
 For here my friends and kindred dwells?"
 And since my glorious God
 Makes thee his blest abode,
 My soul shall ever love thee well.

After the hymn on the hundred and 14 page was sung, President Smith offered to God the following dedication prayer.

Prayer,

At the dedication of the Lord's House in Kirtland Ohio March 27, 1836.—by Joseph Smith, jr. President of the Church of the Latter Day Saints.

Thanks be to thy name, O Lord God of Israel, who keepest covenant and shewest mercy unto thy servants, who walk uprightly before thee with all their hearts; thou who hast commanded thy servants to build an house to thy name in this place. (Kirtland.) And now thou beholdest, O Lord, that so thy servants have done, according to thy commandment. And now we ask the[e], holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men: we ask the[e], O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation: and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.

And as thou hast said, in a revelation given unto us, calling us thy friends, saying—“Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: Seek learning; even by study, and also by faith,

“Organize yourselves; prepare every ~~thing~~ needful thing, and establish a house, even a house of prayer, a house [of] fasting, a house of faith, a house of learning a house of glory, a house of order, a house of God: that your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord: that all your salutations may be in the name of the Lord, with uplifted hands to the Most High.”

And now, Holy Father, we ask thee to assist us, thy people with thy grace in calling our solemn assembly, that it may be done to thy honor, and to thy divine acceptance, and in a manner that we may be found worthy in thy sight, to secure a fulfilment of the promises which thou hast made unto us thy people, in the revelatio[n]s given unto us: that thy glory may rest down upon thy people, and upon this thy house, which we now dedicate to thee; that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house; and that all people who shall enter upon the threshold of the Lord’s house may feel thy power and be constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness.

And do thou grant, holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best books, and that they may seek learning, even by study, and also by faith, as thou hast said; and that they may grow up in thee and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing and that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory, and of God, even thy house: that all the incomings of thy people, into this house, may be in the name of the Lord; that all their outgoings, from this house, may be in the name of the Lord; that all their salutations may be in the name of [the] Lord, with holy hands uplifted to the Most High; and that no unclean thing shall be permitted to come into thy house to pollute it.

And when thy people transgress, any of them, they may speedily repent and return unto thee, and find favour in thy sight, and be restored to the blessings which thou hast ordained, to be poured out upon those who shall reverence thee in this thy house.

And we ask, holy Father, that thy servants may go forth from this house, armed with thy power, and that thy name may be upon them and thy glory be round about them, and thine angels have charge over them, and from this place they may bear exceeding great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that

thou hast put forth thy hand, to fulfil that which thou hast spoken by the mouths of thy prophets concerning the last days.

We ask the[e], holy Father, to establish the people that shall worship and honorably hold a name and standing in this thy house, to all generations, and for eternity that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people, upon whom thy name shall be put in this house: and if any people shall rise against this people, that thine anger be kindled against them: and if they shall smite this people, thou wilt smite them—thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

We ask thee, holy Father, to confound, and astonish and bring to shame, and confusion, all those who have spread lying reports abroad over the world against thy servant or servants, if they will not repent when the everlasting gospel shall be proclaimed in their ears, and that all their works may be brought to nought, and be swept away by the hail, and by the judgements, which thou wilt send upon them in thine anger, that their may be an end to lyings and slanders against thy people: for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name for which they have suffered these things, therefore we plead before thee for a full and complete deliverance from under this yoke. Break it off O Lord: break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work!

O Jehovah, have mercy upon this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high: let it be fulfilled upon them as upon those on the day of Pentacost: let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof. And let thy house be filled, as with a rushing mighty wind, with thy glory.

Put upon thy servants the testimony of the covenant that where they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy saints for all those judgements thou art about to send, in thy wrath, upon the inhabitants of the earth because of their transgressions, that thy people may not faint in the day of trouble.

And whatever city thy servants shall enter, and the people of that city receive the testimony let thy peace and thy salvation be upon that city, that they may gather out from that city the righteous, that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy,—and until this be accomplished let not thy judgements fall upon that city.

And whatever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation let it be upon that city according to that which thou hast spoken, by the mouths of thy prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow men: their souls are precious before thee; but thy word must be fulfilled:—help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours.

We know that thou hast spoken by the mouth of thy prophets, terrible things concerning the wicked in the last days, that thou wilt pour out thy judgements, without measure; therefore, O Lord, deliver thy people from the calamity of the wicked, enable thy servants to seal up the law and bind up the testimony, that they may be prepared against the day of burning.

We ask thee, holy Father, to remember those who have been driven by the inhabitants of Jackson county Missouri, from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them. Thou knowest, O Lord, that they have been greatly oppressed and afflicted, by wicked men, and our hearts flow out in sorrow because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of the innocent ones to ascend up in thine ears, and their blood to come up in testimony before thee and not make a display of thy power in their behalf?

Have mercy, O Lord, upon that wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people,

And if it cannot be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled and thine indignation fall upon them that they may be wasted away, both root and branch from under heaven; but inasmuch as they will repent, thou art gracious and merciful, and will turn away thy wrath, when thou lookest upon the face of thine anointed.

Have mercy, O Lord, upon all the nations of the earth: have mercy upon the rulers of our land may those principles which were so honorably and nobly defended: viz, the constitution of our land, by our fathers, be established forever. Remember the kings, the princes, the nobles, and the great ones of the earth, and all people; and the churches: all the poor, the needy and the afflicted ones of the earth, that their hearts may be softened when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favour in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us, that from among all these thy servants, the sons of Jacob, may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

We ask thee to appoint unto Zion other stakes besides this one, which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are i[de]ntified with the Gentiles;—But thou knowest that we have a great love for the children of Jacob who have been scattered upon the mountains; for a long time in a cloudy and dark day.

We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed; and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father, and cause that the remnants of Jacob, who have been cursed and smitten, because of their transgression, to be converted from their wild and savage condition, to the fulness of the everlasting gospel, that they may lay down their weapons of bloodshed and cease their rebellions. And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

O Lord, remember thy servant Joseph Smith jr. and all his afflictions and persecutions, how he has covenanted with Jehovah and vowed to thee O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely strove to do thy will.—Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand.—Have mercy upon all their immediate connexions, that their prejudices may be broken up, and swept away as with a flood, that they may be converted and redeemed with Israel and know that thou art God.

Remember, O Lord, the presidents, even all the presidents of thy church, that thy right hand may exalt them with all their families, and their immediate connexions, that their names may be perpetuated and had in everlasting remembrance from generation to generation.

Remember all thy church, O Lord, with all their families, and all their immediate connexions, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands, may become a great mountain and fill the whole earth, that thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth, that thy glory may fill the earth. That when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, that our garments may be pure, that we may be

clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

O Lord, God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honour, power majesty, might, dominion, truth, justice judgement, mercy and an infinity of fulness, from everlasting to everlasting.

O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house, unto thee, the work of our hands, which we have built unto thy name; and also this church to put upon it thy name. And help us by the power of thy spirit, that we may mingle our voices with those bright shining seruphs, around thy throne with acclamations of praise, singing hosanna to God and the Lamb: and let these thine anointed ones be clothed with salvation, and thy saints shout aloud for joy. Amen and Amen.

Sung Hosanah to God and the Lamb

TUNE—*Hosanna*.

The Spirit of God like a fire is burning;
 The latter day glory begins to come forth;
 The visions and blessings of old are returning;
 The angels are coming to visit the earth.
 We'll sing and we'll shout with the armies of heaven:
 Hosanna, hosanna to God and the Lamb!
 Let glory to them in the highest be given,
 Henceforth and forever: amen and amen!

The Lord is extending the saints' understanding—
 Restoring their judges and all as at first;
 The knowledge and power of God are expanding:
 The vail o'er the earth is beginning to burst.
 We'll sing and we'll shout and etc.
 We call in our solemn assemblies, in spirit,
 To spread forth the kingdom of heaven abroad,
 That we through our faith may begin to inherit
 The visions, and blessings, and glories of God.
 We'll sing and we'll shout and etc.

We'll wash, and be wash'd, and with oil be anointed
 Withal not omitting the washing of feet:
 For he that receiveth his PENNY appointed,
 Must surely be clean at the harvest of wheat.
 We'll sing and we'll shout and etc.

Old Israel that fled from the world for his freedom,
 Must come with the cloud and the pillar, amain:
 A Moses, and Aaron, and Joshua lead him,
 And feed him on manna from heaven again.
 We'll sing and we'll shout and etc.

How blessed the day when the lamb and the lion
 Shall lie down together without any ire;
 And Ephraim be crown'd with his blessing in Zion,
 As Jesus descends with his chariots of fire!
 We'll sing and we'll shout with *His* armies of heaven:
 Hosanna, hosanna to God and the Lamb!
 Let glory to them in the highest be given,
 Henceforth and forever: amen and amen.

President Smith then asked the several quorums separately and then the congregation, if they accepted the prayer. The vote was, in every instance, unanimous in the affirmative.

The Lords supper, the Eucharist, was administered—D. C. Smith blessed the bread and wine and they were distributed by several Elders present, to the church.

President J. Smith jr. then arose and bore record of his mission and testified of the administering of angels. D. C. Smith bore record of the truth of the work of the Lord in which we are engaged.

President O. Cowdery spoke and testified of the truth of the book of Mormon, and of the work of the Lord in these last days.

Presdt Williams also arose and testified that while Presdt Rigdon was making his first prayer an Holy Angel of God entered the window and took his seat between J. Smith sen., and himself, and remained their while the house was being dedicated. Presdt David Whitmer also saw angels in the house.

President Hyrum Smith, (one of the building committee) made some appropriate remarks concerning the house, congratulating those who had endured so many toils and privations to erect it, That it was the Lord's house built by his commandment and he would bless them.

President S. Rigdon then made a few appropriate closing remarks; and a short prayer which was ended with loud acclamations of Hosanna! Hosanna! Hosanna to God and the Lamb, Amen. Amen and Amen! Three times. Elder B. Young, one of the Twelve, gave a short address in tongues; Elder D. W. Patten interpreted and gave a short exhortation in tongues himself; after which, President J. Smith jr. blessed the congregation in the name of the Lord, and at a little past four P. M. the whole exercise closed and the

congregation dispersed. We requested all the official members to meet again in the evening we retired—met in the evening and instructed the quorums respecting the ordinance of washing of feet which we were to attend to on wednesday following.

We further add that we should do violence to our own feelings and injustice to the real merit of our brethren and friends who attended the meeting, were we here to withhold a meed of praise, which we think is their just due; not only for their quiet demeanor during the whole exercise, which lasted more than eight hours, but for their great liberality in contributing of their earthly substance for the relief of the building committee, who were yet somewhat involved. As this was to be a day of sacrifice, as well as of fasting,—There was a man placed at each door in the morning to receive the voluntary donations of those who entered. On counting the collection it amounted to nine hundred and sixty three dollars.