

The Mormon Temple Endowment Ceremony

1984 Version: Source <http://packham.n4m.org/endow84.htm>

The following transcript is from a tape made in 1984 by Larry Cozad Jr., in the Provo, Utah temple in February 1984. Copies of the tape are available from the following address:

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THE MORMON TEMPLE ENDOWMENT CEREMONY (1984 VERSION)

FIRST LECTURER: Brethren and sisters, we welcome you to the temple, and hope you will find joy in serving in the house of the Lord this day.

Those of you who are here to receive your own Endowments should have been washed, anointed, and clothed in the Garment of the Holy Priesthood. The ordinances of washing, anointing, and clothing in the Garment of the Holy Priesthood, together with the ordaining in behalf of the deceased brethren were preformed previously for those deceased persons whom you are representing. Each of you should have received a New Name in connection with this company. If any of you have forgotten the New Name, or have not received these ordinances as explained, please stand. (pause)

Please be alert, attentive and refrain from whispering during the presentation of the Endowment. As you are asked to proceed to the Veil, please do so in an orderly manner, row by row, as directed. After passing through the Veil into the Celestial Room, and in other areas in the Temple, if you need to communicate, please whisper, thus helping us maintain the quiet reverence that should prevail in the House of the Lord. We will now proceed with the presentation of the Endowment.

SECOND LECTURER: Brethren, you have been washed and pronounced clean, or that through your faithfulness, you may become clean from the blood and

sins of this generation. You have been anointed to become hereafter Kings and Priests unto the Most High God, to rule and reign in the House of Israel forever.

Sisters, you have been washed and anointed to become Queens and Priestesses to your husbands.

Brethren and Sisters, if you are true and faithful, the day will come when you will be chosen, called up, and anointed Kings and Queens, Priests and Priestesses, whereas you are now anointed only to become such. The realization of these blessings depends upon your faithfulness.

You have had a Garment placed upon you, which you were informed represents the garment given to Adam when he was found naked in the garden of Eden, and which is called the "Garment of the Holy Priesthood." This you were instructed to wear throughout your life. You were informed that it will be a shield and a protection to you if you are true and faithful to your covenants.

You have had a New Name given unto you, which you were told never to divulge, nor forget. This New Name is a keyword which you will be required to give at a certain place in the temple today. The Endowment is to prepare you for exaltation in the Celestial Kingdom.

If you proceed and receive your full endowment, you will be required to take upon yourselves sacred obligations, the violation of which will bring upon you the judgment of God; for God will not be mocked. If any of you desire to withdraw rather than accept these obligations of your own free will and choice, you may now make it known by raising your hand.

Brethren and sisters, as you sit here, you will hear the voices of three persons who represent Elohim, Jehovah, and Michael. Elohim will command Jehovah and Michael to go down and organize a world. The work of the six creative periods will be represented. They will organize man in their own likeness and image, male and female. This, however, is simply figurative so far as the man and woman are concerned.

THE CREATION--FIRST DAY

ELOHIM: Jehovah, Michael, see: yonder is matter unorganized, go ye down and organize it into a world like unto the worlds that we have hereunto formed. Call your labors the First Day, and bring me word.

JEHOVAH: It shall be done Elohim. Come Michael, let us go down.

MICHAEL: We will go down, Jehovah.

JEHOVAH: Michael, see: here is matter unorganized. We will organize it into a world like unto worlds that we have heretofore formed. We will call our labors the First Day, and return and report.

MICHAEL: We will return and report our labors on the First Day, Jehovah.

JEHOVAH: Elohim, we have been down as thou hast commanded, and have organized a world like unto the worlds that we have heretofore formed, and we have called out labors the First Day.

ELOHIM: It is well.

SECOND DAY

ELOHIM: Jehovah, Michael, go down again. Gather the waters together and cause the dry land to appear. The great waters call ye seas, and the dry land call ye earth. Form mountains and hills, great rivers and small streams, to beautify and give variety to the face of the earth. When you have done this, call your labors the Second Day, bring me word.

JEHOVAH: It shall be done, Elohim. Come Michael, let us go down.

MICHAEL: We will go down, Jehovah.

JEHOVAH: Michael, we will gather the waters together and cause the dry land to appear. The great waters we will call seas, and the dry land we will call earth. We will form mountains and hills, great rivers and small streams to beautify and give variety to the face of the earth. We will call our labors the Second Day, and return and report.

MICHAEL: We will return and report our labors on the Second Day, Jehovah.

JEHOVAH: Elohim, we have been down as thou hast commanded, and have gathered the waters together, and have caused the dry lands to appear. The great waters we have called seas, and the dry land we have called earth. We have formed mountains and hills, great rivers, and small streams, to beautify and give variety to the face of the earth; and we have called our labors the Second Day.

ELOHIM: It is well.

THIRD DAY

ELOHIM: Jehovah, Michael, return again to the earth that you have organized. Divide the light from the darkness. Call the light "day", and the darkness "night." Cause the lights on the firmament to appear; the greater light to rule the day, and the lesser light to rule the night. Cause the stars also to appear and give light to the earth, the same as with other worlds heretofore created. Call your labors the Third Day, and bring me word.

JEHOVAH: It shall be done, Elohim. Come Michael, let us return again to the earth that we have organized.

MICHAEL: We will return again, Jehovah.

JEHOVAH: Michael, we will divide the light from the darkness, and we will call the light "day," and the darkness "night". We will cause the lights in the firmament to appear, the greater to rule the day, and the lesser to rule the night. We will cause the stars also to appear and give light to the earth; the same as with worlds heretofore created. We will call our labors the Third Day, and return and report.

MICHAEL: We will return and report our labors of the Third Day, Jehovah.

JEHOVAH: Elohim, we have been down as thou hast commanded, and have divided the light from the darkness, and have called the light "day" and the darkness "night". We have caused the lights in the firmament to appear; the greater light to rule the day, and the lesser light to rule the night. We have caused the stars also to appear and give light to the earth, the same as with worlds heretofore created. We have called our labors the Third Day.

ELOHIM: It is well.

FOURTH DAY

ELOHIM: Jehovah, Michael, return again. Place seeds of all kinds in the earth that they may spring forth as grass, flowers, shrubbery, trees, and all manner of vegetation; each bearing seed in itself after its own kind, as on the world we have heretofore created. Call your labors the Fourth day, and bring me word.

JEHOVAH: It shall be done, Elohim. Come Michael, let us go down.

MICHAEL: We will go down, Jehovah.

JEHOVAH: Michael, we will place seeds of all kinds in the earth that they may spring forth as grass flowers, shrubbery, trees, and all manner of vegetation; each bearing seed in itself after its own kind, as on the worlds we have heretofore created. We will call our labors the Fourth Day, and return and report.

MICHAEL: We will return and report our labors of the Fourth Day, Jehovah.

JEHOVAH: Elohim, we have been down as thou hast commanded, and have placed seeds of all kinds in the earth that they may spring forth as grass, flowers, shrubbery, trees, and all manner of vegetation; each bearing seed in itself, after its own kind, as on the worlds we have heretofore created; and we have called our labors the Fourth Day.

ELOHIM: It is well.

FIFTH DAY

ELOHIM: Jehovah, Michael, now that the earth is formed, divided and beautified, and vegetation is growing thereon, return and place beasts upon the land: the elephant, the lion, the tiger, the bear, the horse, and all other kinds of animals; fowls in the air in all their varieties, fishes of all kinds in the waters, and insects and all manner of animal life upon the earth. Command the beasts, the fowls, the fishes, the insects, all creeping things, and other forms of animal life to multiply in their respective elements, each after its kind, and every kind of vegetation to multiply in its sphere, that every form of life may fill the measure of its creation, and have joy therein. Call your labors the Fifth Day, and bring me word.

JEHOVAH: It shall be done, Elohim. Come Michael, let us go down.

MICHAEL: We will go down, Jehovah.

JEHOVAH: Michael, now that the earth is formed, divided and beautified, and vegetation is growing thereon, we will place all beasts upon the land: the elephant, the lion, the tiger, the bear, the horse, and all other kinds of animals; fowls in the air in all their varieties, fishes of all kinds in the waters, and insects and all manner of animal life upon the earth. We will command the beasts, the fowls, the fishes, the insects, all creeping things, and other forms of animal life to multiply in their respective elements, each after its kind, and every kind of

vegetation to multiply in its sphere, that every form of life may fill the measure of its creation, and have joy therein. We will call our labors the Fifth Day, and return and report.

MICHAEL: It is well, Jehovah. Now that the earth is formed, divided and beautified with vegetation growing thereon, and provided with animal life, it is glorious and beautiful.

JEHOVAH: It is, Michael.

MICHAEL: Let us return and report our labors of the Fifth Day, Jehovah.

JEHOVAH: Elohim, we have been down as thou hast commanded; we have placed beasts upon the land: the elephant, the lion, the tiger, the bear, the horse, and all other kinds of animals; in the waters, and insects, and all manner of animal life upon the earth. We have commanded the beasts, the fowls, the fishes, the insects, all creeping things, and other forms of animal life to multiply in their respective elements, each after its kind, and every kind of vegetation to multiply in its sphere, that every form of life may fill the measure of its creation, and have joy therein. We have called our labors the Fifth Day.

ELOHIM: It is well.

SIXTH DAY

ELOHIM: Jehovah, Michael, is man found upon the earth?

JEHOVAH: Man is not found on the earth, Elohim.

ELOHIM: Jehovah, Michael, then let us go down and form man in our own likeness and in our own image, male and female, and put into him his spirit, and let us give him dominion over the beasts, the fishes, and the birds, and make him lord over the earth, and over all things on the face of the earth. We will plant for him a garden, eastward in Eden, and place him in it to tend and cultivate it, that he may be happy, and have joy therein. We will command him to multiply and replenish the earth, that he may have joy in his posterity. We will place before him the Tree of Knowledge of Good and Evil, and we will allow Lucifer, our common enemy, whom we have thrust out to tempt him, and to try him, that he may know by his own experience the good from the evil. If he yields to temptation we will give unto him The Law of Sacrifice, and we will provide a savior for him, as we counseled in the beginning, that man may be brought forth by the power of the redemption and the resurrection, and come again into our presence, and with us partake of Eternal Life

and exultation. We will call this the sixth day, and we will rest from our labors for a season. Come, let us go down.

JEHOVAH: We will go down, Elohim.

(The film now shows a scene of a lush, tropical area. A thick mist rises from the earth.)

ELOHIM: Jehovah, see the earth that we have formed. There is no man to till and take care of it. We are here to form man in our own likeness and in our own image.

JEHOVAH: We will do so, Elohim.

(The youthful body of Adam who lies in a comatose state, is shown from the shoulders up.)

ELOHIM: Jehovah, man is now organized, and we will put into him his spirit, the breath of life, that he may become a living soul.

(Light shines on Adam's face, and his chest expands as he begins to breathe. He stirs, as if awakening.)

ELOHIM: Jehovah, is it good for man to be alone?

JEHOVAH: It is not good for man to be alone, Elohim.

ELOHIM: We will cause a deep sleep to come upon this man whom we have formed, and we will take from his side a rib from which we will form a woman to be a companion and helpmeet for him.

(Adam lays his head upon the ground as he loses consciousness.)

NARRATOR: Brethren and sisters, this is Michael, who helped form the earth. When he awakens from the sleep which Elohim and Jehovah have caused to come upon him, he will be known as Adam, and having forgotten all, will have become a little child. Brethren, close your eyes as if you were asleep.

(All male patrons in the room close their eyes.)

ELOHIM: Adam, awake and arise.

(Adam obeys the command, and is shown with foliage in front of him which conceals his body from view. The youthful Adam appears to be in his 20's, is in good physical condition, and is clean shaven.)

NARRATOR: All the brethren will please arise.

(The male patrons open their eyes and rise from their seats. An attractive, youthful Eve enters the scene and stands beside Adam. They are both shown from the shoulders up.)

ELOHIM: Adam, here is a woman whom we have formed and whom we give unto you to be a companion and helpmeet for you. What will you call her?

ADAM: Eve.

(For the first time, the Gods, Elohim and Jehovah, are shown. They are two bearded, luminescent, glorious personages, clothed in flowing white robes. They appear standing in mid air above and in front of Adam and Eve, and are surrounded by a radiant aura of silvery-white light.)

ELOHIM: Why will you call her Eve?

ADAM: Because she is the mother of all living.

ELOHIM: That is right, Adam; because she is the mother of all living. Adam, we have organized for you this earth, and have planted a garden, eastward in Eden. We will place you in the garden and will there command you and Eve to multiply and replenish the earth, that you may have joy and rejoicing in your posterity. Jehovah, introduce Adam into the garden which we have prepared for him.

JEHOVAH: It shall be done, Elohim.

NARRATOR: We now go with Adam and Eve into the garden. The brethren will now be seated.

(As the male patrons sit down Adam and Eve are shown turning to follow Jehovah into the garden. The scene quickly changes to the garden.)

ELOHIM: Adam, we have created for you this earth, and have placed upon it all kinds of vegetation and animal life. We have commanded all these to multiply in their own sphere and element. We give you dominion over all these things, and make you, Adam, Lord over the whole earth, and all things on the face thereof. We now command you to multiply and replenish the earth, that you may have joy and rejoicing in your posterity. We have also planted for you this garden, wherein we have placed all manner of fruits, flowers, and vegetation. Of every tree of the garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil thou shalt not eat; nevertheless, thou mayest choose for thyself, for it is

given unto thee. But, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.

Adam, remember this commandment which we have given unto you. Now go to, dress this garden, take good care of it, be happy and have joy therein. We shall go away, but we shall visit you again and give you further instructions.

(The scene changes, and it is understood that the Gods have again ascended. The following scene occurs in the garden, and no indication is given as to how much time has passed since the Gods' departure. Lucifer, the devil, is shown standing nonchalantly observing Adam, and is clad in black and red robes; also wearing a square black apron tied to his waist. Though youthful, Lucifer appears perhaps a few years older than Adam, and wears a beard and mustache, His speech is fluid, persuasive, and without hesitation.)

LUCIFER: Well, Adam, you have a new world here.

ADAM: A new world?

LUCIFER: Yes, a new world, patterned after the old one where we used to live.

ADAM: I know nothing about any other world.

LUCIFER: Oh, I see, your eyes are not yet opened. You have forgotten everything. You must eat some of the fruit of this tree.

(Lucifer plucks two pieces of fruit from the Tree of Knowledge of Good and Evil, and presents it to Adam.)

LUCIFER: Adam, here is some of the fruit of that tree. It will make you wise.

ADAM: I will not partake of that fruit. Father told me that in the day I should partake of it I should surely die.

LUCIFER: You shall not surely die but shall be as the Gods, knowing good and evil.

ADAM: I will not partake of it.

LUCIFER: Oh you will not? Well, we shall see.

(Adam leaves, and Lucifer walks over to Eve, who is tending flowers.)

LUCIFER: Eve, here is some of the fruit of that tree. It will make you wise. It is delicious to the taste and very desirable.

EVE: Who are you?

LUCIFER: I am your brother.

EVE: You, my brother, and come here to persuade me to disobey Father?

LUCIFER: I have said nothing about Father. I want you to eat of the fruit of the Tree of Knowledge of Good and Evil, that your eyes may be opened, for that is the way Father gained his knowledge. You must eat of this fruit so as to comprehend that everything has its opposite: good and evil, virtue and vice, light and darkness, health and sickness, pleasure and pain; and thus your eyes will be opened and you will have knowledge.

EVE: Is there no other way?

LUCIFER: There is no other way.

EVE: Then I will partake.

(Eve takes the fruit from Lucifer, and bites it. Lucifer approves and places the other piece in her hand, which he closes around it and pats gently.)

LUCIFER; There, now go and get Adam to partake.

(Eve approaches Adam, fruit in hand, and presents it to him with a persuasive tone of voice.)

EVE: Adam, here is some of the fruit of that tree. It is delicious to the taste and very desirable.

ADAM: Eve, do you know what fruit that is?

EVE: Yes, it is the fruit if the tree of Knowledge of Good and Evil.

ADAM: I cannot partake of it. Do you not know that Father commanded us not to partake of the fruit of that tree?

EVE: Do you intend to obey all of Father's commandments?

ADAM: Yes, all of them.

EVE: Do you not recollect that Father commanded us to multiply and replenish the earth? I have partaken of this fruit and by so doing shall be cast out, and you will be left a lone man in the garden of Eden.

ADAM: Eve, I see that this must be so. I will partake that man may be.

(Adam takes a bite, and Lucifer walks to their side with a look of approval.)

LUCIFER: That is right.

EVE: It is better for us to pass through sorrow that we may know the good from the evil.

EVE: I know thee now. Thou art Lucifer, he who was cast out of Father's presence for rebellion.

LUCIFER: Yes, you are beginning to see already.

ADAM: What is that apron you have on?

LUCIFER: It is an emblem of my power and Priesthoods.

ADAM: Priesthoods?

LUCIFER: Yes, Priesthoods.

ADAM: I am looking for Father to come down to give us further instructions.

LUCIFER: Oh, you are looking for Father to come down, are you?

(The Gods' voices are suddenly heard in the garden, reverberating through the air.)

ELOHIM: Jehovah, we promised Adam that we would visit him and give him further instructions. Come, let us go down.

JEHOVAH: We will go down, Elohim.

ADAM: I hear their voices, they are coming.

LUCIFER: See, you are naked. Take some fig leaves and make you aprons. Father will see your nakedness. Quick! Hide!

ADAM: Come, let us hide.

NARRATOR: Brethren and sisters, put on your aprons.

(The film pauses temporarily while the patrons remove their fig-leave aprons from the bundles which have been resting on their laps. All patrons tie the aprons on around their waists. When the film resumes, the Gods have once again descended, represented as before.)

ELOHIM: Adam ... Adam! ... Adam!! Where art thou?

ADAM: I heard thy voice and hid myself, because I was naked.

ELOHIM: Who told thee that thou wast naked? Hast thou partaken of the fruit of the Tree of Knowledge of Good and Evil, of which we commanded thee not to partake?

ADAM: The woman thou gavest me, and commanded that she should remain with me, she gave me of the fruit of the tree, and I did eat.

ELOHIM: Eve, what is this that thou hast done?

EVE: The serpent beguiled me, and I did eat.

ELOHIM: Lucifer, what hast thou been doing here?

LUCIFER: I have been doing that which has been done in other worlds.

ELOHIM: What is that?

LUCIFER: I have been giving some of the fruit of the Tree of the Knowledge of Good and Evil to them.

ELOHIM: Lucifer, because thou hast done this, thou shalt be cursed above all the beasts of the field. Upon thy belly thou shalt go, and dust shalt thou eat all the days of thy life.

LUCIFER: If thou cursest me for doing the same thing which has been done in other worlds, I will take the spirits that follow me, and they shall possess the bodies thou createst for Adam and Eve!

ELOHIM: I will place enmity between thee and the seed of the woman. Thou mayest have power to bruise his heel, but he shall have power to crush thy head.

LUCIFER: Then with that enmity I will take the treasure of the earth, and with gold and silver I will buy up armies and navies, Popes and priests, and reign with blood and horror on the earth!

ELOHIM: Depart!

(Lucifer looks defiantly at Elohim; he then turns and walks away.)

ELOHIM: Jehovah, let cherubim and a flaming sword be placed to guard the way of the Tree of Life, lest Adam put forth his hand, and partake of the fruit thereof, and live forever in his sins.

JEHOVAH: It shall be done, Elohim.

(Jehovah turns to the side, and stretches his arm toward the tree.)

JEHOVAH: Let cherubim and a flaming sword be placed to guard the way of the Tree of Life, lest Adam put forth his hand and partake of the fruit thereof, and live forever in his sins. It is done, Elohim.

ELOHIM: Eve, because thou hast hearkened to the voice of Satan and hast partaken of the forbidden fruit, and given unto Adam, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children. Nevertheless, thou mayest be preserved in child-bearing. Thy desire shall be to thy husband, and he shall rule over thee in righteousness.

Adam, because thou hast hearkened unto the voice of thy wife and hast partaken of the forbidden fruit, the earth shall be cursed for thy sake. Instead of producing fruits and flowers spontaneously, it shall bring forth thorns, thistles, briars, and noxious weeds to afflict and torment man. Any by the sweat of thy face shalt thou eat thy bread all the days of thy life, for dust thou art, and unto dust shalt thou return.

THE LAW OF OBEDIENCE

ELOHIM: Inasmuch as Eve was the first to eat of the forbidden fruit, if she will covenant that from this time forth she will obey your law in the Lord, and will hearken unto your counsel as you hearken unto mine, and if you will covenant that from this time forth you will obey the Law of Elohim, we will give unto you the Law of Obedience and Sacrifice, and we will provide a Savior for you, whereby you may come back into our presence, and with us partake of Eternal Life and exaltation.

EVE: Adam, I now covenant to obey your law as you obey our Father.

ADAM: Elohim, I now covenant with thee that from this time forth I will obey thy law and keep thy commandments.

ELOHIM: It is well, Adam. Jehovah, inasmuch as Adam and Eve have discovered their nakedness, make coats of skins as a covering for them.

JEHOVAH: It shall be done, Elohim.

(At this point the film pauses and the lights come on.)

NARRATOR: Brethren and sisters the garment which was placed upon you in the washing room is to cover your nakedness and represents the coat of skins spoken of. Anciently it was made of skins. You have received the garment, also your New Name. The officiator will represent Elohim at the Altar. A couple will now come to the altar.

(A pre-selected "Witness Couple" now come forward and kneel at the altar, resting their hands upon it as they face the Officiator. The Officiator pantomimes all movements and gestures as a model for the patrons to follow when directed.)

NARRATOR: Brethren and sisters, this couple at the altar represents all of you as if at the altar. You must consider yourselves as if you were respectively Adam and Eve.

ELOHIM: We will put the sisters under covenant to obey the law of their husbands. Sisters, arise.

(Female patrons stand as instructed.)

ELOHIM: Each of you bring your right arm to the square. You and each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will each observe and keep the law of your husbands, and abide by his counsel in righteousness. Each of you bow your head and say "Yes."

WOMEN: Yes.

ELOHIM: That will do.

(The female patrons now resume their seats.)

ELOHIM: Brethren, Arise.

(Male patrons stand as instructed.)

ELOHIM: Each of you bring your right arm to the square. You and each of you solemnly covenant and promise before God, angles, and these witnesses at this altar that you will obey the law of God, and keep his commandants. Each of you bow your head and say "yes".

Men: Yes.

Elohim: That will do.

(Male patrons resume their seats.)

THE LAW OF SACRIFICE

ELOHIM: Brethren and sisters, you are about to be put under covenant to obey and keep the Law of Sacrifice, as contained in the Old and New Testament. This Law of Sacrifice was given to Adam in the garden of Eden, who, when he was driven out of the garden, built an altar on which he offered sacrifices; and after many days, an angel of the Lord appeared unto Adam, saying: "Why dost thou offer sacrifice unto the Lord?" And Adam said unto him: "I know not, save the Lord commanded me." And then the angel spake saying: "This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou dost in the name of the Son, and thou shalt repent, and call upon God in the name of the Son forevermore."

The posterity of Adam down to Moses, and from Moses to Jesus Christ offered up the first fruits of the field, and the firstlings of the flock, which continued until the death of Jesus Christ, which ended sacrifice by the shedding of blood. And as Jesus Christ has laid down his life for the redemption of mankind, so we should covenant to sacrifice all that we possess, even our own lives if necessary, in sustaining and defending the Kingdom of God.

All arise. Each of you bring your right arm to the square. You and each of you solemnly covenant and promise before God, angles, and these witnesses at this altar that you will observe and keep the Law of Sacrifice, as contained in the Old and New Testament, as it has been explained to you. Each of you bow your head and say "yes."

PATRONS: Yes.

ELOHIM: That will do.

(patrons resume their seats.)

THE FIRST TOKEN OF THE AARONIC PRIESTHOOD

ELOHIM: We will now give unto you the First Token of the Aaronic Priesthood with its accompanying name, sign, and penalty. Before doing this, however, we desire to impress upon your minds the sacred character of the First Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty, as well as that of all the other tokens of the Holy Priesthood, with their names, signs, and penalties, which you will receive in the temple this day. They are most sacred, and are guarded by solemn covenants and obligations of secrecy to the effect that under no condition, even at the peril of your life, will you ever divulge them, except at a certain place that will be shown you hereafter. The representation of the execution of the penalties indicates different ways in which life may be taken.

The First Token of the Aaronic Priesthood is given by clasping the right hands and placing the joint of the thumb directly over the first knuckle of the hand, in this manner.

(The Officiator, representing Elohim, takes the right hand of the male witness, who represents Adam at the alter, and demonstrates the token. The male witness, who remains kneeling, is obliged to raise his hand above his head while receiving the grip, thus enabling the patrons to view the manner in which the token is to be given.)

ELOHIM: We give unto you the First Token of the Aaronic Priesthood. We desire all to receive it. All arise.

(As the patrons stand, the Witness Couple returns to their seats. The Officiator and several other temple workers circulate around the room and administer the token to the patrons as they stand at their seats. Male workers attend to the male patrons, female workers to the females. The Witness couple also receives the token at this time. Each patron sits after receiving the token.)

ELOHIM: If any of you have not received this token, you will please raise your hand.

The name of this token is the New Name that you received in the temple today. If any of you have forgotten the New Name, please stand.

The sign is made by bringing the right arm to the square, the

palm of the hand to the front, the fingers close together, and the thumb extended.

(The Officiator, again at the altar, demonstrates the sign and penalty as the descriptions are given.)

ELOHIM: This is the sign. The execution of the Penalty is represented by placing the thumb under the left ear, the palm of the hand down, and by drawing the thumb quickly across the throat to the right ear, and dropping the hand to the side.

I will now explain the covenant and obligation of secrecy which are associated with this token, its name, sign and penalty, and which you will be required to take upon yourselves. If I were receiving my own Endowment today, and had been given the name of "John" as my New Name, I would repeat in my mind these words, after making the sign at the same time representing the execution of the penalty:

I, John, covenant that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. Rather than do so, I would suffer my life to be taken.

(The Officiator demonstrates the execution of the penalty.)

ELOHIM: All arise.

(All patrons stand.)

ELOHIM: Each of you make the sign of the First Token of the Aaronic Priesthood, by bringing your right arm to the square, the palm of the hand to the front, the fingers together, and the thumb extended. This is the sign. Now, repeat in your mind after me the words of the covenant, at the same time representing the execution of the penalty.

I _____, think of the new name, covenant that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. Rather than do so, I would suffer my life to be taken.

That will do. (Patrons sit down.)

ELOHIM: Jehovah, see that Adam is driven out of this beautiful garden into the lone and dreary world, where he may learn from his own experience to distinguish good from evil.

JEHOVAH: It shall be done, Elohim.

(As the lights are turned down the film presentation continues.)

THE LONE AND DREARY WORLD: THE TELESTIAL KINGDOM

(Adam and Eve are shown full view for the first time. They are clad in animal skins which cover their bodies to their knees. The lone and dreary world is represented by desert scenery. Adam kneels at his stone altar, spreads his hands to heaven, and piously invokes the Lord.)

NARRATOR: We now go with Adam and Eve into the lone and dreary world. Brethren and sisters, this represents the Telestial kingdom, or the world in which we now live. Adam, on finding himself in the lone and dreary world, built an altar and offered prayer, and these are the words he uttered:

ADAM: Oh God, hear the words of my mouth.

Oh God, hear the words of my mouth.

Oh God, hear the words of my mouth.

(As Adam prays, Lucifer approaches from behind out of the shadows.)

LUCIFER: I hear you; what is it you want?

(Although Adam has already encountered Lucifer in the Garden of Eden, he fails to recognize him at this appearance.)

ADAM: Who are you?

LUCIFER: I am the God of this world.

ADAM: You, the God of this world?

LUCIFER: Yes, what do you want?

ADAM: I am looking for messengers.

LUCIFER: Oh, you want someone to preach to you. You want religion, do you? I will have preachers here presently.

(Lucifer turns his head as a sectarian minister approaches.)

LUCIFER: Good Morning sir!

SECTARIAN MINISTER: Good morning!

(The preacher turns and looks into the camera.)

SECTARIAN MINISTER: A fine congregation!

LUCIFER: Yes, they are a very good people. They are concerned about religion. Are you a preacher?

SECTARIAN MINISTER: I am.

LUCIFER: Have you been to college and received training for the ministry?

SECTARIAN MINISTER: Certainly! A man cannot preach unless has been trained for the ministry.

LUCIFER: Do you preach the orthodox religion?

SECTARIAN MINISTER: Yes, that is what I preach.

LUCIFER: If you will preach your orthodox religion to these people, and convert them, I will pay you well.

SECTARIAN MINISTER: I will do my best.

(Lucifer guides the preacher to Adam and Eve, who stand nearby.)

LUCIFER: Here is a man who desires religion. He is very much exercised, and seems to be sincere.

(As Lucifer presents the preacher to Adam and Eve he steps back and observes the ensuing conversation. The preacher is made to sound sincere, although misguided and credulous. Adam appears humble, faithful and immovable in his determination to serve God. He is not swayed by the preacher, and is astounded by the doctrines espoused by the preacher.)

SECTARIAN MINISTER: I understand that you are inquiring after religion.

ADAM: I was calling upon Father.

SECTARIAN MINISTER: I am glad to know that you were calling upon Father. Do you believe in a God who is without body, parts, or passions; who sits on the top of a topless throne; whose center is everywhere and whose circumference is nowhere; who fills the universe, and yet is so small that he can dwell in your heart; who is surrounded by myriads of beings who have been saved by grace, not for any act of theirs, but by

His good pleasure. Do you believe in such a great Being?

ADAM: I do not. I cannot comprehend such a being.

SECTARIAN MINISTER: That is the beauty of it. Perhaps you do not believe in a devil, and in that great hell, the bottomless pit, where there is a lake of fire and brimstone into which the wicked are cast, and where they are continually burning, but none never consumed?

ADAM: I do not believe in any such place.

SECTARIAN MINISTER: My dear friend, I am sorry for you.

LUCIFER: I am sorry, very very sorry! What is it you want?

ADAM: I am looking for messengers from my Father.

(The scene changes to a view of the Celestial Kingdom, where Elohim reigns from a white throne afront tall white pillars. He is radiant as before, and his voice resonates as he speaks with Jehovah, who stands before him.)

ELOHIM: Jehovah, send down Peter, James and John to visit the man Adam in the Telestial World, without disclosing their identity. Have them observe conditions generally, see if Satan is there, and learn whether Adam has been true to the token and sign given to him in the garden of Eden. Have them then return and bring me word.

JEHOVAH: It shall be done, Elohim.

(Jehovah turns from Elohim and walks to the edge of the platform upon which he stands. He there meets Peter, James and John, who await His command. They are dressed as the Jews were at the time of Christ.)

JEHOVAH: Peter, James and John, go down and visit the man Adam in the Telestial World, without disclosing your identity. Observe conditions generally. See if Satan is there, and learn whether Adam has been true to the token and sign given to him in the Garden of Eden. Then return and bring us word.

PETER: It shall be done, Jehovah. Come James and John, let us go down.

JAMES: We will go down.

JOHN: We will go down.

(The three turn and leave, and the scene turns to the lone and dreary world. Peter steps out from behind a large rock, followed by James and John; they approach Adam, Eve, et al.)

PETER: Good morning.

LUCIFER: Good morning gentlemen.

PETER: What are you doing here?

LUCIFER: Teaching religion.

PETER: What religion do you teach?

LUCIFER: We teach a religion made of the philosophies of men, mingled with scripture.

PETER: How is your religion received by this community?

LUCIFER: Very well--excepting this man. He does not seem to believe anything we preach.

(Peter, James and John approach Adam and Eve.)

PETER: Good morning. What do you think of the preaching of these gentlemen?

ADAM: I cannot comprehend it.

PETER: Can you give us some idea concerning it?

ADAM: They preach of a God who is without body, parts, or passions; who is so large that he fills the universe, and yet is so small that he can dwell in your heart; and of a hell, without a bottom, where the wicked are continually burned but are never consumed. To me, it is a mass of confusion.

PETER: We do not wonder that you cannot comprehend such doctrine. Have you any tokens or signs?

(Lucifer steps up to the side of Peter and interjects his query.)

LUCIFER: Do you have any money?

PETER: We have sufficient for our needs.

LUCIFER: You can buy anything in this world for money.

PETER: Do you sell your tokens or signs for money? You have them, I presume.

ADAM: I have them, but I do not sell them for money. I hold them sacred. I am looking for the further light and knowledge Father promised to send me.

PETER: That is right. We commend you for your integrity. Good day. We shall probably visit you again.

(Peter, James and John exit; Lucifer stares into the camera.)

LUCIFER: Now is the great day of my power. I reign from the rivers to the ends of the earth. There is none who dares to molest, or make me afraid.

SECTARIAN MINISTER: Shall we ever have any apostles or prophets?

LUCIFER: No. However, there may be some who will profess revelation or apostleship. If so, just test them by asking that they perform a great miracle, such as cutting off an arm or some other member of the body, and restoring it, so that the people may know that they have come with power.

(The scene changes to the Celestial Kingdom. Peter, James, and John approach Jehovah with their report.)

PETER: Jehovah, we have visited the man Adam in the Telestial World as thou didst command us. We found Satan there, with his ministers, preaching all manner of false doctrine, and striving to lead the posterity of Adam astray. But Adam has been true and faithful to the token and sign given him in the Garden of Eden, and is waiting for the further light and knowledge you promised to send him. This is our report.

JEHOVAH: It is well, Peter, James and John (Jehovah turns and approaches Elohim) Elohim--Peter, James and John have been down to the man Adam in the Telestial World. They found Satan there, with his ministers preaching all manner of false doctrine, and striving to lead the posterity of Adam astray. But Adam has been true and faithful to the token and sign given him in the Garden of Eden, and he is waiting for the further light and knowledge you promised to send him. This is their report.

ELOHIM: It is well. Jehovah, instruct Peter, James and John to go down in their true character as Apostles of the Lord Jesus Christ, to the man Adam and his posterity in the Telestial World, and to cast Satan out of their midst. Instruct them to give unto Adam and his posterity the Law of the Gospel as contained in the Book of Mormon and the Bible; also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice; and cause these to be received by covenant. Instruct Peter, James, and John further to clothe Adam and his posterity in the Robes of the Holy Priesthood, with the robe on the left shoulder, and to give unto them the Second Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. The have them return and bring me word.

JEHOVAH: It shall be done, Elohim. (Jehovah turns, and approaches Peter, James and John.) Peter, James and John, go down in your true character as Apostles of the Lord Jesus Christ to the man Adam and his posterity in the Telestial World. Cast Satan out of their midst. Give unto them the Law of the Gospel as contained in the Book of Mormon and the Bible; also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice. Cause them to receive these by covenant. Clothe them in the Robes of the Holy Priesthood, with the robe on the left shoulder, and give unto them the Second Token of the Aaronic priesthood, with its accompanying name, sign, and penalty. Then return and bring us word.

PETER: It shall be done, Jehovah. Come James and John, let us go down.

(The scene changes again to the lone and dreary world. The three Apostles boldly approach Lucifer.)

PETER: I am Peter.

JAMES: I am James.

JOHN: I am John.

LUCIFER: Yes, I thought I knew you. (He turns to the Preacher.) DO you know who these men are? They claim to be apostles. Try them!

(The Preacher approaches Peter.)

SECTARIAN MINISTER: Do you profess to be an Apostle of the Lord Jesus Christ?

PETER: We do.

SECTARIAN MINISTER: This man told me that we should never have any revelation or apostles, but if any should come professing to be apostles, I was to ask them to cut off an arm or some other member of the body and the restore it, so that the people might know that they came with power.

PETER: We do not satisfy men's curiosity in that manner. It is a wicked and an adulterous generation that seeks for a sign. Do you know who that man is? He is Satan!

SECTARIAN MINISTER: What? The Devil?

PETER: That is one of his names.

SECTARIAN MINISTER: He is quite a different person from what he told me the devil is. He said the devil has claws like a bear's on his hands, horns on his head, and a cloven foot, and that when he speaks he has the roar of a lion!

PETER: He has said this to deceive you, and I would advise you to get out of his employ.

SECTARIAN MINISTER: Your advise is good; but, if I leave his employ, what will become of me?

PETER: We will preach the gospel unto you, with the rest of Adam's posterity.

SECTARIAN MINISTER: That is good. (He turns to Lucifer) I would like to have a settlement. I want you to pay me for preaching.

LUCIFER: I am ready to keep my word and fulfill my part of the agreement. I promised to pay you if you would convert these people, and they have nearly converted you! You can get out of my kingdom, I want no such men in it! (As the preacher turns sadly and leaves Lucifer approaches Peter) Now, what are you going to do?

PETER: We will dismiss you without further argument.

LUCIFER: Aah! You have looked over my kingdom, and my greatness and glory. Now you want to take possession of the whole of it. (Lucifer turns, and stares into the camera). I have a word to say concerning these people. If they do not walk up to every covenant they make at these altars in this temple this day, they will be in my power!

PETER: Satan, we command you to depart!

LUCIFER: By what authority?

PETER: (With his right arm raised to the square.) In the name of Jesus Christ, out Master. (Lucifer is visibly shaken as he turns and leaves. Peter waits until he has left, and then approaches Adam) Adam, we are true messengers from the Father, and have come down to give unto you the further light and knowledge He promised to send you.

ADAM: How shall I know that you are true messengers?

PETER: By our giving unto you the token and sign you received in the Garden of Eden.

ADAM: (Grasps Peter by the right hand.) What is that?

PETER: The First Token of the Aaronic Priesthood.

ADAM: Has it a name?

PETER: It has.

ADAM: Will you give it to me?

PETER: I cannot, for it is the New Name, but this is the sign (The right arm to square); and this represent the Execution of the Penalty (Thumb of right hand drawn across the throat).

ADAM: Now I know that you are true messengers sent down from Father. (To audience) These are true messengers, I exhort you to give strict heed to their counsels and teachings, and they will lead you in the way of life and salvation.

NARRATOR: The Officiator will represent Peter at the altar.

(At this point the film is concluded. The remainder of the Endowment is conducted from an audio recording.)

THE LAW OF THE GOSPEL

PETER: A couple will now come to the altar. (Witness couple comes to altar as before.) Brethren and sisters, this couple at the altar represent all of you as if at the altar, and you will be under the same

obligations as they will be. We are required to give unto you the Law of the Gospel as contained in the Book of Mormon and the Bible; to give unto you also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice, and to cause you to receive these by covenant.

All arise. (All patrons stand.) Each of you bring your right arm to the square. (this is done.)

You and each of you covenant and promise before God, angels, and these witnesses at this altar, that you will observe and keep the Law of the Gospel and this charge as it has been explained to you. Each of you bow your head and say "yes."

PATRONS: Yes.

PETER: That will do. (All patrons sit down.)

THE ROBES OF THE HOLY PRIESTHOOD

PETER: We are instructed to clothe you in the Robes of the Holy Priesthood. Place the robe on your left shoulder. Place the cap on your head with the bow over the right ear, replace the apron, tie the girdle with the bow on the right side, remove the slippers from your feet, and put them in again as part of the temple clothing. You may now proceed to clothe.

(Patrons open their clothing envelopes dress as instructed.)

SECOND TOKEN OF THE AARONIC PRIESTHOOD

PETER: A couple will now come to the altar. (The witness couple kneels at the altar as before.) With the robe on the left shoulder, you are prepared to officiate in the ordinances of the Aaronic Priesthood. We will now give unto you the Second Token of the Aaronic Priesthood with its accompanying name, sign, and penalty. This Token is given by clasping the right hands and placing the joint of the thumb between the first and second knuckles of the hand, in this manner.

(The Officiator and the male witness joins hands in the token, and slightly raise their hands to demonstrate in to the patrons.)

PETER: We desire all to receive it. All arise.

(As the Patrons stand, the witness couple returns to their seats, and various temple workers circulate about the room administering this token as they did the former.)

PETER: If any of you have not received this token, you will please raise your hand. The name of this token is your own first given name if you are going through the temple for your own Endowment, or, if you are going through for the dead, it is the first given name of the person for whom you are officiating.

The sign is made by bringing the right hand in front of you, with the hand in cupping shape, the right arm forming a square, and the left arm being raised to the square. This is the sign. (The officiator demonstrates.) The Execution of the Penalty is represented by placing the right hand on the left breast, drawing the hand quickly across the body, and dropping the hands to the sides. I will now explain the covenant and obligation of secrecy which are associated with this token, its name, sign, and penalty, and which you will be required to take upon yourselves.

If I were receiving my own endowment today, and if my first given name were "David," I would repeat in my mind those words, after making the sign, at the same time representing the Execution of the Penalty:

I, David, covenant, that I will never reveal the Second Token of the Aaronic priesthood, with its accompanying name, sign, and penalty. Rather than do so I would suffer my life to be taken.

All arise. (All Patrons stand.) Each of you make the sign of the Second Token of the Aaronic priesthood by bringing the right hand in front of you, with the hand in cupping shape, the right arm forming a square, and the left arm being raised to the square. This is the sign.

Now, repeat in your mind after me the words of the covenant, at the same time representing the Executing of the Penalty.

I, _____, think of the first given name, covenant, that I will never reveal the second Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. Rather than do so, I would suffer my life to be taken. That will do.

(All patrons sit down.)

PETER: We will return and report. Jehovah, we have been down to the man

Adam and his posterity in the Telestial World, and have cast Satan out of their midst. We have given unto them the Law of the Gospel as contained in the Book of Mormon and the Bible; also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice, and have caused them to receive these by covenant. We have also clothed them in the Robes of the Holy Priesthood and have given unto them the Second Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. This is our report.

JEHOVAH: It is well, Peter, James and John. Elohim--Peter James and John have been down to the man Adam and his posterity in the Telestial World, have cast Satan out of their midst, and have done all else that they were commanded to do.

ELOHIM: It is well. Jehovah, send down Peter, James and John again to the Telestial World. Have Adam and his posterity change their robes to their right shoulder, preparatory to officiating in the ordinances of the Melchizedek Priesthood; and introduce them into the Terrestrial World. Instruct Peter, James and John further, to give unto Adam and his posterity the Law of Chastity, and to put them under covenant to obey this law, which is, that the daughters of Eve, and the sons of Adam shall have no sexual intercourse except with their husbands or wives to whom they are legally and lawfully wedded, and to give unto them the First Token of the Melchizedek Priesthood, or the Sign of the Nail, with its accompanying name, sign, and penalty. Have them return, and bring me word.

JEHOVAH: It shall be done, Elohim. Peter, James and John, go down again to the Telestial World; instruct Adam and his posterity to change their robes to the right shoulder, preparatory to officiating in the ordinances of the Melchizedek Priesthood; and introduce them into the Terrestrial World. Give unto Adam and his posterity the Law of Chastity, and put them under covenant to obey this law, which is, that the daughters of Eve, and the sons of Adam shall have no sexual intercourse except with their husbands or wives, to whom they are legally and lawfully wedded. Give unto them the First Token of the Melchizedek Priesthood, or the Sign of the Nail, with its accompanying name, sign, and penalty; and return and bring us word.

PETER: It shall be done, Jehovah. Come James and John, let us go down. We are instructed to have you change the robe to the right shoulder, preparatory to officiating in the ordinances of the Melchizedek Priesthood, and introduce you into the Terrestrial World. You may now make the change by removing the robe.

(The patrons stand, and remove their robes, replacing them on their right shoulders. The male patrons now turn their cap, so that the bow is now placed over the left ear, and the girdle is tied on the left side. The patrons then sit.)

THE TERRESTRIAL WORLD

NARRATOR: We now enter the Terrestrial World. (Additional lights are switched on.)

THE LAW OF CHASTITY

PETER: A couple will now come to the altar. (Witness Couple comes as before.) We are instructed to give unto you the law of Chastity; this I will explain. To the sisters it is, that no one of you will have sexual intercourse except with your husband to whom you are legally and lawfully wedded. To the brethren it is that no one of you will have sexual intercourse except with your wife to whom you are legally and lawfully wedded.

Sisters please arise. (All women stand up.) Each of you bring your right arm to the square. You and each of you covenant and promise before God, angels, and these witnesses at this altar that you will observe and keep the Law of Chastity, as it has been explained to you. Each of you bow your head and say "yes."

SISTERS: Yes.

PETER: That will Do. (All women sit down.) Brethren, please arise. (All men stand up.) Each of you bring your right arm to the square. You and each of you covenant and promise before God, angels, and these witnesses at this altar that you will observe and keep the Law of Chastity, as it has been explained to you. Each of you bow your head and say "yes."

BRETHREN: Yes.

PETER: That will do. (All men sit down.)

FIRST TOKEN OF THE MELCHIZEDEK PRIESTHOOD OR SIGN OF THE NAIL

PETER: We will now give unto you the First Token of the Melchizedek Priesthood, or the sign of the Nail, with its accompanying name, sign,

and penalty. This token is received by bringing the right hand into this position: the hand vertical, the fingers close together, and the thumb extended; and the person giving the token placing the tip of the forefinger of his right hand in the center of the palm, and the thumb opposite on the back of the hand of the one receiving it, in this manner. We desire all to receive it. All arise.

(After Officiator and male witness demonstrate token at the altar, temple workers circulate around room to administer this token to the patrons.)

PETER: If any of you have not received this token, you will please raise your hand. Then name of this token is "the Son", meaning the Son of God.

The sign is made by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square; the right hand is also brought forward, the palm down, the fingers close together, the thumb extended, and the thumb is placed over the left hip. (The Officiator makes the sign.) This is the sign. The penalty is represented by drawing the thumb quickly across the body and dropping the hands to the sides. (Officiator completes the action.)

I will now explain the covenant and obligation of secrecy which are associated with this token, its name, sign and penalty, and which you will be required to take upon yourselves. If I were receiving the Endowment today, either for myself or for the dead, I would repeat in my mind these words, after making the sign, at the same time representing the execution of the Penalty:

I covenant in the name of the Son that I will never reveal the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, sign and penalty. Rather than do so, I would suffer my life to be taken.

All arise (All patrons stand.) Each of you make the sign of the First Token of the Melchizedek Priesthood or Sign of the Nail by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square; also by bringing the right hand forward, the palm down, the fingers close together, the thumb extended, and by placing the thumb over the left hip. This is the sign.

Now repeat in your mind after me the words of the covenant, at the same time representing the Execution of the Penalty:

I covenant in the name of the Son that I will never reveal the First Token of the Melchizedek Priesthood or Sign of the Nail, with its

accompanying name, sign and penalty. Rather than do so, I would suffer my life to be taken.

(Patrons perform the action as the Officiator guides them.)

That will do. (All patrons sit down.)

PETER: We will return and report. Jehovah, we have been down to the man Adam and his posterity, have placed the robe on the right shoulder and have introduced them into the Terrestrial World. We have put them under covenant to observe and keep the Law of Chastity. We have also given them the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, sign, and penalty. This is our report.

JEHOVAH: It is well, Peter James and John. Elohim--Peter, James and John have been down to the man Adam and his posterity, have placed the robe on the right shoulder, and have introduced them into the Terrestrial World. They have also put them under covenant to observe and keep the Law of Chastity. They have given unto them the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, sign, and penalty. This is their report.

ELOHIM: It is well. Jehovah, send down Peter, James and John and instruct them to give to the man Adam and his posterity in the Terrestrial world the Law of Consecration in connection with the law of the Gospel and the Law of Sacrifice, and to cause them to receive it by covenant; to give unto them the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign, and to teach them the Order of Prayer, and prepare them in all things to receive further instructions at the Veil. Then have them report at the Veil.

JEHOVAH: It shall be done, Elohim. Peter, James and John, go down to the man Adam and his posterity in the Terrestrial World, and give unto them the Law of Consecration, in connection with the Law of the Gospel, and the Law of Sacrifice, and cause them to receive it by covenant. Give unto them the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sing of the Nail, with its accompanying sign. Teach them the Order of Prayer and prepare them in all things to receive further instructions at the Veil. Then report at the Veil.

PETER: It shall be done, Jehovah. Come, James and John, let us go down.

THE LAW OF CONSECRATION.

PETER: A couple will now come to the altar. (The Witness couple comes forward, and kneels at the altar as before.) We are instructed to give unto you the Law of Consecration as contained in the book of Doctrine and Covenants (The Officiator picks up a copy of the Doctrine and Covenants from the altar, and holds it up in view of all patrons.), in connection with the Law of the Gospel and the Law of Sacrifice which you have already received. It is that you do consecrate yourselves, your time, talents and everything which the Lord has blessed you, or with which he may bless you, to the Church of Jesus Christ of Latter-day Saint, for the building up of the Kingdom of God on the earth and for the establishment of Zion.

All arise. (All patrons stand.) Each of you bring your right arm to the square.

You and each of you covenant and promise before God, angels, and these witnesses at this altar, that you do accept the Law of Consecration as contained in this, (The Officiator holds up a copy of the Doctrine and Covenants again.), the Book of Doctrine and Covenants, in that you do consecrate yourselves, your time, talents, and everything with which the Lord has blessed you, or with which he may bless you, to the Church of Jesus Christ of Latter-day Saints, for the building up of the Kingdom of God on the earth and for the establishment of Zion.

Each of you bow your head and say "yes."

PATRONS: Yes.

PETER: That will do. (All patrons sit down.)

SECOND TOKEN OF THE MELCHIZEDEK PRIESTHOOD, THE PATRIARCHAL GRIP, OR SURE SIGN OF THE NAIL

PETER: We will now give unto you the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or the Sure Sign of the Nail, with its accompanying sign. This token is given by clasping the right hands, interlocking the little fingers, and placing the tip of the forefinger upon the center of the wrist, in this manner (The Officiator demonstrates this token with male witness.). We desire all to receive it. All arise.

(As the witness couple returns to their seats various temple workers administer the token as before, and each patron sits after receiving it.)

If any of you have not received this token, You will please

raise your hand.

This token has a name and a sign, but no penalty is mentioned. However, you will be under just as sacred obligation of secrecy in connection with this token and sign as you are with the other tokens and signs of the Holy Priesthood which you received in the temple this day. The name of this token will not be given unto you at this stage in the Endowment, but it will be given later on.

The sign is made by raising both hands high above the head (The officiator demonstrates.), and while lowering the hands repeating aloud the words:

Pay Lay Ale
Pay Lay Ale
Pay Lay Ale

(The hands are lowered in three distinct movements, one move for each word. [1] Pay--hands above head, [2] Lay--both arms dropped to the square, [3] Ale--both hands lowered to the height of chest.)

PETER: When Adam was driven out of the Garden of Eden, he built an altar and offered prayer, and these are the words that he used, which interpreted are: "Oh God, Hear the words of my mouth!", repeated three times.

All arise. (All patrons stand.) Each of you make the sign of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure sign of the Nail, by raising both hands high above the head, and while lowering the hands repeating aloud the words:

Pay Lay Ale
Pay Lay Ale
Pay Lay Ale

(As the patrons make the sign they repeat words with recording as described before.)

PETER: That will do. (all patrons sit down.) Brethren and sisters, with the robe on the right shoulder you are prepared to be taught the True Order of Prayer; and to be introduced at the Veil.

THE PRAYER CIRCLE
AND THE TRUE ORDER OF PRAYER

PETER: A few couples, will please come forward and form a circle around the altar.

(The audio recording stops and the Officiator says in his own words a statement to the following effect.)

OFFICIATOR: We would like to invite the witness couple, any receiving their own personal Endowment, and any who are about to be married to join us in the Prayer Circle at this time.

(The tape recording again resumes.)

NARRATOR: Only the best of feelings should exist in the Circle. If any of you have unkind feelings toward any member of this Circle, you are invited to withdraw so that the Spirit of the Lord may be unrestrained.

In the Circle we make the signs of all the tokens of the Holy Priesthood.

(Patrons make each sign as they are mentioned by the Narrator.)

We will begin by making the Sign of the First Token of the Aaronic Priesthood. This is done by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. This is the sign. The name of this token is the New Name received in the temple today. The Execution of the Penalty is represented by placing the thumb under the left ear, the palm of the hand down, and by drawing the thumb quickly across the throat to the right ear, and dropping the hand to the side.

We will now make the Sign of the Second Token of the Aaronic Priesthood. This sign is done by bringing the right hand in front of you with the hand in cupping shape, the right hand forming a square, and the left arm being raised to the square. This is the sign. The name of this token is your first given name if you are going through the temple for your own Endowment, or if you are going through for the dead, it is the first given name of the person for whom you are officiating. The Execution of the penalty is represented by placing the right hand on the left breast, drawing the hand quickly across the body, and dropping the hands to the sides.

We will now make the sign of the First Token of the Melchizedek Priesthood or Sign of the Nail. This is done by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square. The right hand is also brought forward, the palm down, the fingers close together, the thumb extended, and the thumb is placed over

the left hip. This is the sign. The name of this Token is "the Son", meaning the Son of God. The Execution of the penalty is represented by drawing the thumb quickly across the body, and dropping the hands to the sides.

We will now make the Sign of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure sign of the Nail. This is done by raising both hands high above the head, and while lowering the hands repeating aloud the words:

Pay Lay Ale
Pay Lay Ale
Pay Lay Ale

signifying, "Oh God, Hear the words of my mouth!"

We have here a list of names of persons who are sick, or otherwise afflicted, whom we are requested to remember in our prayer. We will place the list upon the altar, and request the faith of those present in behalf of these persons.

The sisters in the room will please veil their faces. Each brother in the circle will take the sister at his left, by the right hand in the Patriarchal Grip. Each of you bring your left arm to the square, and rest it upon the shoulder or arm of the person at your left. The brethren and sisters in the Circle will repeat the words of the prayer.

OFFICIATOR: (the officiator kneels at the altar, and makes the sign of the Second Token of the Aaronic Priesthood by bringing his right hand forward, with the hand in cupping shape, resting it upon the altar. His left arm is raised to the square. The prayer is spoken by the Officiator, who decides its form and content. He speaks a few sentences at a time, which are repeated in unison by the patrons in the circle. After the prayer, the patrons in the circle release the grip, the Officiator rises, and the audio tape resumes.)

PETER: The sisters will unveil their faces, and the brethren and sisters in the circle will return to their seats. (All patrons sit.) We will now uncover the Veil.

THE VEIL OF THE TEMPLE

(A Veil segment is now displayed from behind the curtain which is in the front of the Endowment room. The Officiator takes a pointer in and,

prepares to draw attention to the marks on the Veil as they are explained.)

PETER: Brethren and sisters, I will now explain the marks on the Veil. These four marks are the marks of the Holy Priesthood, and corresponding marks are found in your individual Garment.

This one on the right is the mark of the square. It is placed in the Garment over the right breast, suggesting to the mind exactness and honor in keeping the covenants entered into this day.

This one on the left is the mark of the compass. It is placed in the Garment over the left breast, suggesting to the mind an undeviating course leading to Eternal Life, a constant reminder that the desires, appetites and passions are to be kept within the bounds the Lord has set, and that all truth may be circumscribed into one great whole.

This is the navel mark. It is placed in the Garment over the navel, suggesting to the mind the need of constant nourishment to the body and spirit.

This is the knee mark. It is placed in the right leg of the garment, so as to be over the knee cap, suggesting that every knee shall bow, and every tongue shall confess that Jesus is the Christ.

These other three marks are for convenience in working at the Veil. Through this one, the person representing the Lord puts forth his right hand, to test our knowledge of the tokens of the Holy Priesthood. Through the one on our right, he asks us certain questions, through the one on the left, we give our answers.

(As the Officiator, who now represents Peter, steps to the front of the Veil another male worker steps behind it to represent the Lord. A small mallet hangs on the metal frame which supports the Veil.)

PETER: As all of you will have to pass through the Veil, we will show you how this is to be done. The person is brought to this point, and the worker gives three distinct taps with the mallet. (The officiator raps the mallet three times.) Whereupon, The Lord parts the Veil, and asks:

LORD: What is wanted?

PETER: Adam, having been true and faithful in all things, desires further light and knowledge, by conversing with the Lord, through the Veil.

LORD: Present him at the Veil, and his request shall be granted.

PETER: The person is then brought to this point, whereupon the Lord puts forth his right hand, gives the First Token of the Aaronic Priesthood, and asks:

LORD: What is that?

PETER: The First Token of the Aaronic Priesthood.

LORD: Has it a name?

PETER: It has.

LORD: Will you give it to me?

PETER: I will, through the Veil.

PETER: The person then gives, through the Veil, the name of this token, which is the New Name received in the temple today. The Lord then gives the Second Token of the Aaronic Priesthood, and asks:

LORD: What is that?

PETER: The Second Token of the Aaronic Priesthood.

LORD: Has it a name?

PETER: It has.

LORD: Will you give it to me?

PETER: I will, through the Veil.

PETER: The person then gives the name of this token, which is his first given name, if he is going through the temple for his own Endowment, or if he is going through for the dead, it is the first given name of the person for whom he is officiating. The Lord then gives the First Token of the Melchizedek Priesthood, or Sign of the Nail, and asks:

LORD: What is that?

PETER: The First Token of the Melchizedek Priesthood, or Sign of the Nail.

LORD: Has it a name?

PETER: It has.

LORD: Will you give it to me?

PETER: I will, through the Veil.

PETER: The person then gives the name of this token, which is "the Son," meaning, the Son of God. The Lord then gives the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, and asks:

LORD: What is that?

PETER: The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure sign of the Nail.

LORD: Has it a name?

PETER: It has.

LORD: Will you give it to me?

PETER: I cannot. I have not yet received it. For this purpose I have come to converse with the Lord through the Veil.

LORD: You shall receive it upon the Five Points of Fellowship, through the Veil.

(The officiator demonstrates the Five Points of Fellowship through the Veil with the temple worker who represents the Lord, as each point is mentioned.)

PETER: The Five Points of Fellowship are "inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, and mouth to ear." The Lord then gives the name of this token, and asks:

LORD: What is that?

PETER: The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure sign of the Nail.

LORD: Has it a name?

PETER: It has.

LORD: Will you give it to me?

PETER: I will, upon the Five Points of Fellowship, through the Veil.

PETER: The person then repeats back to the Lord the name of this token, as he receives it, whereupon the Lord says:

LORD: That is correct.

PETER: The person is again brought to this point, and the worker gives three distinct taps with the mallet. The Lord parts the Veil and asks:

LORD: What is wanted?

PETER: Adam, having conversed with the Lord through the Veil desires now to enter his presence.

PETER: The Lord puts forth his right hand, takes the person by the right hand, and says:

LORD: Let him enter.

PETER: He is admitted into the presence of the Lord. We will now report. Jehovah, we have been down to the man Adam and his posterity in the Terrestrial World, and have given unto them the Law of Consecration, and have caused them to receive it by covenant. We have given unto them the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign, and have taught them the Order of Prayer. They are now ready to converse with the Lord through the Veil. This is our report.

JEHOVAH: It is well, Peter, James, and John. Elohim--Peter, James and John have been down to the man Adam and his posterity in the Terrestrial World, and have done all that they were commanded to do.

ELOHIM: It is well. Jehovah, instruct Peter, James, and John to introduce the man Adam and his posterity at the Veil, where we will give unto them the name of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, preparatory to their entering into our presence.

JEHOVAH: It shall be done, Elohim. Peter, James, and John you will introduce Adam and his posterity at the Veil, where we will give unto them, the name of the Second Token of the Melchizedek priesthood, the Patriarchal Grip, or Sure Sign of the Nail, preparatory to their entering into our presence.

PETER: It shall be done, Jehovah. Come James and John, we will introduce them at the Veil.

Brethren and sisters, we are instructed to introduce you at the Veil, where you will receive the name of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or the Sure Sign of the Nail, preparatory to your entering into the presence of the Lord.

LECTURE AT THE VEIL

(The following lecture is only given when there are patrons present who are receiving their own Endowments, or when the Endowment room is full, and additional time is needed to present the patron at the Veil.)

PETER: A lecture will now be given which summarizes the instructions, ordinances and covenants, and also the tokens, with their key words, signs and penalties, pertaining to the Endowment, which you, have thus far received. You should try to remember and keep in mind all that you have heard and seen and may yet hear and see in this house. The purpose of this lecture is to assist you to remember that which has been taught you this day.

You must keep in mind that you are under a solemn obligation never to speak outside of the temple of the Lord of the things you see and hear in this sacred place.

NARRATOR: Brethren and sisters, the ordinances of the Endowment as here administered, long withheld from the children of men pertain to the Dispensation of the Fullness of Time and have been revealed to prepare the people for exaltation in the Celestial Kingdom, where God and Christ dwell. The deep meaning of the Eternal Truths constituting the Endowment, has been set forth in brief instructions, and by symbolic representation. If you give prayerful and earnest thought to the Holy Endowment, you will obtain the understanding and spirit of the work done in the temples of the Lord. The privilege of laboring here for the dead permits us to enter the temple frequently, and to refresh our memories, and to enlarge our understanding of the Endowment.

You were first washed and anointed, a Garment was placed upon you, and a New Name was given you. This name you should always remember; but you must never reveal it to any person, except at the Veil. You then entered this room. Here you heard voices of persons representing a council of the Gods, Elohim, Jehovah, and Michael. Elohim said: "See, yonder is matter unorganized, go ye down and organize it into a world,

like unto the other worlds that we have heretofore formed." As the creation of the earth progressed, you heard the commands and the reports of the persons representing the Gods.

If we are faithful, we shall enter the Celestial Kingdom, and there hear and know the Gods of heaven. They are perfect, we are imperfect, They are exalted, we may attain exaltation.

Our spirits at one time lived with the Gods, but each of us was given the privilege of coming upon this earth to take upon himself a body, so that the spirit might have a house, in which to dwell.

Michael, one of the council of the Gods, became the man Adam, to whom was given the woman Eve. However, as Adam, he did not remember his life and labors in the council. It is so with us all. We came into the world with no memory of our previous existence.

We then followed Adam and Eve into the garden, where Elohim provided that they might eat freely of all kinds of fruit of the garden, except the fruit of the Tree of Knowledge of Good and Evil. He forbade them to partake of this fruit, saying that in the day they did so, they should surely die. When Adam and Eve were left alone in the garden, Satan appeared, and tempted them. Eve yielded to the temptation, partook of the fruit, and offered it to Adam. Adam had resisted the temptation of Satan, but when Eve offered him the forbidden fruit he partook of it, that they might continue together, and perpetuate the human race. Adam and Eve now understood that it was Lucifer who had tempted them. They became self-conscious. Discovering their nakedness, and hearing the voice of the Lord, they made aprons of fig leaves and hid themselves. They had learned that everything has its opposite, such as good and evil, light and darkness, pleasure and pain. The Lord again entered the garden, Adam and Eve confessed their disobedience. The Lord cursed Satan, and cast him out of the Garden of Eden, and the Lord commanded: "Let cherubim, and a flaming sword be placed to guard the way of the Tree of Life, lest Adam put forth his hand, and partake of the fruit thereof, and live forever in his sins."

Before their departure however, instructions were given them. Addressing Eve, the Lord said: "Because thou hast hearkened to the voice of Satan, and hast partaken of the forbidden fruit, and given unto Adam, I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children, nevertheless, thou mayest be preserved in childbearing. Thy desire shall be to thy husband, and he shall rule over thee, in righteousness." To Adam, the Lord said: "Because thou hast hearkened to the voice of thy wife, and hast partaken of the forbidden fruit, the earth shall be cursed for thy sake. Instead of producing

fruits and flowers spontaneously, it shall bring forth thorns, thistles, briars, and noxious weeds, to afflict and torment man. And by the sweat of thy face shalt thou eat thy bread all the days of thy life, for dust thou art, and unto dust shalt thou return."

Having been commanded, Jehovah provided Adam and Eve with coats of skins for a covering. The Garment which was placed upon you after you had been washed and anointed, represents the coat of skins or covering of Adam and Eve. They were also promised that further light and knowledge would be given them.

The Law of Obedience was then taught Adam and Eve, and accepted by them. Eve covenanted with Adam that thence forth she would obey the law of her husband, and abide by his counsel in righteousness; and Adam covenanted with the Lord that he would obey the Lord, and keep his commandments. You, likewise covenanted to comply with the Law of Obedience. The Law of Sacrifice, accompanying the Law of Obedience, as contained in the Old and New Testaments of the Bible, was next presented to Adam; and you were all placed under covenant to observe it. The Law of Obedience and Sacrifice includes the promise of the Savior, the Only Begotten of the Father, who is full of grace and truth, and who by His sacrifice has become the Redeemer of Mankind. All things should be done in the Name of the Son. An angel of the Lord explained this to Adam, who was given the privilege of showing his Obedience by offering sacrifices to the Lord, in similitude of the sacrifice of Jesus Christ. Later, the people of Israel lived under this law, which continued in force until the death of Jesus Christ.

The First Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty was given you; and you were told that the name of this token is your New Name or the New Name of the dead, if officiating for the dead. The sacred nature of the tokens of the Priesthood was carefully explained at this time. You were placed under solemn covenant never to reveal these tokens, with their accompanying names, signs, and penalties, even at the peril of your life. You were told that the execution of the penalties indicate different ways in which life may be taken; then, Adam and Eve were driven out of the garden into the Telestial Kingdom, or the lone and dreary world, the world in which we are now living. There, Adam offered a prayer saying "Oh God, hear the words of my mouth!", repeating it three times. Satan entered, and claiming to be the god of this world, asked Adam what he desired. Adam replied that he was waiting for messengers from his Father. Satan declared that a preacher would soon arrive. A man representing a sectarian minister entered and preached doctrine which Adam did not accept.

Peter, James and John were sent down by the Lord, to learn, without disclosing their identity, if the man Adam had been faithful to his covenants. They found that he had been faithful and so reported. They were sent down again, this time in their true character as Apostles of the Lord Jesus Christ, to visit and to instruct Adam and his posterity in the Telestial World. Before so teaching the people, they cast Satan out. The Law of the Gospel, as contained in the Book of Mormon and the Bible was then given Adam and his posterity. You were placed under covenant to obey the Law of the Gospel, and to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, and taking the name of the Lord in vain. The Robe of the Holy Priesthood was placed upon your left shoulder, according to the order of the Aaronic Priesthood. The Second Token of the Aaronic Priesthood was given you, with its name, sign, and penalty; and you were informed that the name of this token is your first given name, or the first given name of the person for whom you are officiating. The Robe of the Holy Priesthood was then changed to the right shoulder, as was done anciently, when officiating in the ordinances of the Melchizedek Priesthood. With the robe on the right shoulder, you have authority also if called to the Bishopric, to act in the Aaronic Priesthood. You were then introduced with the Robe of the Holy Priesthood on the right shoulder into the Terrestrial Kingdom. The Law of Chastity was there explained to you in plainness, and you were placed under covenant to obey this law. The First Token of the Melchizedek Priesthood, or Sign of the Nail, with its accompanying name, sign, and penalty was next given you. You were told that the name of the First Token of the Melchizedek Priesthood is "the Son" meaning the Son of God.

The Book of Doctrine and Covenants, in connection with the Book of Mormon and the Bible was presented to you; and the Law of Consecration as contained in the book of Doctrine and Covenants was explained to you, and you received this law by covenant.

The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, or the Nail in the Sure Place was given you, together with its sign. The name of this token will be given you at the veil. This token has reference to the crucifixion of the Savior. When he was placed upon the cross, the crucifiers drove nails through the palms of his hands, then fearing that the weight of his body would cause the nails to tear through the flesh of his hands, they drive nails through his wrists. Hence, in the palm is the Sign of the Nail, and in the wrist is the Sure Sign of the Nail, or the Nail in the Sure Place. You have now progressed so far in the Endowment that you are ready to receive the name of the Second Token of the Melchizedek Priesthood, and to pass through the Veil, into the Celestial Kingdom.

The sisters in this company who are to be married and sealed for time and eternity should be taken through the Veil by their intended husband. Others will be taken through the Veil by the regular temple workers.

Brethren and sisters, you will have received this day, the sacred ordinances of the Endowment, the Eternal Plan of Salvation for man as he journeys from his pre-existenant state, to his future high place in the Celestial Kingdom, has been presented to you. You have covenanted to obey all the laws of the gospel, including the laws of Obedience, Sacrifice, Chastity, and Consecration, which make possible an exaltation with the Gods; and you have received the First and Second Tokens of the Aaronic Priesthood, and the First and Second Tokens of the Melchizedek Priesthood, wit the names, signs, and penalties of these tokens, except the name of the Second Token of the Melchizedek Priesthood, which will be given you at the Veil. All this is done for the glory, honor and endowment of the children of Zion.

Brethren and sisters, strive to comprehend the glorious things presented to you this day. No other people on earth have ever had this privilege, except as they have received the keys of the Priesthood, given in the Endowment.

These are what are termed "the Mysteries of Godliness," that which will enable you to understand the expression of the Saviour, made just prior to his betrayal: "This is life Eternal, that they might know the Only True God, and Jesus Christ, whom thou has sent." May God bless you all, amen.

CEREMONY AT THE VEIL.

(At this point, a temple worker motions to the patrons, row by row, directing them to the various Veil segments. A worker stands at each segment to introduce the patron to "the Lord" who is on the other side of the Veil. The worker gives three distinct taps with the mallet.)

LORD: What is wanted?

WORKER: Adam, having been true and faithful in all things, desires further light and knowledge, by conversing with the Lord, through the Veil [for and in behalf of _____, who is dead].

LORD: Present him at the Veil, and his request shall be granted.

(The Lord gives the First Token of the Aaronic Priesthood through the

opening in the Veil.)

LORD: What is that?

PATRON: The First Token of the Aaronic Priesthood.

LORD: Has it a name?

PATRON: It has.

LORD: Will you give it to me?

PATRON: I will, through the Veil. (The patron gives the New Name).

(The Lord gives the Second Token of the Aaronic Priesthood.)

LORD: What is that?

PATRON: The Second Token of the Aaronic Priesthood.

LORD: Has it a name?

PATRON: It has.

LORD: Will you give it to me?

PATRON: I will, through the Veil (The patron gives the first given name of the person for whom the temple work is being done).

(The Lord gives the First Token of the Melchizedek Priesthood.)

LORD: What is that?

PATRON: The First Token of the Melchizedek Priesthood, or Sign of the Nail.

LORD: Has it a name?

PATRON: It has.

LORD: Will you give it to me?

PATRON: I will, through the Veil--the Son.

(The Lord gives the Second Token of the Melchizedek Priesthood.)

LORD: What is that?

PATRON: The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure sign of the Nail.

LORD: Has it a name?

PATRON: It has.

LORD: Will you give it to me?

PATRON: I cannot. I have not yet received it. For this purpose I have come to converse with the Lord through the Veil.

LORD: You shall receive it upon the Five Points of Fellowship through the Veil.

(The Lord and the patron, still holding the grip, embrace upon the Five points of Fellowship by placing their left arms through the marks of the compass and square, which are cut through the Veil. The patron's left arm goes through the mark of the compass, and the Lord's left arm goes through the mark of the square.)

LORD: This is the name of the Token--"Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me, and upon my posterity through all generations of time, and throughout all eternity."

LORD: What is that?

PATRON: The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail.

LORD: Has it an name?

PATRON: It has.

LORD: Will you give it to me?

PATRON: I will, upon the Five Points of Fellowship through the Veil.--Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me, and upon my posterity through all generations of time, and throughout all eternity.

LORD: That is correct.

(The Lord and patron break the ceremonial embrace, and the temple worker gives three taps with the mallet.)

LORD: What is wanted?

WORKER: Adam, having conversed with the Lord through the Veil, desires now to enter his presence.

LORD: Let him enter.

(The Veil is now parted and the Lord takes the patron by the right hand, and pulls him gently through the Veil into the Celestial Room.)

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