

spirit world to accept or reject the spiritual blessing thus proffered them (*HC* 5:350).

[See also Baptism for the Dead; Salvation of the Dead; Temple Ordinances.]

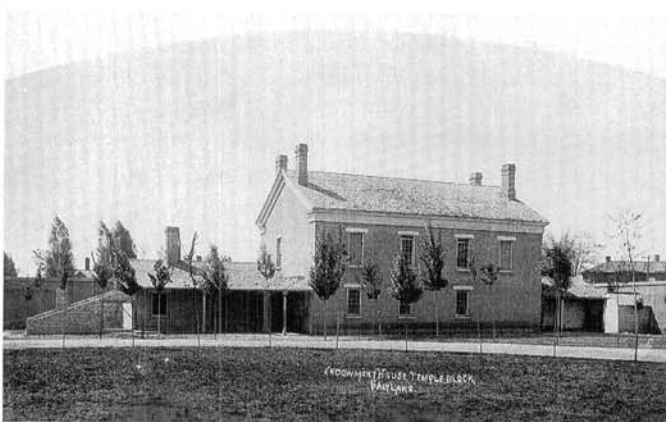
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ENDOWMENT HOUSES

An endowment house is a building or place where certain temple ordinances may be administered, outside of the temple itself. MOSES erected a tabernacle in the wilderness as a “temporary temple”; by analogy, so did the Prophet Joseph SMITH. Before the NAUVOO TEMPLE was completed, the large upper room of Joseph Smith’s red-brick store building in NAUVOO, Illinois, was used to confer the first TEMPLE ORDINANCES on a few leaders of the Church on May 4, 1842, and then on their wives. These ordinances, called ENDOWMENTS, consisted of a course of instruction and rites that included prayers, washings, anointings, and the making of COVENANTS with the Lord Jesus Christ.



The Endowment House, c. 1888, in the northwest corner of Temple Square, Salt Lake City. Ordinances for the living, but not for the dead, were performed in this building until 1889 when it was torn down. Photographer: C. R. Savage.

The Latter-day Saints occasionally used a mountaintop as their temporary temple, and President Brigham YOUNG dedicated Ensign Peak, a hill just north of Salt Lake City, Utah, as a “natural temple.” Though Brigham Young designated a temple site in Salt Lake Valley on July 28, 1847, just four days after his arrival, the temple took forty years to build. In the meantime, the upper floor of the Council House, Salt Lake City’s first public building, served 2,222 members of the Church as their endowment house between February 21, 1851, and May 5, 1855.

A more permanent endowment house, designed by Truman O. Angell, Church architect, was soon built on the northwest corner of TEMPLE SQUARE. Brigham Young named it “The House of the Lord.” It was dedicated on May 5, 1855, by Heber C. Kimball. The main structure was a two-story building 34 feet by 44 feet, with small one-story extensions on both ends. The first floor had a room for WASHING AND ANOINTING, and also “garden,” “world,” and “terrestrial” rooms. The upper floor was the “celestial room,” with an adjacent SEALING room.

On the average, 25 to 30 endowments were given daily, for a total of 54,170 in the thirty-four years it was used. And an average of 2,500 marriages were also performed annually. In addition, the endowment house served as a place for special PRAYER CIRCLES and the SETTING APART and instruction of newly called MISSIONARIES.

As the SALT LAKE TEMPLE neared completion, the endowment house was torn down in November 1889. The Salt Lake Temple was dedicated April 6, 1893. A long-anticipated holy place for temple ordinances was then permanently established in Salt Lake City.

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ENDURING TO THE END

Enduring to the end, or remaining faithful to the laws and ORDINANCES of the GOSPEL OF JESUS CHRIST throughout life, is a fundamental require-

ment for SALVATION in the KINGDOM OF GOD. This belief distinguishes Latter-day Saints from many other Christian denominations, which teach that salvation is given to all who simply believe and confess that Jesus is the Christ. Latter-day Saints believe that to be saved a person must have faith in Jesus Christ, demonstrate REPENTANCE of sins, submit to BAPTISM by immersion, and receive the GIFT OF THE HOLY GHOST by the LAYING-ON OF HANDS by those holding the true PRIESTHOOD authority, and then remain faithful to all COVENANTS, continue in RIGHTEOUSNESS, and endure faithfully to the end of mortal life (Heb. 3:6–14; 6:4–15; Mark 13:13). This enduring faithfulness makes it possible for a person to receive fully the GRACE of Christ. The Doctrine and Covenants states, “If you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God” (D&C 14:7).

The Book of Mormon prophet NEPHI₁ taught the principle of enduring to the end as a requirement of salvation: “After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, . . . and after this should deny me, it would have been better for you not to have known me. . . . He that endureth to the end, the same shall be saved” (2 Ne. 31:14–15; cf. Heb. 6:4–6). As Nephi explains, enduring to the end involves having faith, hope, and charity; faithfully following the example of Jesus Christ; and always abounding in good works (cf. Alma 7:23–24): “Unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved. . . . Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, . . . ye shall have eternal life” (2 Ne. 31:16, 20).

Enduring to the end includes being willing and prepared to endure faithfully the trials of life, as did Job, Stephen (Acts 7), PAUL (2 Tim. 4:5–7), PETER (1 Pet. 1–4), and MORONI₂ (Moroni 1:1–3). The Lord spoke this reassurance to the Prophet Joseph SMITH after several months of incarceration in LIBERTY JAIL: “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes” (D&C 121:7–8).

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ENOCH

[In three parts, this entry discusses Enoch, his visions, prophetic leadership, and significance.]

LDS SOURCES

Enoch holds a prominent place in Latter-day Saint scripture and tradition as a PROPHET, SEER, and builder of ZION. The Bible states that “Enoch walked with God: and he was not; for God took him” (Gen. 5:21–24). In revelations to Joseph SMITH much additional information is given about Enoch, his knowledge of the sanctifying atonement of Christ, the visions he saw of the future of the world, the messages he proclaimed, the wickedness he opposed, the miracles he worked, the priesthood ordinances he performed, and the promises he received from the premortal Lord Jesus Christ (*see* BOOK OF MOSES). Enoch and his city of Zion are powerful symbols among the Latter-day Saints, affirming that supreme RIGHTEOUSNESS can be attained on earth as it is in heaven.

MOSES 6–7 IN THE PEARL OF GREAT PRICE. Enoch was the seventh in a chain of patriarchs extending back to ADAM (Moses 6:10–22). Adam’s grandson Enos had fled with “the residue of the people of God” from a wicked land called Shulon into “a land of promise,” which Enos named after his son, Cainan (6:17). The text implies that Enoch was born in this “land of righteousness” (6:41). Following the example of Adam and Eve, Enoch’s father taught him “in all the ways of God” (6:21, 41; cf. 5:12).

When Enoch was said to be “but a lad” (although he was possibly over 65—Moses 6:25, 31), he was called to preach repentance to the wicked: “The Spirit of God descended out of heaven, and abode upon him” (6:26–30). Like other prophets, Enoch felt profoundly inadequate to the task: “All the people hate me; for I am slow of speech” (6:31–34; cf. 1:25–26; Ex. 4:10–12; Jer. 1:4–10; Isa. 6:1–10). The Lord instructed Enoch to anoint his eyes with clay and wash them, whereupon he saw a vi-