The
TRUTH
about
and
The
Council of Friends

"Ye shall know the TRUTH and the TRUTH shall make you FREE"

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. That mental attitude is CONDEMNATION BEFORE INVESTIGATION."
JOHN W. WOOLLEY, LORIN C. WOOLLEY
and
The Great High Priesthood Council,
TH E COUNCIL of FRIENDS

1
MEMBERSHIP IN COUNCIL OF FRIENDS

Among the leading spirits whom the Lord set around the
Prophet John Taylor, as the 19th Century anti-Mormon crusades increased, were John W. Woolley and Lorin C. Woolley,
his son. Both had been ordained apostles -- special witnesses
of the resurrected Christ, though they sat in no quorum
of Apostles in the Church. As the 20th Century ushered in,
both had long since had their Apostleship completed, each
one having attained that righteousness to be ordained by the
Saviour personally. 1

John W. Woolley, having received the blessing from
Patriarch Joseph Smith Sr., that he would "be called the
Lord's Anointed", 2 literally became that chosen vessel
through whom 'the Lord God does nothing' on earth until he
reveals His will. 3 (As the man thus holding the Keys of the
Priesthood on the earth, he was also the ordained head of the
Council of Friends in all the world -- that Council which
God thru Joseph Smith re-established on the earth to control
all priesthood, both in and out of His Church. 4)

His successor to the Keys of the Priesthood was Lorin
C. Woolley, John W. Woolley having passed the portals of
this life December 13, 1928.) After John W. Woolley's death,
he, as a resurrected being commanded by God the Eternal
Father, came to Lorin Woolley several times, revealing the
names of each of the subsequent members of the Council of
Friends, following the same pattern the prophets had followed
before them. 5

1. See The Keys of The Priesthood, Illustrated, pp.144, 147, 220-1, 281
2. Ibid. p.220.
5. Journal Notes 1735.5.
THE COUNCIL OF FRIENDS

The following gives the corresponding dates of their ordinations:

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of ordination</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. Leslie Broadbent</td>
<td>Mar. 1929.</td>
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<tr>
<td>John Y. Barlow</td>
<td>Mar. 1929.</td>
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<tr>
<td>Joseph W. Musser</td>
<td>May. 1929.</td>
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<tr>
<td>Charles Zitting</td>
<td>July 1929.</td>
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<tr>
<td>LeGrand Woolley</td>
<td>July 1929.</td>
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<tr>
<td>'last man'(still living)</td>
<td>June 1933.</td>
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</tbody>
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The Council of Friends among the Gentiles then stood as follows:

1. Lorin C. Woolley
2. Leslie Broadbent
3. John Y. Barlow
4. Joseph W. Musser
5. Charles Zitting
6. LeGrand Woolley
7. 'last man'

HOW MEN ARE CHOSEN INTO COUNCIL OF FRIENDS

An important principle is illustrated in the account of the calling of the last man into the above Council. Lorin C. Woolley had insisted that this last man chosen by heaven was too young and inexperienced, and that Daniel R. Bateman should be called instead. An angel who came to Lorin C. Woolley to answer his request, severely chastised him that mortals do not do the choosing of the members of this council. All appointments, he was instructed, were made solely by the corresponding council in heaven. Joseph Smith referred to this principle which regulates this Council, as follows:

2. Ibid. 3. JN 175:4. 4. JN 175:1-2. 5. JN 175:16.
Other witnesses have also verified to the letter this same pattern whereby a resurrected being must come with the name chosen by God. For instance, LeGrand Woolley told these things to no less than three persons. Joseph Murss's esteem was also heard by several witnesses, and Charles Zitting explained these same things both privately and publicly to many persons. At least two witnesses who heard Charles Zitting's public testimony January 4, 1953, note the same thing down the very day they heard it. Some of the writers have seen this copy. According to the witnesses, Charles Zitting got up and said in substance, that God, through the Council of Heaven must choose the mortals who are to be called into the Council on earth. The choice is then revealed by a resurrected heavenly messenger who appears to the man who heads all priesthood on earth. The name or names of the men chosen in this manner, are then presented to the Council members for their acceptance or rejection. If the Council unanimously accepts God's choice, said, then the new prophet is informed of the calling, given the right to either accept or reject it. Brother Zitting said that he had never known of a case which had not been unanimous, when this divine pattern was followed. He said that the final approval of God Himself, and the actual ordination of the new member, sometimes would take place the day after the initial visitation and revelation calling him into the Council.

Several witnesses who heard these things from Charles Zitting, then went to the 'last man' called into the Council, and asked him what he knew of the pattern explained by Charles Zitting. This 'last man' then verified this exact pattern. As mentioned, this 'last man' also verified the same to us and explained that the resurrected messenger does to the head man of Priesthood, as many times as necessary till the final transactions are completed. He said this pattern was absolutely the only procedure which is legitimate, as far as God is concerned.

Other witnesses have told us that Lorin Woolley explained that THIS IS A 'DAY OF INTRODUCTION.' That is, when 170; 173-18; 175-176:17; 175:17; 175:18; 2; 175:22; 2; 175:23-17; 158:
177-1-19; 178:9.
7. Ibid. 8. JN 175:1. 6. Ibid.

We may then summarize this divine pattern as follows:

**PROCESS OF ADMISSION INTO THE COUNCIL OF FRIENDS**

1. God chooses the members of the Council of Friends.

2. A resurrected person sent by God must declare this choice to the man holding The Keys of The Priesthood.

3. The man holding the Keys of Priesthood then presents the new name or names to the current members of the Council.

4. After unanimous acceptance by the members of the Council, the prospective new member or members are informed of the calling, and given their choice to accept or reject the calling.

5. The resurrected messenger reports back and forth between the Council of heaven and the man holding the Keys of the Priesthood when each step of the process is completed.

6. Ordination of the new member of the Council is then made, which is then reported by the messenger, to God via the heavenly Council.

7. The heavenly messenger is the man who previously held the Keys of the Priesthood among mortals, and is known personally to the man who currently holds the Keys of the Priesthood over all the earth.

8. The 'last man' explained that it was well understood among the members of the Council of Friends that their calling was not complete until the Saviour Himself laid His hands upon them and confirmed these things upon them. Lorin C. Woolley explained that it was only then that they were truly Friends OF GOD.

Joseph Smith also said that "All the prophets were ordained by God Himself." Also recall Oliver Cowdery's last charge to the twelve Apostles when first ordained:

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The Council of Friends

You have been indebted to other men, in the first instance, for evidence: on that you have acted; but it is necessary that you receive a testimony from heaven for yourselves: so that you can bear testimony to the truth of the Book of Mormon, and that you HAVE SEEN THE FACE OF GOD. That is MORE THAN the testimony of an angel.

NEVER CEASE STRIVING UNTIL YOU HAVE SEEN GOD FACE TO FACE. Strengthen your faith; cast off your doubts, your sins, and all your unbelief, and nothing can prevent you from coming to God. YOUR ORDINATION IS NOT FULL AND COMPLETE TILL GOD HAS LAID HIS HAND UPON YOU. We require as much to qualify us as did those who have gone before us: God is the same. If the Savior in former days laid His hands upon His disciples, why not in latter days?

(1) 1 Cor 7:19 5-6

Also see The Keys of the Priesthood, Illus., p. 253.

As mentioned, LeGrand Woolley also verified this same pattern, including these eight points, to witnesses, one of whom in turn told his wife these things at the same time, in 1936. This woman later went to LeGrand Woolley for a personal verification, but LeGrand Woolley replied that he could not speak to her about these priesthood matters without the permission of her husband. She had at this time remarried, sealed by Joseph W. Musser, but her new husband was not interested in investigating these vital things of the priesthood. However, after the death of LeGrand Woolley, the woman had a remarkable night vision in which LeGrand Woolley told her and one other person that the pattern previously explained to her was correct. LeGrand Woolley repeated this three times. She in turn asked the other witness, if she had heard this verification. Each time she replied that she had. The woman having the vision then said to the other woman that they were then two witnesses of this testimony. The woman who experienced this vision then bore her witness of these things to us.

1. JN 17:36, 17, 33. 2. JN 17:35.

Membership in the Council of Friends

Another example which demonstrates the necessity of following strictly the instructions given by revelation, was told to us by another witness, still living. This witness, who was present when Leslie Broadbent and John Y. Barlow were ordained into that Council, said:

"The night that John Y. Barlow was set apart I was there. Leslie said, 'Are you sure you want me first? John's older than I am and more experienced.' Lorin said, 'Leslie, if I'd wanted him first, I would have said so.' He said, 'It's to go the way I say it's to go, THE WAY I'VE BEEN INSTRUCTED.' I sat right there and heard him say it, so I know. Lorin said 'I was INSTRUCTED to ordain Leslie FIRST.'" (JN 15:5; 32-3)

The Last Member of the Council of Friends Among the Gentiles Before the Setting in Order

When the last man listed above was called into the council of Friends, a deadline was given for the fulfillment of the revelation. Furthermore, Lorin C. Woolley was instructed that this last man would be the last man chosen among the gentiles before the setting in order of the House of God. One of the witnesses gave us the following signed statement on this subject:

"Nathan Clark and I were walking on State Street here in Salt Lake. I forget exactly the time but it was in the spring and I think it was in 1935. We met Lorin Woolley. We stepped back into a doorway opening and had about an hour's conversation there. In the conversation Lorin Woolley stated that there had been a revelation received naming ...[the last man] as one of the Seven, that the date had been set for his ordination and that he would be the last one ordained to this position AMONG THE GENTILES. He said there was a time limit set for ...[his] ordination and it had to be done according to the command of God. Brother Woolley further said that ...[HE] WOULD BE THE LAST ONE ORDAINED BEFORE THE SETTING IN ORDER OF THE HOUSE OF GOD. ..." (Signed statement, with witnesses, 9 April 1962, in writer's possession)
The writers are personal witnesses to not only this man's testimony, but the same testimony was also verified to us by others. An other witness testified to us of hearing this testimony concerning this last man with others who heard these things from B. Harvey Allred. Brother Allred had testified to them that he in turn had received this information from Lorin C. Woolley. 1

1. JN.44.

2

VACANCIES IN THE COUNCIL

Lorin C. Woolley had died in September 1934. Almost seven years later, in the spring of 1941, the following events took place. One of the wives of Joseph W. Musser explained that at this time, John Y. Barlow came to his house on 3rd Avenue and wanted to see him. She was there. The two men then went into the front room, separated from the dining room by French doors, which were then closed. While the two men talked, two of Joseph Musser's wives remained in the dining room. The subject of conversation between the two men, however, gradually became a severe controversy. As their voices were raised and their words were sharpened, the subject of their concern easily permeated the thin French doors and reached the ears of the family members in the adjacent room.

John Y. Barlow informed Joseph Musser that he, John Barlow, was going to 'call up' the Priesthood Council by calling LeRoy Johnson and Marion Hammon into the Council of Friends. Joseph Musser 'hit the ceiling' and insisted that neither he, nor John Y. Barlow, nor any other man had a right to fill the Council, but that God reserved that right to Himself. Joseph strictly reminded John Barlow of the pattern explained to all of them and followed by Lorin C. Woolley and prior prophets, in which a messenger had to come with the names God had chosen. Joseph told John that God the Eternal Father would not let him get by doing such a thing.

John Y. Barlow admitted that he had not been so instructed by a resurrected being or any other heavenly being, and he explained only that he felt inspired and that he would do this thing of himself. Each refused to give in to the other.

The deadlock became so serious, that their raised voices turned to shouts and their shouts became accompanied with a physical fight. The whole argument thus became crystal clear to the persons in the adjoining room.

'You can't call men into the Council without a personal visit and instructions from the brethren on the other side,' exclaimed Joseph.

'I feel inspired to do so,' retorted John.

1. Single quotes will hereafter refer to paraphrases.
The volume of the battle finally erupted to a breaking int. Joseph W. Musser, fuming under his collar, angrily raged at John Y. Barlow toward the front door. With one hand asping the back of John Y. Barlow's collar and the other holding him by the seat of the pants, Joseph W. Musser flung open the door and literally shoved John Y. Barlow outside.

A couple of weeks after John Y. Barlow's visit, Joseph W. Musser 'worried and stewed', turning to drinking and being the floor. The liquor subsequently calmed his roaring mood. Soon after, a knock came on the door. When Joseph Musser opened the door, there stood John Y. Barlow again.

Joseph had come for Joseph's final answer. Joseph invited him in, but their conversation was now much more mild. John said, 'I have come for your final answer on my calling of eRoy Johnson and Marion Hammon into the Council.'

Finally Joseph said, 'I've been thinking a lot about it. I'll tell you what, John. If you will promise me that you will agree to take 100% of the responsibility for what you are doing, by you calling these two men into this Council, then I will go along with you on it. But you must absolutely promise me that you will take 100% of the responsibility for what you are doing. John Y. Barlow was overjoyed and quickly accepted the proposal.1

Of course, the fact that John Y. Barlow took 100% of the responsibility for choosing LeRoy Johnson and Marion Hammon was an admittance by John Y. Barlow himself, that he had NOTHING to do with these callings.

This whole episode was also verified by Joseph W. Musser himself to others. Just before the fifteen men went to rison in 1945, Joseph W. Musser went to Nevada for a period of relaxation with two of the other fifteen men. One of the other two men was the 'last man' called into the Council of Friends thru Lorin C. Woolley. It was during this excursion that the two other men asked Joseph W. Musser what he thought of John Y. Barlow's calling of LeRoy Johnson and Marion Hammon, et al, into a supposed Council. They

VACANCIES IN THE COUNCIL

said to Joseph, in substance, 'You know what we know, about the pattern which God laid down for calling men into this Council, that a resurrected messenger must come from heaven with the names,' and then asked about 'these other callings, and all this hanky-panky that's going on. What about it, we're sick of the whole mess.' And Joseph said, 'And I'm sick of it, too. I'll tell you boys something,' and then he told of John Y. coming up to Third Avenue in 1941, and of the literal fight he had had with John Y. Barlow just prior to the calling of LeRoy Johnson and Marion Hammon. Joseph Musser verified the pattern by which men are called into the Council, that a resurrected messenger must come, and said he did not agree with the actions of John Y. Barlow.2

We have verified this testimony ourselves, and have heard it also from others who in turn have heard the same.3

Very soon after Joseph W. Musser agreed to accept John Y. Barlow's proposal in 1941, a special meeting of the Council was called. When the youngest member arrived, the others were all there: John Y. Barlow, Joseph W. Musser, Charles Zitting and LeGrand Woolley. The purpose of the meeting was explained by Joseph Musser: 'John Y. Barlow wants to call LeRoy Johnson and Marion Hammon into the Council. We want to know if you'll accept these choices.'

The youngest member was called upon first to express himself, and said: 'I have just two questions to ask John Barlow.' Turning to John Y. Barlow, he said, 'John, are these men being called in accordance with the pattern fully given us by Brother Woolley, where a heavenly messenger comes with the names?' John Barlow said, 'No, I am calling these men.' That is, it was not according to the pattern, and further said that he just 'felt inspired.'

'Then', said the junior member, 'I have just one more question. Are you prepared to take the full responsibility for these callings?' John Y. replied that he was prepared and would take the full responsibility. The youngest man then said as he arose from his seat, 'That's all I want to know' and immediately left the room and never again returned.4 But he continued to fulfill his commission to keep the principle alive, the only commission any of them were ever given.

Charles Zitting stated that if John Y. Barlow's choice was according to the pattern laid down by God and taught by Lorin C. Woolley, whereby a resurrected messenger must come, then he would accept the callings 100%; but if the callings were not in accordance with this pattern, then he absolutely did not accept the action, and his vote would be NO!¹

Since LeGrand Woolley too, insisted similarly to Charles Zitting,² this left John Y. Barlow initially taking the full responsibility. But though Joseph W. Musser initially insisted that John Y. Barlow take the full responsibility, and John Y. agreed to this, Joseph W. Musser's actions certainly made him partly responsible, regardless of how many times he verbally disagreed. Joseph Musser is certainly accountable for his own actions. He didn't need to act under, and support John Y. Barlow when John Y. was going in the wrong direction. Many examples can be cited to show that Joseph Musser himself ACTED in accord with John Y. Barlow's presumptions. For instance:

In June of this same year of 1941, John Y. Barlow and Joseph Musser approached Marion Hammon about their calls to him. John Y. Barlow at first said to Marion Hammon, 'The Lord wants to call you into the Council.' John Y. Barlow, in explaining this calling, from that time on, however, spoke more the truth when he repeatedly said, "I" called them. It was continually "I" thereafter. Other witnesses also quote him as repeatedly saying "I" called them.³ When John Y. Barlow and Joseph Musser laid their hands on Marion Hammon, it was Joseph Musser, not John Y. Barlow who was voice. Marion Hammon himself has referred to this publicly numerous times. At this time, Joseph Musser explained that he was using the same language which Lorin C. Woolley had used when calling him in to the Council of Friends.⁴

Shortly after LeRoy Johnson and Marion Hammon were ordained, Joseph Musser got up in a 'group' meeting and announced that LeRoy Johnson and Marion Hammon had been called by revelation, thereby giving the impression that God had called them into that Council, but which Joseph knew was not true!¹

Some people claim that LeRoy Johnson, Marion Hammon, and others were given sealing authority, not realizing that holding sealing authority to keep the principle alive does not automatically make a person a member of God's Council of Friends. If the requirements are not fulfilled, then a person simply is not a member of God's Council of Friends, regardless what one claims!

O reader! Imagine! Men who profess to be men of God, taking upon themselves to set in order the Council of Friends! They even admitted that it was not in accord with the fool proof plan which requires the visitation of a resurrected being from God. They knew their actions were contrary to the instructions of the Woolleys, given to them by God from the Great High Priesthood Council in heaven!

But not only this, Lorin Woolley had also explained that the man called through him in June of 1933 was the last man God would call into the Council of Friends among the gentiles, before the setting in Order of the House of God!²

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¹ JN. 176:17
² See Page 7.
³ JN. 154:15; 154:22
4 JN. 170:14; 173:36.
3

DISORDERS IN THE HOUSE OF GOD

JOHN WOOLLEY PROPHESIES DISORDER

Did the Lord foretell to his prophets these latter violations of His plan? He certainly did! For a good length of time both John Woolley and Lorin Woolley had been teaching the saints that before God would set His House in order, every quorum of priesthood would be out of order, from the highest quorum of priesthood to the last quorum of deacons in the Church. They taught that every division of the House of God would be out of order, including the Great High Priesthood Council, the Council of Friends. Several men still living not only heard John Woolley himself prophesy these things, but several others also heard Lorin Woolley prophesy the same things. For example, one witness said,

"John Woolley told me, that one time Joseph F. Smith came to him and asked him what the sign of the Setting in Order was, and John Woolley told him, that the Setting in Order would take place when every quorum of priesthood was out of order, from the highest to the lowest." (JN. 9:1)

LeGrand Woolley, a nephew of John Woolley, made a special trip to Centerville to talk with his Uncle John, about this matter, since John Woolley had already firmly explained the future apostasy of not only the Church, but the whole House of God, including the Council of Friends! The question paramount in LeGrand's mind, was: Who was going to get the Council of Friends out of Order?

When LeGrand Woolley arrived in Centerville, he explained to his Uncle John that he had made this special trip to ask him one question. He said, "For some time now, you and Lorin have been teaching us about the great out-of-order condition that would exist. It would be in every phase of the House of God. Now, Uncle John, 'Who is going to be the one who is going to get this Great High Priesthood quorum, the Council of Friends out of order?''

John W. Woolley slowly walked over to the front window. There he stood sorrowfully for a few moments, and putting his hand to his face, looked out at a man working in the garden. Then brother John Woolley motioned his nephew, LeGrand, to come over to the window.

"You see that man with the hoe?" he said. "He is the one who will get the Council of Friends out of order!" That man was JOHN YEATES BARLOW! LeGrand Woolley told these events to the same man to whom he told the correct pattern for calling new members into the Council of Friends, referred to earlier. When that man was told these things in 1936, he in turn told them to his wife. She subsequently received further verification of this pattern in a vision from God. All of these things she in turn related to us.

Moroni Jessop, another worker on the Woolley farm, also spoke to John W. Woolley about these same things. He also had approached brother Woolley as LeGrand had done. John W. Woolley told him also, that John Y. Barlow would be the man who would get things out of order in the Council of Friends. Moroni Jessop told several persons, who told us, that John W. Woolley told him these things.

Also, according to Carl Jentzsch, John W. Woolley told him:

"Carl, you are going to live to see a generation yet unborn, and that generation, along with some of the men who are living here now, are going to establish groups. See to it that you join none of them...A generation unborn, practically--he said they would take over authorities that they did not have and that they would contend among each other, that they would divide, that they would subdivide and they would be in great contention."...so he said, "It's your duty not to belong to or give your allegiance to any other group or church."" ("A Discussion with Carl Jentzsch," in Reminiscences, Vol.I, Part II, p.5.)

1. JN. 52: 59; 91: 170: 28; 186, etc. 2. JN. P: 14:16; 50: 41; 66; 154; etc.
LORIN WOOLLEY PROPHESIES OF DISORDER

One time Lorin C. Woolley was visiting with some of the saints, believers in the fulness of the gospel. They often referred to D&C 85:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering ... to set in order the HOUSE OF GOD,..."

(D&C 85:7)

It was natural among these believers to look forward to the time when the Church would be set in order, since the Lord had promised to set His House in order. As a result, these saints often spoke of the time when the CHURCH "would be set in order." On this particular occasion, Lorin C. Woolley interrupted their conversation saying: "Wait a minute; what does the scripture say? Does it say that the Church would be set in order? Then it was readily admitted by the saints that the scripture did not say "Church" but said the "House of God" would be set in order. Lorin Woolley then asked, "Of what does the House of God consist?" Someone answered, "The Church." Brother Woolley then put up one finger and said, "What else?:

Someone then referred to the political Kingdom. Lorin Woolley put up a second finger and again asked, 'What else?':

There was some fidgeting, till finally someone with sufficient courage said, 'Why there's only one thing left and that's the Council of Friends.' Brother Woolley now held up three fingers and said, 'These three, the Council of Friends, the Church, and the Kingdom constitute the House of God.'

Brother Woolley then continued, 'Now how can the House of God be set in order if the House of God is not out of order? The House of God will not be set in order until EVERY quorum of priesthood is out of order, from the highest quorum.
of priesthood to the last quorum of deacons in the Church.'

Then Lorin Woolley said, referring to members of the Council of Friends who were sitting near him, 'I see no reason why this quorum should not also be out of order. I expect there will be Barlowites, Musserites, Zittingites, and other 'ites.' He thus clearly foretold the apostasy even among the fundamentalists:

THere WILL BE

Barlowites, Musserites, and Zittingites.

Several witnesses testify that they heard Lorin Woolley prophesy that if the saints did not repent, there would be splits and divisions among them. 1 Significantly, the Fundamentalists did divide into three major divisions: 'Barlowites' - the Short Creek Group; 'Musserites' - the Joseph Musser-Rulon Allred Group; and the 'Zittingites' - those who at first resisted the counterfeit councils. Charles Zitting told a number of witnesses that he stayed with the John Barlow Group in order to act as leaven, for he knew they were wrong on many vital issues. 2

PERSONAL WARNINGS

As Heber J. Grant was instrumental in getting the Church out of order, so also was John Y. Barlow fulfilling prophetic warnings when he took it upon himself to re-design the Council of Friends.

Warnings did we say? Yes, warnings! Both of the Woolleys had personally warned John Y. Barlow. Time and time again, John Barlow had urged both of the Woolleys to begin setting things in order and to begin organizing the Saints. The Woolleys became very weary of hearing him continually bring up the subject. On at least one occasion, John W. Woolley turned to John Y. Barlow and sharply chastised him, telling him that he was 'never to organize anything,' that it was not his business to do so and that he was incapable of doing it! 3

When asked about the Woolleys warning John Barlow in this manner, another witness replied:

"I do know that Lorin did. He did it in my home, and in my presence. I can tell you word for word what John was told when he was set apart; and a few days afterwards it was repeated. He said, 'John' and pointed his finger, 'You are not to try to re-organize the church, you are not to organize a church; you are not to take ANY responsibility on yourself! You were set apart to keep the principle alive, AND that ONLY! That's what Lorin Woolley told him twice, TO MY KNOWLEDGE." (JN 174:17, 20)

DISORDERS IN THE HOUSE OF GOD

"John, that is neither your mission nor my mission. That is the mission of the One Mighty and Strong. Our mission is SIMPLY TO KEEP PLURAL MARRIAGE ALIVE." (JN)

Several witnesses testify that even before Lorin C. Woolley died, regular meetings were beginning to be held, but not by Lorin Woolley or by Leslie Broadbent. They did not hold regular meetings. When one of the saints mentioned to one of Lorin Woolley's daughters that she was going to meeting, and said I understand your father will be there, Lorin Woolley's daughter then replied, Father won't be there; he doesn't believe in going to such meetings."

However, Lorin Woolley did set together with some of the Saints spontaneously from time to time, as led by the Spirit, but not in meetings at regularly appointed times as the Church does!

VIOLATIONS OF WARNINGS

Each member of the Council of Friends held sufficient priesthood to organize a church, but they still could NOT act: INDEPENDENT of God, nor use their priesthood in areas where they were not commissioned to use it. As Lorin Woolley said, they were not called to set the House of God in order, but to keep plural marriage alive. Remember, Joseph Smith also had to wait upon the Lord to give the go-ahead before he could organize the Church, though he held sufficient priesthood beforehand.

The very day Leslie Broadbent died (March 16, 1935), several witnesses heard John Y. Barlow exclaim: 'I'm now the head and I'm going to run it the way I want it to be run.' Several witnesses also told us they heard John Y. Barlow, at Leslie Broadbent's funeral, say: 'Now things are going to be different!' We ask, different from what? Different from what the prophets Lorin C. Woolley and others of his file leaders had instructed? According to many witnesses, John Y. Barlow began holding regular meetings the very day of the funeral, and before long had organized a stake with many of the officers.
THE COUNCIL OF FRIENDS

Several witnesses heard John Y. Barlow say, 'The Smiths had their day, the Youngs had their day, and now the Barlows are going to have their day.' Such a statement is very similar to statements often made by Church members and leaders in an attempt to justify the actions of the latter residents of the Church. Many saints, for instance, readily accept the fallacy of members of the Church who say, 'Joseph Smith was prophet in his day, but Heber J. Grant, or David McKay, or Joseph F. Smith, Jr., etc., was prophet in our day,' as if Truth changes with each administration. In the first place, true prophets speaking as prophets, do not contradict each other. In the second place, Heber J. Grant, and those who followed him, did not have the same authority Joseph Smith had held in his day.

The Keys of the Priesthood did not reach to Heber J. Grant, but instead came down in succession to John Woolley, and then to Lorin Woolley, when Wilford Woodruff and the church had rejected the higher principles of the Gospel, such as Plural Marriage, a LAW of the PRIESTHOOD.

A similar chain of events have occurred among those who had espoused the Fulness of the Gospel. The leaders of the fundamentalist groups think they are the legitimate successors to the Keys of The Priesthood, having so stated directly and indirectly, and claim to trace their authority back to Lorin C. Woolley. But in this they are certainly mistaken, as further shown by the following pages.

4

THE KEYS and THE COUNCIL after LORIN C. WOOLLEY

LESLEY BROADBENT and THE KEYS

At the death of Lorin C. Woolley, September 19, 1934, Leslie Broadbent was the senior Apostle among the Gentiles of the seven mentioned earlier. Many have assumed, therefore, that he, Leslie Broadbent, was then the man holding the Keys of The Priesthood. One witness asked Brother Broadbent, after Lorin Woolley's death, 'Who now holds the Keys of The Priesthood?' Brother Broadbent then answered, 'Button, button, who's got the button? Your guess is as good as mine. I do NOT KNOW where THE KEYS are.' Both Leslie Broadbent and the man asking the question admitted that he did not know the answer. Certainly this indicates that at least Leslie Broadbent was not the man who held the Keys of The Priesthood, for if he had the Keys of the Priesthood, he certainly would have known it.

J. LESLIE BROADBENT

LESLEY BROADBENT, SECOND ELDER

The above testimony concerning Leslie Broadbent is significant. This significance is further emphasized by the following testimonies:

Some time after January, 1932, Leslie Broadbent told a very close acquaintance that Lorin Woolley had just ordained him Second Elder. One member of the Council of Friends,

Charles Zitting, explained, 'Leslie Broadbent was to Lorin Woolley, as Oliver Cowdery was to Joseph Smith.' We ard these testimonies from a number of the witnesses. ter Lorin C. Woolley died, the witness, first mentioned above, asked Leslie Broadbent if anyone had been made first Elder or Second Elder. Leslie answered that everything was the same. He was still Second Elder, and none of the six men ordained by Lorin Woolley were ordained First Elder.

In a recent discussion with the 'last man,' he stated that all of the council members understood that Leslie was second Elder. He said that after Lorin C. Woolley died, he and Leslie would take walks together to town. They both lived next door to one another, and both had lost their wives through the influence of the Church, and would go to town every day to look for work. He said, the big thing on Leslie's mind was receiving revelation, and that it was a common expression among all of them that to say 'Butt, button, who's got the button?' in reference to the Keys of the Priesthood. He said, all of them wondered where the Keys of the Priesthood were, for they didn't know what happened to them. The 'last man' said that Leslie kept saying, and over again, 'The most important thing is to find out who has the Keys, the paramount question with them.'

Leslie Broadbent died six months after Lorin Woolley died. Brother Woolley had said that the did not want to be separated very long from Leslie. After the death of Lorin Woolley, the same witness as above reminded Joseph Musser that Lorin Woolley had ordained Leslie Broadbent Second Elder. This, Joseph Musser acknowledged as correct. The witness then asked, 'Well, was anybody else made Second Elder?' Joseph Musser then replied that none of them after Leslie were ordained as Second Elder and that none of them beyond Lorin Woolley had been ordained First Elder. These testimonies certainly agree with Leslie Broadbent's testimony that he himself did not hold the Keys of the Priesthood, and that he did not know who did.

It is clear then that Leslie Broadbent did NOT succeed Lorin C. Woolley in holding the Keys of the Priesthood.

THE COUNCIL OF FRIENDS

JOSEPH MUSSER, CHARLES ZITTING, LEGRAND WOOLLEY
TESTIMONIES ON PRIESTHOOD KEYS

While John Y. Barlow was still living, but after the death
of Leslie Broadbent, B. Harvey Allred wrote a letter to Jos-
eph Musser asking him what
prorium he sat in and what
keys he held. According to
one witness who read the
letter and the answer, Josep-
ph Musser wrote that, 'We
be NOT hold certain Keys
held by Lorin C. Woolley,
but we do have authority to
perform Plural Marriage and
keep it alive.'¹ This agrees
with the other witnesses to
whom Joseph Musser explained
that none among them
since Lorin C. Woolley were
ordained First Elder, and
that none of them since
Leslie Broadbent were or-
dained Second Elder.²

Not only did Evelyn Clark Allred show this letter to the
witness referred to above, but also, Joseph W. Musser himself
witnessed to the same things to a member of Leslie Broad-
bent's family, who in turn repeated these things to us.³ Fur-
thermore, the contents of this letter agree with B. Hatwey
Allred's own actions. One of his sons told us, that his father
old him, that though he, B. Harvey Allred, acknowledged
these men authority to keep plural marriage alive, he rejected
any of their claims to the Keys of the Priesthood after
Lorin C. Woolley.⁴

Let it be remembered that these men were members of
Council of Friends and were called to hold the full Apostles-
ship, yet they did not hold certain Keys previously held by
Lorin Woolley. When Joseph W. Musser was asked why he had
led the saints to think he held the Keys of The Priesthood,
he frankly replied, 'If I were to try to explain it, I'd be on
my feet all day answering questions.' ¹

After the death of Joseph W. Musser, March 29, 1954,
Charles Zitting was then the senior member of the Council

KEYS AND COUNCIL AFTER LORIN C. WOOLLEY

Charles Zitting

LeGrand Woolley, according to personal acquaintances,
who spoke with him, disclaimed having the right or authority
to take the lead among the fundamentalists. Though priest-
hood leaders recognizing his seniority in priesthood asked
him to take the lead, he refused, to his credit, to act
without a divine appointment, an appointment they presumed
he already held.⁵

THE LAST MAN AMONG THE GENTILES
BEFORE THE SETTLEMENT IN ORDER OF THE HOUSE OF GOD

Of the six men Lorin Woolley chose among the genti-
les, only the last man is still living. Recall that Lorin
Woolley had testified that this man would be the last man
chosen into the Council of Friends among the gentiles before
the setting in order of the House of God. We asked this last
man about the location of the Keys of The Priesthood. He
replied that he did not know where the Keys of The Priesthood
were.⁶


As shown, Lorin C. Woolley did not pass the Keys of The Priesthood to any of the six men called into The Council of Friends. Therefore, any claims to the Keys of The Priesthood through any of these men is certainly false. Also, any man claiming to have been called into the Council of Friends among the Gentiles after June 1933, and before the "Setting in Order", is testifying falsely.

Yet, while in the home of LeRoy Johnson, we asked him, "Who do you think holds the Keys of the Priesthood?" He quickly answered, completely void of the Spirit of God, "You're looking at him!"

We testify that the Spirit of the Lord has confirmed to us many times that this man does not, nor ever will hold the Keys of The Priesthood. He is NOT the man who walks and talks with God!

Every member of the Johnson Group Council, including LeRoy Johnson, has been heard publicly to say over the pulpit that Lorin C. Woolley was the last man they knew of who had had the Saviour come and confirm his Apostleship upon him. This is a clear admittance by them that they themselves do not walk and talk with God. As pointed out earlier, Oliver Cowdery had charged that an Apostleship is not complete until the Saviour Himself personally confirms it upon a man. If no man among them after Lorin C. Woolley had been Anointed by the Savior, then none of them after Lorin C. Woolley could ever have been the Lord's Anointed!

FALSE REFUGE IN DEAD LEADERS

Some of the "Johnson Group" try to make LeRoy Johnson appear to be the Lord's Anointed by pointing out that Joseph W. Musser was supposed to have met the Saviour in the flesh


Before he died. But in this false refuge they are falling into the same pit the Church has fallen into, when the Church refers to the dead leaders. It's peculiar that when the present leaders see a conflict between early doctrine and present practices, they dismiss the early prophets' testimony. But when recognizing their own present weak claims to revelations and authority, they refer to the spiritual manifestations of early leaders as if in some magical way such references bolsters their own claims. And so, in this devious manner the present leaders cloud the real issue, which is that they themselves have NOT met the Savior and do NOT have the authority that earlier leaders had. None of the present leaders in either the Church or among the fundamentalists, by their own admittance have ever seen the Savior in the flesh.

LeRoy Johnson and Rulon Allred must stand on their own feet. Both groups refer to Joseph Musser's meeting the Savior as evidence that he held the Keys of the Priesthood. The Church likewise refers to Lorenzo Snow's meeting the Savior in the temple as if this proved that Lorenzo Snow held the Keys of the Priesthood, and as if this proved the Church is not apostate. The cases are parallel. Furthermore, Joseph Musser's experience predates his path of apostasy in giving assent to false claims. As already indicated, Joseph Musser disclaimed ever having the Keys of The Priesthood.

Thus, in practically every requirement for holding the Keys of The Priesthood, LeRoy Johnson fails. LeRoy Johnson simply does not fit into the pattern laid down by the true prophets.

TWISTING AND TURNING

LeRoy Johnson now says publicly in his meetings that immediately after the death of Charles Zitting, he talked with both LeGrand Woolley and the 'last man.' He says they both told him to go right ahead in taking the lead of the Fundamentalist meetings, etc. We have good reason to believe that LeRoy is twisting the truth here. One witness, for instance, told us of hearing LeRoy say publicly, that the 'Last Man' told him that he, LeRoy, 'had all he needed, and that

a person is called into the Council of Friends necessitates a personal visit from a resurrected messenger who comes with the names. John Y. Barlow, let it be remembered, had admitted that LeRoy Johnson and Marion Hammon were not called according to this correct pattern. Further, not only was the true Council of Friends not unanimous, but there was not even a majority who accepted the nominations, nor took part in the actual unauthorized ordinations! John Y. Barlow and Joseph W. Musser were alone in these things, the other three members of the Council (Charles Zitting, LeGrand Woolley and the 'last man') opposing them, and not taking part in the 'ordinations' at all.

One person, who was very close to LeGrand Woolley, reported him saying that all of the members of the Council of Friends 'had to be' present when a new member was set apart, and that all had not been present at these later ordinations authorized by John Y. Barlow, which LeGrand said he did not go along with.  

**THY MONEY PERISH WITH THEE**

One member of the family of Del Timpson told us, "In 1942 he told me" that he had $3,000 he was going to use to finance the united effort in Short Creek, and said he was going to get into that council if he had to buy his way in. And according to this witness, he did. Recall what Peter said to Simon the Sorcerer: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts 8:20).

According to one of John Y. Barlow's children, Del Timpson pestered him very much to call him into the Council till finally John Y. Barlow did call him into his council.

**CONFESSIONS OF JOHN Y. BARLOW**

The same close associate of LeGrand Woolley, referred to above, heard LeGrand Woolley tell of the time he was attending John Y. Barlow on John Y. Barlow's death bed. He said that John Y. Barlow became very remorseful and admitt...
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ed that he was sorry that he had lied to the people, deceiving and tricking them as he had. John Y. Barlow was anxious to talk about it and said he felt so terrible. But his remorse must have been only skin deep, for at the same time, he had the other men in the other room ordaining Del Timpson into their supposed council.4

Shortly before John Y. Barlow died, one of his children frankly asked him if he had ever been visited by a resurrected being. He said, 'No' he had not. And according to this same person, upon further questioning, John Y. was asked if he had ever seen an angel or received a revelation. To both of these questions, John Y. Barlow also answered 'No', he had not.4

But reader! Not only was the necessary message from a resurrected person missing in the first two of John Y. Barlow's callings, obviously it was missing in all the callings into the council of the present 'Johnson' group!

The 'Last Man' told one witness, that some of the Short Creek leaders asked him why he didn't come work with the others. The 'last man' asked if they were receiving revelation. The answer given was, no! The 'last man' then said, 'Then how can you lead any people without both you and they falling in the ditch. You should know better than that!'1

Thus is the sorrowful plight of a once chosen people!

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RULON C. ALLRED

Shortly after the death of Leslie Broadbent, in March of 1935, Leslie came one night to a close friend who was practicing plural marriage. To this friend, Leslie foretold the apostasy of the Fundamentalists. There was going to be a serious split among the 'believers in the fullness.' Among other things, he was told that Rulon Allred would ultimately head one division, would claim authority falsely, and begin illegitimately to organize the Saints who would follow him. This was told to us by the man who was visited by Brother Broadbent.1 At the time, he thought it hard to believe, as did others to whom he told the prophecy. But later events proved the prophecy true to the letter. One of these witnesses repeated the same events to us, exactly as had the man who had the vision.2

Well before Joseph W. Musser was stricken, it was revealed to him partly what was to happen in the ensuing years. As a result, he cautioned his son Guy to be careful to follow only the Lord and not to follow blindly his father. At the same time, this caution was expressed to others of the group. For instance, the man who was in charge of the saints in the Far North, has in his keeping, the correspondence over the years which includes the period of time before Joseph Musser became seriously ill with his strokes. In the last letter of this man received from Joseph Musser, Joseph explained essentially the same thing he had said to his son Guy. In addition, Joseph instructed him to go to Guy for all instruction in priesthood matters. From this time forth, he received all of his instructions from Guy. Now the significance is that it is during this same time that Rulon claims to have been such a close friend and confidant of Joseph Musser. Yet in 1949, Joseph had explained that he was having difficulty in the co-ordination of both his body and his mind. From this time forth, he became so incapacitated that he couldn't read, write, or sign his name. The witnesses are multitude that Joseph could not carry on a rational conversation, and that he was like a child and fully irresponsible for


his actions. It was during this period of time that Rulon claims Joseph was in his right mind and supposedly confided in Rulon many important things of the Kingdom and the Lord's work, finally calling Rulon into a Council. It is simply astounding how one could agree with Rulon's contention in face of the abundant evidence to the contrary.

JOSEPH MUSSER CALLS RULON ALLRED

In 1952, three years after Joseph had become so stricken in his mind that he couldn't even sign his name, he called Rulon into a supposed 'council.' Joseph Musser's 'Council', however, was not any more genuine than the fraudulent Council started by John Y. Barlow. In the first place, Joseph Musser by his own admittance did not have the Keys of The Priesthood, which were required to form a Council.

In the second place, a resurrected heavenly messenger did not come.

In the third place, the approval was not obtained from the other true members of the Council of Friends, namely, Charles Zitting, LeGrand Woolley, and the 'last man' Lorin Woolley called.

In the fourth place, 'heaven' had already decided and had long before revealed that the man called into the Council in June 1933 in Lorin Woolley's time, was to be the LAST man called into the Council of Friends among the gentiles before the setting in order of the House of God.

In the fifth place, there was already one fraudulent council which had 'seniority' over any new fraudulent council. Joseph W. Musser had part in ordaining members of both fraudulent councils! Though John Y. Barlow had agreed to take 100% of the responsibility, Joseph W. Musser in fact was very guilty too, because he not only assented to John Y. Barlow's decisions in the matter, but he actually helped set apart and ordain them, being mouth in at least one of John Y. Barlow's Council! To justify ones' self into thinking that John Y. Barlow carried the full responsibility is as foolish as the reasoning of a murderer who kills a man and then thinks himself completely innocent simply because another man agrees to take full responsibility for the act. Both are guilty! As Christ says, The blind lead the blind and both fall into the ditch.

In the sixth place, Joseph Musser had become unworthy of

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his own position in the Council of Friends, by not only signing but creating the monster document, the manifesto agreeing not to practise, preach, or countenance plural marriage, in order to be freed from prison in 1945.1

Rulon Allred made the claim to us that John Taylor told him in a dream, in effect, to sign the document. The source of the dream must have been readily recognized by Rulon, for after signing the manifesto, he began worrying about it and pacing the floor, for his efforts to get his name back off of the manifesto were in vain.3 Yes, the true source of the dream is obvious when one considers the real testimony of John Taylor concerning a much weaker manifesto he was asked to sign:

"Sign that document? NEVER! I would suffer my right hand to be severed from my body first. Sanction it? NEVER! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!" (Lorin Woolley affidavit)

In contrast to Rulon's false dream, on the other hand, the Lord's true angel did come to Charles Zitting, the worthy seer of that Council at that time, John Y. Barlow and Joseph W. Musser having proved themselves unworthy by capitulating with the enemy by disobeying their instructions and commission to only keep plural marriage alive.4 Their joint efforts in calling a fraudulent council disqualified them, and the angel came to Charles Zitting! It was no dream! The messenger revealed the divine penalty upon each man who signed the manifesto, and commanded Charles to write it down. This experience he not only recorded, but told others at the time.

One excuse Joseph W. Musser had given for signing the manifesto, was that he was "old and weak," and "was pressured."5 But, was Joseph Musser any weaker, physically, than John Taylor was in 1886? Isn't the real reason for Joseph Musser giving into the pressure of the enemy at this time simply a continuation of the path he had already been going on, he having already given in to John Y. Barlow's

AUTHORIZED pressues to call men into his council. Under
much greater pressure, it was said that John Taylor was a
doubly martyr, that he died as a martyr, being in exile, as
well as still carrying the bullets in Carthage in his body
when he died. Though Joe Taylor's health broke, in his old
age while on the underground, he refused to give in to the
enemy. He had not lost sufficient spirit and power to with-
stand the enemy, as Joseph Musser, said to tell, had.

The fact that Joseph Musser, as well as Rulon Allred
who was not physically weak, did sign the satanic paper
surely indicates they were both much weaker spiritually than
John Taylor. Readers, the prophets do not contradict each
other as prophets.

Rulon Allred's dream of John Taylor was a bold fraud
perpetrated by the King of Devils!

In the seventh place, due to Joseph Musser's conces-
sions to the adversary, he had been stricken by the Lord to
the point that God had taken his intelligence away from him.
In this condition then, Joseph W. Musser's choice of a new
fraudulent council was devoid of intelligence, and thus void
of light, truth or spirit.

In the eighth place, the very fact that Rulon Allred had
to be presented to the people to obtain their vote, for a
position as Joseph Musser's Second Elder, surely indicates
the real truth. He was accountable to the people only! He
was not called of God into the Council of Friends. A calling
into the Council of Friends is independent of the people's
vote.

RULON ALLRED AND THE KEYS OF THE PRIESTHOOD

When Joseph Musser died, Rulon Allred presumptuously
acted as if he then held the Keys of the Priesthood. But of
course, Rulon Allred not only did NOT hold the Keys of the
Priesthood, but he wasn't even a member of the Council of
Friends. Again, there was no resurrected visitor involved at
all! But there were true members of the Council of Friends
living at that time, namely Charles Zitting, LeGrand Woolley,

and the 'Last Man.' If Rulon Allred held any authority, it
was at most only sealing authority, and then according to
John Taylor, he would have to act under the direction of the
WORTHY senior by ordination. Rulon Allred was not only
NOT a member of the Council of Friends, but he had proven
himself UNWORTHY of even keeping Celestial Marriage alive
for he also had signed the same hellish manifesto created by
Joseph Musser agreeing NOT to preach, practise or coun-
tenance plural marriage! Yet, on the other hand, Charles
Zitting, LeGrand Woolley, and the 'Last Man', who were
true members of the Council of Friends had NOT signed the
damnable document, but were true to their commission. Even
today, one of these last three members is still living and is
the worthy SENIOR! If Rulon Allred at most held sealing
authority, then he should have been acting under the direc-
tion of the 'Last Man'.

The people in the Church believe that Joseph F. Smith, Jr.
holds the Keys of the Priesthood, because they superficially
trace the Presidents of the Church down to him. But the
Keys of the Priesthood which is distinct and independent of
the office of the President of the Church long ago departed
from the Church. So also is it the case among the Funda-
mentalists. They superficially trace callings of group leaders
down to their present leaders. Rulon Allred in the one case,
and LeRoy Johnson in the other case. But the evidence and
the Spirit of God indicate that Lorin Woolley was the last
man among the gentiles to hold the Keys of the Priesthood.

BIRTHRIGHTS

Certainly whoever holds the Keys of the Priesthood
today, would at least be the patriarchal son of his father's
household. He has the birthright. Lorin Woolley gave a clue
that a man's patriarchal son is the one who first espouses
the order of Celestial Plural Marriage. It is a fact, however,
that while Rulon Allred was opposing the practise of plural
marriage, and long before he repented and espoused the
principle himself, that an older brother of his had entered
the principle. Rulon Allred has tried to cloud and change

1. JN 17, 18255: Life of Jn. Taylor 183-4. 2. Ibid. 3. JD 5:129
4. JN 177. 5. See page 3 and KPI, 71-72.
he facts. For instance, one time B. Harvey Allred's first son o enter Plural Marriage, and Rulon each knelt down to pray with their father. Rulon assumed to kneel down on his father's right side, but his father, knowing the significance of such a presumption, deliberately placed Rulon on his left hand side, and placed the older son who was first to enter the principle, on his right side. This was in keeping then with announcement that their father B. Harvey Allred made, that the older brother was indeed his patriarchal son when worthy. That he did prove worthy is indicated by the fact that the older brother was first to enter the 'Law', and keep his covenants. This, remember, was while Rulon was still opposing plural marriage. Remember, that even when Rulon Allred finally did accept the higher principles, that he signed that abortive slip of paper, agreeing to not practise, solemnize or teach plural marriage.

Leaders in Rulon Allred's fake council still try to put out that he is the most worthy son of B. Harvey Allred. For instance, we asked two of these leaders, both younger brothers of Rulon, the question, Who was the firstborn son of their mother? Their reply was that Rulon was the firstborn. This they insisted, even when we repeated the question. We then reminded them that Rulon was not the firstborn of their own mother, but that Louis who had died, was born before Rulon. So, in an effort to bolster Rulon's claim, they attempt to rob the dead.

In the other group, a similar situation pertains to LeRoy Johnson. He likewise had an older brother who faithfully entered the Principle as first of his father's sons. This was while LeRoy was opposing the practise of Plural Marriage. The father was shown in a vision that the older son was indeed his most choice son. When that son opposed the apos tasie of John Y. Barlow and his council, John Y. put it out that the older brother had lost his place as patriarchal son. Such an assumption certainly contradicts the evidence.

GENERALIZATIONS

One of Rulon Allred's younger brothers told us of an experience he had had, in which, he said, his father who had died came to him in a dream, and acknowledged the gen-

1. JN 13:18. 2. JN 13:26; 75:3. 3. JN 70. 4. JN 76:192.

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uniformity of his own calling. We can also accept the possibility that this younger son may have received sealing authority, which his father verified, but certainly it would be erroneous to generalize from the experience, that the calling also included membership in the Council of Friends. Furthermore, the same brother of Rulon told us, that if he ever had a dream, he'd think it was from the Devil! 2

RULON ALLRED'S PROPOSITION TO BAUTISTA

In 1965 we talked with one of Rulon Allred's sisters, now deceased, who had visited Marguerita Bautista, while she was in Mexico. She told us that her brother Bautista showed her a letter from Rulon in which Rulon had proposed that if brother Bautista would claim to be the Indian Seer spoken of by the Woolleys and if he, Rulon, claimed to be the One Mighty and Strong, then together they could appeal to more people, and obtain more converts to their cause.

Brother Bautista then admitted the falsity of both claims! Rulon's sister also said she knew the claims to be false, for she had seen in vision the true Indian Prophet! Furthermore, her father, B. Harvey Allred, had likewise seen him. When they compared descriptions, they were identical. In the second place, she had also learned that the One Mighty and Strong was none other than the Prophet Joseph Smith. Brother Bautista agreed. 3

WORTHY SENIOR AFTER LESLIE BROADBENT

In an effort to build upon their refuge of lies, some members of Rulon's group (or Church) refer to a statement of Leslie Broadbent in which he said that Joseph W. Musser was to be his successor. The implication made by Rulon's group in quoting this, is that the statement referred to 'succession to the Keys of the Priesthood.' But recall that Leslie Broadbent disclaimed having those Keys, as did Joseph Musser at first, also. Rulon's followers make that claim in an effort to bypass the fraudulent Short Creek Council led by John Y.
arlow, but ignore the fact that Joseph Musser not only sup-
ported John Y., in his actions, but Joseph also ordained at
least Marion Hammon. Any succession therefore to which
arlow referred, likely pertains only to succession as ‘worthy
enior’ among the gentiles. The evidence certainly indi-
ates that Joseph W. Musser was more worthy than John Y.
arlow was, at the time, though he later lost his worthy
eniority. Rulon Allred could not have received the Keys of
the Priesthood from men who did not have them to give.

CHURCH OF RULON ALLRED

Lorin Woolley and John Woolley, as already indicated,
ad warned the saints not to organize or hold regular meet-
ings. Yet Rulon Allred in disobedience, and also perhaps in
response to the clamors and pressures of his followers, has
organized to the point of having another Church. The mem-
ers of his ‘group’ deny that they have a Church, and yet
if one considers one of the definitions of ‘church’, they cer-
tainly have a church:

‘an organization, or body of Christian believers having
the same creed, rites, etc.’ (Standard Dictionary).

They certainly have an organization of officers and
teachers who teach and direct their body of worshippers, just
as much as the LDS Church itself does! They hold regular
meetings for worship and instruction. They have regular
priesthood meetings, Relief Society, and Sunday School meet-
ings.

In 1966 Rulon Allred made a trip to Ozumba, Mexico, and
organized a ward with the officers. We learned this through
first hand experience. While in Ozumba, June 1 to 8, 1966,
we were introduced to various officers, the deacon’s quorum
advisors, the counselors in the Bishopric, the Relief Society
President, the patriarch, etc. They explained that Rulon
had just been there and had organized them into these

capacities.

On the way North after leaving Ozumba, Rulon Allred
was severely stricken with an attack of ulcers, from which he
nearly died. He was rushed to a hospital. Yet Joseph W.
Musser, his supposed predecessor, had prophesied that if

1. See p.12. 2. JN 11:31; 183; 188:22; See pp.31-2. 3. pp.12,34-5.
4. Chap. 3.

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men were acting in the proper path of God, they would never
need to resort to Hospitals. The excuse given us by Rulon,
and some of Rulon’s Council for the attack on Rulon was
that his followers didn’t have enough faith? Can you beat
that?! He puts the blame on his followers instead of accepting
his own responsibility! In this we see the hand of an
offended God.

A number of witnesses have heard Lyman Jessop testify
that in the days of the Woolleys, he had earnestly sought,
and obtained a promise from the Lord that if he should ever
reach the point in his life when he would be in danger of
leading people astray, the Lord would strike him dumb, to
prevent it. This promise of God is very significant when
one considers that Lyman Jessop was stricken so he could
not speak. This happened about the time he was taken into
Joseph Musser and Rulon Allred’s false Council.

Before he was called into that false Council, it was
claimed that Lyman Jessop had been given the Apostleship
by Lorin C. Woolley. But witnesses who were there on the
occasion referred to, testify that Lyman, along with three
others, were simply given the Melchizedek Priesthood with-
out any office. Apostleship was not mentioned. Two of these
four men are still living.

One of Rulon Allred’s older brothers had an inspired
dream in which Lyman Jessop, who had died, visited him,
greatly sorrowful over his family and the apostate condition
of the Rulon Allred group. Lyman Jessop then cried out and
pleaded to this brother, ‘Tell them I don’t want any more meet-
ings in my house!’

Many other testimonies in our keeping, besides those
already given, verify again and again the truths that –

1. No man among the Gentiles, was chosen into the Coun-
cil of Friends after 1933.
2. No man among the Gentiles, chosen of God through
Lorin Woolley, into the Council of Friends, ever held
the Keys of The Priesthood.
3. Every man who pretends to higher authority falsely,
who puts forth his hand to steady the ark, is stricken by
an offended God.

1. JN. 59. 2. JN. 78. 3. JN. 188:33; 188:34. 4. JN. 57. 5. JN. May 11, 1967.
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4. Only one man remains among the Gentiles who was chosen of God through Lorin Woolley into the Council of Friends. He, according to Lorin C. Woolley, is the last man among the Gentiles to be chosen into the Council of Friends before the setting in order of the House of God. This last man, while holding the seerstone and president of any organized group of Fundamentalists, and disclaims having the Keys of The Priesthood.

PROPHET, SEER, & REVELATOR??

Speaking of Joseph W. Musser's prophesies, Rulon Allred claimed that Joseph Musser said that he, Rulon, would become a Prophet, Seer, and Revelator. Rulon then claimed publicly that he had seen this fulfilled to the letter. Let's look at his batting average as a 'Prophet.' For several years before 1966, he continually prophesied that the setting in order would take place April of 1966. Almost six years have now passed, Joseph Smith has not returned, and the setting in order is yet future. However, many years ago, before Rulon Allred had a part in that false Council, he oftentimes bore his testimony of the genuineness of the true prophet of God among the Indians. On one occasion, he strongly stated that if the House of God were ever straightened out, it would be done thru this great Indian prophet. On another occasion, he prophesied that the Saints would live in Mexico for five years after the Indian Prophet had come forth. This prophecy was made before Rulon signed the Musser Manifesto, and subsequently taught the opposite things concerning the Indians.

According to the Woolleys, each man holding the Keys of the Priesthood, is given a seerstone, as a vehicle to obtain important instructions and knowledge from the Lord. The man who held the Keys of the Priesthood previously, passes the seerstone on to his successor. When the man holding the Keys, then reaches the point in his vision where he no longer needs the seerstone, the same heavenly being who first gave it to him, then comes and takes it back. This exact pattern was followed in the case of both Lorin and John Woolley, and their predecessors who in turn held the Keys of the Priesthood. We asked the number two man in their false Council, who he thought held the seerstone today. He replied he didn't know, except that the last he heard, Wilford Woodruff had dedicated it to the Lord on the altar in the Manti Temple. Is ignorance bliss? Certainly Rulon Allred does not have the seerstone, but he has ever held a seerstone from God, and is not a Seer any more than Heber J. Grant was a Seer. Heber J. Grant often said the heavens were as brass over him.

Nor is Rulon Allred a revelator. Can one revelation from God, of "Thus saith the Lord to my servant Rulon Allred," be produced? The fundamentalists have long made the same challenge to the latter Presidents of the LDS Church. But like the LDS Church, Rulon falsely claims to be continually guided by revelations. Does he mean by "revelation," simply "inspiration"? Joseph F. Smith said he had not received any more revelation than any good Methodist could receive. Brigham Young, using a much broader definition of "revelation," said that every man born into the world has received revelation, or in other words, every human has received some truth, light or revelation. This is where their condemnation lies, because they in turn have acted against that light.

On the other hand, Rulon has most assuredly been inspired at times. On one occasion in his group (Church) meeting, he said he "felt inspired" to call on an old friend to speak. He then requested the person to bear her testimony to the congregation there assembled. She went up to the front and truly being inspired of God, testified that she knew that Rulon did not have the Keys of the Priesthood and that they were held by an Indian prophet. She testified that she knew that the Fundamentalists were out of order by having organized groups against the Woolley's instructions, etc. 

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BIRDS OF A FEATHER FLOCK TOGETHER

Was it 'revelation' from God that convinced Rulon Allred to bring into his bosom the treacherous con-man, K—?, receiving them as a 'benevolent attorney'? This is the same man who wiggled into the confidence of the leaders of the Johnson Group! They too were 'taken' by his 'air' of sincerity! They were inspired to 'know' that this K was a man of God. Yet subsequent events proved the exact opposite. After luring these leaders for all he could get, even being given one of their women under his guise of plural marriage, he went over to the Rulon Allred Group to try the same designs.

One of Rulon's sisters contacted the police, who said they had on file case after case of this same K fellow, fleeing one group after another. She learned that they had evidence he was a member of the Mafia. She contacted some other victims of his deceptions, who verified the same.

One victim, for example, told Rulon's sister that K had called him on the phone, pretending to be an old friend in the Church. He made an appointment to meet the man at a specific time on a certain corner. The man kept the appointment, but K failed to show up. Some time later, K called him on the phone and asked why he didn't show up. The victim testified he was there and that K was not there. K persuaded him to sign a statement to that effect. The man did sign the statement. K then accused the man of being an accomplice of a bank robbery which had occurred at that corner at that exact time. With this trumped up evidence, K blackmailed his victim into paying him great sums of money. The man and his wife had received many threats by phone, etc. not to go to the police. In true Mafia fashion, every step made by the man and his wife, were reported back to them by K and his men: They were to understand that they could not make a move without K's knowledge. This whole ordeal caused much pressure on the couple, that the health of the woman finally broke under the strain and she had a nervous breakdown.¹

¹ JN 153.
several other witnesses! Nor would she have followed a stranger to the car. Yet under great physical pressure she signed the paper. Our conclusion is that she was correct the first time. Our suspicion is that she changed this part of the story later, due to the same fear which caused her earlier to sign the paper she knew was a lie and from hell!

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When Rulon's sister continued to tell the story and oppose the 'K deal', Rulon threatened to put her into a mental hospital, by 'virtue' of his Doctorship, being an M.D. But due to the blessings of the Lord, she was warned in a dream of Rulon's plot. She also had by now, a weak heart condition. In a letter she wrote, dated Oct. 23, 1968, she explained:

"You asked if R.C.A. showed any remorse for his past actions. Are you serious? Dr. Spencer here asked what my Dr. had been giving me to stop the stomachache and vomiting, and the amount. I told him but he wished my Dr. to call him. I phoned to B asking her to ask Dr. S or R.C.A. how much morphone they'd given. B couldn't get so asked Rulon who said 'it was unethical to give out such information'. Later R.C.A. phoned and... advised D to take me to the hospital as an emergency.

We could afford no such expenses and since I had previously dreamed that Rulon ordered me sent to a hospital and then came claiming he was my Dr. and had me taken directly to a mental institution that his recent prophecy might be fulfilled regarding me, D begged Dr Spencer to at least SEE me. He did. He immediately could see for himself that I had serious heart leakage, bleeding ulcers and was unconscious part of the time. He was angry that my Dr. wasn't interested enough to at least say something of my condition and what he had done for me. ...

We advised B we had a competent Dr. here who we could depend upon and thanked her. We learned Rulon had left FRIDAY afternoon for the M ranch — just a few minutes after talking to D by phone ... and was then at
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the ranch. SUNDAY afternoon Rulon came here and D met
him in the roadway . . . , without raising his voice said,
"Uncle Rulon, you arrived at the Ranch Friday evening I
have been informed by B and others at the ranch. You
checked with the hospital claiming mother as your patient.
Mother does NOT need your help. We have an interested
and competent Dr. and two other Salt Lake Drs. didn't
hesitate since to give Mothers health history to him. Med-
ical Drs. here say mothers mind is alright in spite of your
continually announcing to people that she is mentally ill,
etc." Rulon shook all over, shouted and got real mad and
said he'd see me and D said no one could see me as I
was asleep and we'd follow Dr. S's instructions. Rulon
left Monday evening from the ranch and a phone call in-
formed me that he had told J and about everybody in Salt
Lake that D all but threw him off the property when he'd
made a special trip to help me; that to have called my dr.
here would have been unethical etc. etc."

At this point we may ask, what does Rulon know about ethics?

FORBIDDEN DRUGS

Earlier we mentioned Rulon's sister's grandson. That
boy's mother had died of cancer. Rulon was her doctor. In the
course of her cancerous illness, several times the pain be-
came so excruciating that Rulon gave her drugs to reduce
the pain. But a serious by-product of the drug resulted in a
step-up of her heart beat and circulation, which in one case
'sent' her into a coma, nearly killing her. When this happened,
her husband ordered Rulon to never give the drug again. Rul-
on's sister and her daughter-in-law likewise insisted. But
one day Rulon visited the home and finding his nephew's
wife in such great misery, he gave her the forbidden drug,
which yielded the calculated result of DEATH! 1

Thus was fulfilled a prophecy of a vision given to the
person Rulon felt "inspired" to call upon to speak in his
group meeting. 2 In the vision, Rulon was seen rushing for-
ward to oppose the Nephite seer who held the Keys of the

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Priesthood. Rulon and his assistants were stopped in their
tracks by the power of God emanating from the true Prophet,
who told them they were MURDERERS! 3

REBUKES FROM GOD

Another sister of Rulon's, now deceased, told us in 1955
of a similar inspired vision she had. She saw Rulon and some
of his leaders approaching the Nephite Prophet. With smirks
of self confidence they thought they would immediately be
welcomed by him into his choice circle of friends. But no!
The Nephite Prophet simply put up his hand indicating that
they were not to come a step closer. Through the power of
God, they were not only immediately stopped in their tracks,
but were shamefacedly turned away from his presence. They
were unworthy! 4

The much abused sister of Rulon mentioned earlier
finally collapsed from a heart attack. She lived, however, to
explain that her own dear father, B. Harvey Allred, Jr. came
to take her from mortality. She plead to live a little longer.
Her father, then explained he would have to go get special
permission. He then left to obtain permission, but returned
shortly to deliver the answer which was affirmative to her
request. During the conversations, her son, niece and others
witnessed her part of the conversation. She asked about
Rulon's condition, and was told by her father that Rulon had
set his own course, and there couldn't change it, that
Rulons's actions were his own responsibility and that Rulon
HIMSELF HAD CLOSED THE DOOR OF COMMUNICATION
BETWEEN HIMSELF AND HEAVEN. Nothing could be done
further by heaven on the matter. Following the experience,
she regained her health and lived for several months longer. 5

Rulon's older brother, the true patriarchal son of his
father's household, dreamed the following inspired dream:
He saw Rulon standing at the head of a long table around
which sat the members of his group. They were feasting to-
gether the dregs from Rulon's pitcher. Rulon at the head of
the table was drunken with the juice, his face was red and
puffed up in pride. After the feast, they all went away. John
Woolley, Lorin Woolley, and Rulon's father, B. Harvey Allred,
Jr., now walked up. B. Harvey Allred took the pitcher, and in

1. JN. 60: 1. 2. JN. 33: 13. 3. JN. 79:80.
...and emptied the corruption onto the ground. The three men were fully pained and repelled by the appearance of the tible, etc.1

Yes, "all tables are full of vomit," as the prophet said. All things are out of order among the gentiles. Every one of the Keys of the Priesthood are among us is grossly allactive. The Lord had said, speaking of the severe judgments to come, "Upon my HOUSE shall it begin ...first among ou ...who have professed to know my name and have not known me, and have blasphemed against me in the midst of my HOUSE, saith the Lord." 3

Notice, the Lord does NOT say it shall begin at the Church. Remember the distinction Lorin Woolley made between the House of God and the Church of God.4 All was to be out of order, from the highest quorum of priesthood to the last quorum of deacons in the Church; and there would be Barlowites, Mussertites, Zittingites, etc.5

Though Charles Zitting organized no group contrary to instructions, he became the worthy senior among those who later were called the 'independents.' 6

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1. JN. 30:9.
2. JN. 28:8.
5. See pp. 19, 34.

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THE MANIFESTO OF 1945

Charles Zitting was the worthy senior among the four men in prison who refused to follow either John Y. Barlow or Joseph W. Musser in signing their damnable manifesto. While in prison, an angel came to Charles Zitting and described the severe penalty which each of the men would receive who had signed it.2 Witnesses have told us of Joseph W. Musser admitting that he wrote that manifesto himself, upon the request of John Y. Barlow.3 Not only did Joseph W. Musser and John Y. Barlow sign it, but so also did Rulon Allred, Lyman Jessop (later, one of Joseph Musser's false council), and Del Timpson of the Johnson Group. 4

It is simply astounding that these men could so miserably fail such an important test. For years they had preached, testified and written of the crime of Wilford Woodruff and the Church for capitulating to the government when they accepted and went along with the manifesto, a document much more mild than the Musser-Barlow Manifesto! There are no good excuses. Del Timpson of the Johnson Group Council even had a remarkable dream, while in prison, showing him that he should not sign the manifesto.5

Some felt it important to sign in order to be with their families.6 The meekness of this reasoning, however, is even more obvious when one considers that the Governor of the State of Utah had already called in Arnold Boss after he had refused to sign the Manifesto that John Y. and Joseph Musser fixed up. The Governor told him that if those men had stayed put and not signed that document, every one of them would have been freed and out, without any strings attached, by that Christmas. But because those men had signed that manifesto, it had made null and void the papers the Governor had already signed which guaranteed these men their freedom.7 God had...
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omised to fight the Saints’ battles if they would serve Him. He has said that He would try us unto death! But in 1945, the battle was won without hardly a threat of death. But the Saints gave in just before the Lord was to free them from their enemies. The year before Wilford Woodruff had signed a milder manifesto, the Lord had commanded:

God thru Wilford Woodruff (1889): “Thus saith the Lord... Let not my servants deny my word or my law... Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. If the Saints will hearken unto my voice, and the counsel of my servants, the wicked shall not prevail. Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood. Fear not the wicked and ungodly. Search the scriptures. Leave judgment with me, it is mine, saith the Lord. Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion and act as you are moved upon by the Spirit, and all will be well with you. Have faith in God and his promises and he will not forsake you. I cannot deny my Word, neither in blessings nor judgments. Therefore let mine appointed grind up their loins, watch and be sober, and keep my commandments. Therefore be faithful until I come. I come quickly to reward every man, according to the deeds done in the body. Even so, Amen.” (Wilford Woodruff’s journal, Nov. 24, 1889)

Also in L. John Nuttall’s Journal, pp. 3:175-6

since L. John Nuttall was present at the 1886 Meeting, it is certainly understandable why he “was much worked up” in his feelings, in fact, “actually trembled” until he heard the revelation itself, and felt the Spirit of its warnings. The following excerpt is from this revelation:

THE MANIFESTO OF 1945

The following then, is the 1945 Barlow-Musser Manifesto:

“To Whom It May Concern:

The undersigned officers and members of the so-called Fundamentalist religious group do hereby declare as follows:

That we individually and severally pledge ourselves to REFRAIN, HEREAFTER FROM ADVOCATING, TEACHING, OR COUNTENANCING THE PRACTICE OF PLURAL MARRIAGE or polygamy, in violation of the laws of the State of Utah and of the United States.

The undersigned officers of the religious group above referred to further PLEDGE ourselves to REFRAIN from SOLEMNIZING PLURAL MARRIAGES from and after this date contrary to the laws of the land.” (Truth 11:218)

Recall what John Taylor had said about a milder Manifesto:

“Sign that document;—Never! I would suffer my right hand to be severed from my body first. Sanction it;—Never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!” (Truth 6:135-6)

When the men signed the manifesto, they were then released from prison. While in prison, brother Musser suffered an attack, which was perhaps the fore-runner to his final illness. When Rulon Allred signed the manifesto, he claimed to have been inspired. Yet the source he really felt his inspiration came from must be clear, from the fact that he soon began pacing the floor and tried earnestly to get his name off of it, though in this he failed. Later, after being released from prison, he felt conscience bound to give himself up. If his motives for doing so was that he recognized his mistake, then let credit be given where credit is due. Lyman Jessop also regretted his actions in signing, which he indicated to several others. In fact, nearly every one of those now living who signed that manifesto admitted to us that they were wrong in signing it.

1. Truth 20:34. 2. JN. Aug. 27, 1965. 3. JN. 188:33-34.
have do give? — a sick cow that is ready to die?"}

As pointed out earlier, John Y. Barlow, upon the death of Leslie Broadbent, immediately accelerated his disobedience of the instructions of the Woolleys. He called for a meeting of the Fundamentalists the very day of Leslie Broadbent's funeral. These meetings were then held regularly every week from then on. Leslie, let it be recalled, had scarcely closed his eyes in death, when John Y., standing at the hierarchy, said, 'Now things are going to be different!' But who wants it to be different from God's plan which the prophets followed?

John Y. Barlow's efforts at a United Order were a dreadful failure, just as John W. Woolley had prophesied they would be. Though John W. Woolley and Lorin C. Woolley each had warned John Barlow NEVER to organize anything, John Y. immediately began a so-called 'United Order.' A few typical examples describing his 'order' should illustrate:

According to a number of witnesses, before Lorin Woolley died, some of the brethren went together, each contributing a certain amount of money, and made a down payment on a large farm for John Y. Barlow. It was large enough that if taken good care of, would support several families. The down payment was sufficiently large that it would have given John Y. Barlow enough time to get it in adequate operating condition. John was elated, and moved his families to the farm. But within a year he had stripped the place. He used the extra money which had been given him, on things other than that necessary to get the farm producing. He took everything he possibly could off the place and sold it. In a certain length of time, he had 'run it down to the ground and hadn't kept up his payments, and thus lost it, just as John Woolley had prophesied would be the case. So the men who had helped him, told him they were through helping him like that again.

EDICT OF STARVATION

In 1942, John Y. Barlow gave orders to his leaders in Short Creek that all food be placed in the storehouse, and

in 1944, he issued orders to 'starve out' all the saints who did not cater to his every whim 'right down the line'. A good number of the true saints finally had to leave, in order to keep from starving. Apparently, practically the same thing had also happened five or six years before when John Barlow's own brothers and their families, as well as others, the saints had to leave or starve. Included among these uges were also families of men in John Y. Barlow's own se council. When John Y. Barlow issued this edict in Short Creek, some of the people were in dire need, in destitute circumstances. Some of these people went to the Lord and told the tale. One of the men there had a dream in which he saw John Y. Barlow sitting under a tree indifferent to his surroundings, simply reading a book. He sat there in indolent way, while everything around him was dying.

In the early 1940's, two industrious men had a large successful ranch up in Idaho which they turned over to John Y. Barlow's United Effort, along with $50,000 in cash. John Y. Barlow went through this $50,000 like water. He had a sieve, a major portion of which went for his own personal use. This was while many in Short Creek were starving as a result of John Barlow's 'United Effort 'starve' edict. They couldn't get the necessities of life, under his system of doing business. He went down to the last few dollars, and he was asked what he was going to do after it was gone, to which John Barlow replied, 'Well, somebody else will lay a golden egg.' When he finished off the last dollar, he wanted more fast cash, so he went up North in his impatient extravagance, and sold a farm for about $22,000. He could easily have gotten $50,000 out of the farm alone, not counting the thousands of dollars more he could have gotten from the crops on it. Thus, he killed the goose that laid the golden egg. Again, he went through the $22,000, like water through a sieve, while families of his he should have been uniting sharing this good fortune were beingstarved out of his Short Creek Order.

John Woolley's prophecies were fulfilled many times over. He had truly said that John Y. Barlow would be the last person they could ever get into a United Order, and that he'd drain it dry. To say the least, John Y. Barlow simply didn't understand the principle.

The Lord says: "But it is not given that one man should possess that which is above another, wherewith the world lieth in sin." (D&C 49:20)

Reader, compare these conditions with the conditions existing in the 'Johnson Group': Young men are sent on full time 'work missions' and must then give their entire wages over to the leaders. What happens to the Money? It's a strange thing that the leaders live in such 'swank' worldly style, while the 'lay' members still live in comparative poverty. Further, some of these so-called 'work missions' simply turn out to be work on the leaders' private dwellings, and hardly comprise work on spiritual or community property at all! About the only thing these falsely named 'missionaries' are converting, is converting their labor into money in the leaders' pockets.

If the instructions given by the Woolleys were followed, the leaders would not even be collecting tithing. Both the 'Alred' group and the 'Johnson' group are guilty of violating this admonition. The Woolleys refused to collect tithing, making it very clear that the ONLY COMMISSION they or those following after them had, was to keep Celestial or Plural Marriage alive.

Some of the Johnson Group who have worked close with the leaders, have calculated that LeRoy Johnson, Marion Hammon, and Guy Musser are the highest paid clergy in the world. Whether they really are the highest paid may be questionable, but that they are very highly paid is indicated by an abundance of evidence. What hypocrisy! Truth Magazine, edited by the late Joseph W. Musser, is filled with references to early brethren regarding the crime of paying clergy for spiritual services! Jesus Christ labored free. Why should anyone else collect on what the Savior did? Certainly if a person takes one penny for a spiritual work, he instantly forfeits his spiritual blessings to that extent! Recall that Lorin Woolley said that God's penalty for malfeasance (misuse of public funds) is death!?
THE WASPS' NEST

"No; any part of it be used, or taken out of the treasury, only by the voice and common consent of the order."

(D&C 104:70-1)

Essentially the same thing is said of the sacred treasury. 1

LeRoy's false ideas were started by John Y. Barlow. John Y. Barlow practised the policy that 'What is yours is mine, and what is mine is mine.' 2 This idea passing on down to LeRoy Johnson has evidently had an unexpected effect. Many of the youth, following the example their leaders have set, have adopted the same policy on a smaller scale. Since no one is to have the deed to his own property, each one helps himself to his neighbor's goods. Why not? It's all in the family. It reminds us of the instance when Levi Hancock visited the Kirtland saints who were trying to live a faulty United Order of a sort. One man walked up to Levi, reached in Levi's pocket, pulled out his watch, and walked off with it. Levi at first thought it was a joke, but then learned that the man was serious. The man actually intended on keeping the watch, with the idea that it was 'all in the family.' He had thought Levi was one of their number. The Prophet Joseph Smith, soon set these saints in order, just as he will the WHOLE House of God, including the Fundamentalists. 3

Yes, stealing is certainly a serious problem among the youth in Colorado City. 4 Even the adults are guilty. For example, one hard-working family who worked very industriously collected together much material to build themselves a home. However, many of their neighbors from time to time came and 'borrowed' from the stock pile. Finally when the family got ready to build, they didn't have enough to put up a room. The 'borrowers' had not returned anything. 5 The Lord speaking of the law of consecration says:

"Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother." (D&C 42:54)

(See also, D&C 136:25)

What a pitiful pitfall the nest has become, ruled by wasps. Well did the Woolleys warn John Y. Barlow not to organize ANYTHING. They had warned him that he didn't understand the law.
SHACKLED AGENCY and BLIND OBEDIENCE

In an attempt at self-justification for disobedience to God's commandments regarding United Orders, John Y. Barlow coined the statement, 'The Priesthood must TRY you.' Even today, the false Council carries on the same tradition: priestcraft. For instance, Guy Musser frequently says, when you join us, you SURRENDER your FREE AGENCY to us. You have no more right to your free agency. From now on you must do only what we tell you to do, and we must receive counsel from you on everything.' Some of the Fundamentalists have even gone so far as to dedicate their lives and all their goods to LoRoy Johnson. What blasphemy! God requires that we dedicate our ALL to HIM Who is Our Father in Heaven! When John the Revelator fell down to worship the angel, as recorded in Rev. 22:8-9, the angel said, 'See thou lo it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: WORSHIP GOD.' Also, Jesus said: 'Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.' (Matt. 4:10).

John the Revelator was told not to worship even an angel, and yet the Short Creek leaders do worse, requiring the surrender of one's God-given Free Agency. Doesn't this sound a lot like Heber J. Grant and J. Reuben Clark who taught the false idea that 'When our leaders speak, the thinking has been done.' Or the test oaths given under Heber J. Grant demanding the saints to obey Heber J. Grant and the leaders in everything, WHETHER RIGHT OR WRONG! Compare these notions with John Taylor's testimony:

"I WAS NOT BORN A SLAVE! I cannot, will not be a slave; I would not be slave to God; I'd be His servant, friend, His son. I'd go to His behest; but would not be His slave, I'd rather be extinct than be a slave. ... I'm God's free man: I will not, cannot be a slave! Living, I'll be free here, or free in life above - free with the Gods, for they are free: and if I'm in the way on earth, I'll ask my God to take me to my friends above!" (Life of John Taylor p.424)


THE WASPS' NEST

Reader! Remember that the whole war in heaven was fought over the question of FREE AGENCY! Lucifer wanted to take men's free agency away, to FORCE them to do what he thought was right, just like Russian Communism. Whereas the Savior insisted on allowing and guaranteeing men their agency and right of choice. Joseph Smith said, "I want the liberty of thinking and believing as I please, it feels so good not to be tammeled. ... It does not prove that a man is not a good man because he errs in doctrine." (DHC 5:340)

Note what Brigham Young says:

"I would rather be chopped to pieces at night and resurrected in the morning, each day throughout a period of three score years and ten than to be deprived of speaking freely, or being afraid of doing so. I will speak for my rights. I would just as soon tell a government officer of his meanness and filthy conduct, as I would any other person; they are all alike to God, and to those who know His will." (Truth 18:155)

JUDAS IN EVERY QUORUM

Lorin C. Woolley taught that there has always been a Judas in every quorum and will be until Satan is bound and the Millenium comes. He gave as an example, William Law in Joseph Smith's time. And then he said, 'If there was a Judas even in Christ's Quorum, the greatest of all, and also in Joseph Smith's quorum, then I see no reason why there could not be Judases in this quorum,' showing by a movement of his hands that by 'this quorum,' he meant the present members of the Council of Friends who were sitting around him. Remember that John W. Woolley had foretold that it would be John Y. Barlow who would get the Council of Friends out of order. 2

God's Law of Chastity & Women's Rights

Can you imagine a true man of God using his supposed priesthood authority as bait to lure young girls to be his wives? Several of the Short Creek women have testified that Y. Barlow approached them in this manner, saying, didn't you rather be married to the Lord's Anointed than one of these young fellows who don't know much about religion? 1

In the first place, John Y. Barlow could not have been the Lord's Anointed. The Keys of the Priesthood did not reach Leslie Broadbent or John Y. Barlow. Though John Y. Barlow may have given the impression that he'd seen the vision, those close to him, and closer to the Lord, knew it was not true. Joseph W. Musser, for instance, told a number of witnesses that it was not true. 2 But John Y. Barlow himself, let it be remembered, confessed on his death bed that he had ever seen a resurrected being or an angel. 3

In the second place, it should certainly be obvious that righteous men would not use this dirty scheme to lure young girls in to his family.

In the third place, the evidence indicates that not only did John Y. Barlow not understand the true principle of Plural Marriage, he also did not understand the true principle of Celestial Marriage. In 1932, Lorin C. Woolley told John Y. Barlow that he was NEVER again under any circumstances EVER take another wife because,

1. He did not understand the Law of Plural Marriage,
2. He did not live the Law of Plural Marriage correctly, and
3. He did not live the Laws that God laid down to govern Plural Marriage.

This was given to John Y. Barlow as a command from the Lord, through priesthood channels, 4 for Lorin C. Woolley was the one man on earth that had the right to direct all sealings. 5

Joseph W. Musser often talked of trying to put square pegs in round holes, referring to women married to the wrong man. 1

It is no wonder that Joseph Musser prophesied in the early 1930's that when the Setting in Order took place, that from 90 to 98% of what are now known as the Fundamentalist women would have to be taken away from their husbands and given to their rightful mates. They simply would have been married previously to the wrong man. 2

But the Short Creek leaders have not only continued the abominable practises of John Y. Barlow, they have gone further. For instance, LeRoy Johnson marries young girls almost yearly, and yet LeRoy Johnson can NOT have children. He hasn't had children for years. 3 These young girls are deprived of fulfilling their God-given mission on earth, which is to give birth to the choice spirits of Our Father in heaven. Will these young girls be amongst those 90 to 98% of the women, Joseph Musser prophesied would have to be taken from their present husbands and given to their rightful companions in the Setting in Order? This is in accordance with the revealed Word of God in which the Lord Himself says:

"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed?" (D&C 132:8-10)

The Johnson Group's pattern is not at all in accordance with God's plan. In God's plan, both the man and the woman have the first and final decision of whether to marry or not. But in the Johnson group, LeRoy Johnson makes ALL the

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Remember that the Fundamentalist leaders admitted to the 'Last man', that they were not receiving revelation. 1

John Y. Barlow claimed to some persons to have seen in a dream, Lorin C. Woolley after his death. But note the message: Lorin C. Woolley WARNED, 'John, I'm shadowing you!' This was indeed an appropriate warning, for Lorin C. Woolley did shadow many a crook in his life, including the crook Heber J. Grant who got the Church so much out of order. 3 The WARNING to John Y. Barlow was certainly of vital importance as has already been indicated.

GOD'S LAW OF CHASTITY: STRUGGLE FOR SURVIVAL

But further! Reader, Consider how John Y. Barlow buried the Law of Chastity! Early in 1937, one woman we know, went to Joseph W. Musser and requested him to tell her the Law of Chastity. Joseph W. Musser then cautioned her that if he told it to her, she must then obey it. He asked her if she was willing to obey it. She answered, 'I would not have requested this information if I were not prepared to obey it.' Brother Musser then opened a drawer in his desk and took out a book. Written in the book were many important items of Priesthood and the Laws of God. He then turned to His typewriter and copied a page which he explained was the Law of Chastity as revealed to the Prophet Joseph Smith just before he went to Carthage jail. 4

Brother Musser then gave her the sheet and said, 'You are not only required now to live this law, but I also commission you to teach it. This I do by virtue of my own commission to keep Plural Marriage alive.' 5 Later, her mother with two other women were also commissioned thru Joseph Musser to teach the women the true principles governing Plural or Celestial Marriage. Many of the women then came and asked these three women for information on the Law of Chastity, for they felt sure that God had laws to govern every phase of life. 6

1. See p. 32. 2. JN 72:1. 3. JN 55. 4. JN 19:4. 5. Ibid. 6. JN 180:12.
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These three women then made an appointment with members of the Council of Friends. When they arrived, they told these brethren that these other women had approached them on the subject of chastity, and that they wanted to know the COMPLETENESS of the law, so they could teach these principles as they had been commissioned. They wanted priesthood guidance on the matter. John Y. Barlow then arose, and in stern, warning expressions, ordered them to NEVER teach the Law of Chastity to any of the women under any circumstances. The women were simply dumbfounded with his reaction. It was almost unbelievable that a man of the priesthood would act this way. But Joseph Musser, who knew better, didn't utter a word. The women walked out in disgust.

The next day, Joseph Musser came to the home of the woman in charge. He had with him two sheets of typewritten papers. He gave this woman a copy of the same Law of Chastity he had given her daughter. Then while renewing the commission to her daughter, he likewise commissioned her Mother to not only live the Law of Chastity, but to teach it also.¹ The following is a verbatim copy of Joseph Musser's typewritten copy:

NOTES ON CELESTIAL MARRIAGE

"When the Saints live in the fulness of the Law of Celestial Marriage there will be no sexual intercourse or indulgences except for the purpose of propagating children. Men will respect the wishes of their wives and never approach them except when invited and women will invite their husbands only with the purpose of having children: and during pregnancy there will be no sexual relations.

"There are great and mighty spirits to come forth when the channel is sufficiently pure to welcome them, but they cannot be born under conditions of lust. The preparation for the birth of Christ is an example, and we in this dispensation must achieve choicest (?) that condition of purity if we would have the Lord send His choicest spirits through us.

"The reason the full Revelation was not given in Sec. 132 D&C was the people were not ready to receive it. More was given on the subject in Carthage Jail, just previous to the Prophet's martyrdom.

¹ JN 186:12.

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"When the Saints are sufficiently purified and purged and can control their appetites, the fulness pertaining to this great principle of life will be given them.

"Birth Control is a divine principle, but God and not man must be the controller. Self Control on the part of the individuals, is the crying need. Until self control has been accomplished, the Saints cannot expect to advance and have the mysteries of the Kingdom revealed unto them as God is prepared to do; nor can they have faith to walk in the light of truth each day, and, in fulness, enjoy the gifts of the spirit. When self control is attained, we are in position to subordinate the earth and populate it with Prophets and Prophetesses, and none other characters will be born to us."

"The Lord further states that: 'If any man enters my Holy Law of Celestial Marriage and then uses it for sex, I will take from him everything I have given him. I will take his kingdom, his dominion, I will take all his wives, his children and everything I have given him I will take from him and it would be better for him that a millstone had been tied around his neck and he had been drowned in the bottom of the sea than that he had ever been born.'"

"Brigham Young goes on to say: 'That if Celestial Marriage was to pander to the low passions of men and women, then the quickest it was abolished the better. That most people enter it for passion and not with a view to honoring God and purity as it should be entered in to. Those who enter it for passion, or use it that way after entering it, God will let the fire burn them up.

"The only reason for the purpose of Celestial Marriage is to bring forth a pure and unadulterated race of people that God will have a pure and holy race of people to place His Holy Priesthood on, that they can bring to pass all his purposes in the earth.

"A Woman's body belongs to her and she only knows the functions of it. She only knows when she can conceive and should invite her husband and make the appointment at that time. The seed needs only to be planted once not a dozen times. After the seed is planted they should not touch each other again as far as sex is concerned. If a man does and particularly against his wife's will, he robs his wife of the greatest blessings God can give her and the child of the pure
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'and holy birthright that God has decreed for it. Some day he will have to answer for his deed. God has put sex in the hands of the woman and she better be very careful how she handles it. For breaking these laws she can condemn herself, too, as well as the man.

"In Good Health, a woman should carry a child nine months, nurse it for nine months (Breast-feedings) and then she should have nine months complete rest on raw uncooked foods in order to replenish her body and give another child the best chances physically, spiritually: Mentally and Morally." (JN 179)

Further upon the Law of Chastity, Joseph Musser explained that the man is NEVER to approach a woman for anything where sex is concerned, but that it is she that makes the appointment when she knows her body and spirit are absolutely in tune with heaven. When she has gone to God the ather and petitioned Him for a child, and when the Spirit tells her that all these things are in order then SHE makes the appointment with her husband at a time when she knows that she can conceive.

Joseph Musser further testified that the Lord had said that people could not progress without living the Law of Chastity, and that the Law of Chastity was IN FORCE THE INSTANT when 'AMEN' IS SAID in the Celestial and Plural Marriage Ceremony.

GOD OUTVOTED

Gay Musser now tells the people that this Law of Chastity is not in effect now because the Council which John Y. Barlow called had never voted on it and put it in effect.

Here again we see the Fundamentalist leaders in the same pit that the Church had fallen in to. The Church rejects the revelation of 1886 given to John Taylor, because the high Church quorums did not vote on it. The Fundamentalist leaders then are MORE GUILTY than is the Church. But further, this is an indirect admittance of the Fundamentalist leaders that their organization is akin to a Church wherein the principle of common consent governs. But Joseph Smith had explained that ALL THINGS in the Council of Friends are governed by REVELATION. But the

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Fundamentalist leaders deny the requirements of God necessary for a person to become a member of the true Council of Friends, that a resurrected messenger must come to reveal the names chosen by God.

PURIFY YOURSELVES
SET YOUR OWN HOUSES IN ORDER

In the revelation given to John Taylor, October 13, 1882, and recorded in The Life of John Taylor, p.351, the Lord says:

"I call upon the heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities associated therewith, and to PURIFY themselves before me, and to PURGE OUT INQUITY from their households."

3. Harvey Allred gives some very important history in connection with this revelation:

"Shortly after the revelation given to President John Taylor in 1882 ... President Taylor and his associates called worthy men, some of whom were members of the Quorum of Twelve, to visit throughout the Stakes and teach the Latter-day Saints obedience to the commandments embraced in that revelation. The basic features were the command that the Church and the households of its members holding the Priesthood should be 'set in order according to the law of God.'

These brethren held private and special priesthood meetings in the Temples and throughout the Stakes of Zion, at which members of the Twelve presided. Their instructions emphasized the duty of every married man in discharging his responsibilities of RIGHTEOUSLY 'multiplying and replenishing the earth' through that marriage relation; and forcefully did they dwell upon those three primary essentials quoted in my Family Creed":

'Man is the tabernacle of God, even temples; and whatsoever temples is defiled, God shall destroy that temple.'

("D&C 93:35"

"Marriage is honorable in all, and the bed UNDEFILED; but whoremongers and adulterers God will judge." (Moses 8:32)
"He that looketh upon a woman to lust after her SHALL deny the faith and SHALL NOT have the Spirit of God to guide him."

(Des. & C. 42:22-3)

"We were positively told that these quotations taken from the revealed word of God applied to man's marriage relations WITH HIS WIFE, as well as sexual association outside of the marriage relation. And if those who had been honored with God's holy Priesthood did not strictly observe such commandments they would suffer the awful consequences as set forth in that immutable word.

I know that much of the present apostacy of Church members and leaders is due PRIMARILY to their disobedience of those irrevocable commandments. And when I witness the absence of God's spirit in men who once held the effective power of Priesthood and the consequent denial of faith in God's revealed word, I at once know that it is due to the awful fact that they have fallen so low that they now look 'upon woman to lust after her,' although they may call her 'wife.' We were told by those worthy leaders we 'defiled our marriage bed and our bodies by employing them to satisfy our damnable lusts,' and if we did not 'set our houses in order' in that most essential respect, our wives would eventually be taken from us and given to men who would obey the commandments of God."

(Truth 1:74.75)

"At one meeting which I attended Apostle George Teasdale was in charge and instructed the brethren. He told us that no woman should be required to bear children more often than two years apart, and then only when she and her husband were in physical and spiritual harmony with the laws of God. Said he: 'Not even that often unless the mother's physical condition were such as to assure that her offspring should be perfect, in keeping with the will of God.'"

"Shortly after the revelation of 1882 was given the Church authorities were requested to write an article for the publishers of a treatise on religious beliefs of the world. Apostle Franklin D. Richards prepared the article:

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"While they (the wives) have to share the time at the disposal of their husbands with others, dependent upon his care and objects of his affection, they are protected during anticipated maternity and other seasons from associations which for their own good and that of their progeny are better to be discontinued. ... Celestial marriage, as the plural system is called, is only for persons of elevated character, recommended by the local and endorsed by the General Church Authorities." (Truth 1:75.)

On this subject, Orson F. Whitney wrote:

"The only legitimate 'birth control' is that which springs naturally from the observance of divine laws, and the use of the procreative powers, not for pleasure primarily, but for race perpetuation and improvement. During certain periods — those of gestation and lactation — the wife and mother should be comparatively free to give her strength to her offspring; and if this involves some self-denial on the part of the husband and father, so much the better for all concerned.

'Birth control', under God's law, is a problem that solves itself. I have no faith in the sophisms of those who reject His law, and try to substitute therefor their own vain theories for sex regulation. The eugenists may mean well, but they don't know enough to lead the world out of the wilderness." (Relief Soc. Mag., 1910, vol.3:367)

Romania B. Pratt, M.D., wife of Parley P. Pratt Jr., wrote:

"The duties and requirements of a woman, fulfilling the sphere of motherhood, absolutely demand certain periods of CONTINENCE, which, if not granted her through thoughtful solicitude for her welfare by her husband or herself assumed, by virtue of the dignity of womanhood, or by the divine right of free agency, the principle of her life and health is encroached upon, and she is forced to perform her ever increasing labors and duties with a decreasing store of vitality. ..."

"Were this the order of the world, abortions, foeticides, infanticides, seductions, rapes and divorces, would be relics of the barbarous age, while intelligence, light, peace and good will and love would be the motor forces of the world, in short, the Millennium would have come."

(Woman's Exponent; Truth 2:62)"
OD'S LAW OF CHASTITY MUST PRECEDE THE MILLENNIUM

How different things are today! Apostasy has become so rampant that men, including the false leaders of both groups Fundamentalists, now either teach the women nothing of a true Law of Chastity, else if the Law begins to be known, they douse it firmly and quickly. But notice what Lorin C. Woolley taught:

One time when some of the saints were gathered together, this subject of the Purity of Celestial Marriage came up, and the question was posed, 'When will the saints be required to live that law?' One person then suggested that the Millenium was the time when it would be lived. Lorin C. Woolley then turned to Leslie Broadbent and asked him what he thought about it. Brother Broadbent replied, 'It will take the reign of that law to bring on the Millenium.' Brother Woolley then affirmed Leslie Broadbent's remarks, and added that only the progeny of those who do live this law of Purity would be privileged to be part of the Celestial population of the Millenium.

It can be seen then that true Plural or Celestial Marriage is exactly the opposite to the awful free love system prevalent in the world. Again, our purpose in bringing this point up at this time is to sound a warning against those factions which claim a belief in the mission of Lorin C. Woolley and re-Nephitic prophet, while at the same time try to hold to false notions of reincarnation, false translation, and immortality. These devilish notions are diametrically opposed to the scriptures and the teachings of Joseph Smith, Lorin Woolley and the other prophets.

The Lord has said:

'And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.' (D&C 105:5)

DENYING THE SPIRIT

O Reader, how degraded can men become. Now they even teach that not only must the followers obey their husbands, RIGHT or WRONG, but also that the women must obey their husbands RIGHT OR WRONG. They teach that neither the women nor any of the other members can have dreams or visions from the Lord. Every one of the leaders in the Johnson Council, for instance, have stated that any such dreams, visions, or visitations are certainly of the Devil. The leaders argue that if they, the leaders, cannot have dreams, then surely the 'lay' members can not, thus admitting that they, the leaders, do not receive revelation even by dreams.

This reminds us of an interview a man had with Heber J. Grant. He spoke to Heber J. Grant about the subject of personal revelation. Heber J. Grant replied, 'I wouldn't worry about it. After all, I'm President of the Church, and I've never had a revelation.'

Reader, compare these statements with the prophetic warning of Heber C. Kimball:

'Are you faithful to your vows? If you are, you will have dreams, and visions, and revelations from the world of light, and you will be comforted by night and by day. But if you do NOT fulfill your covenants you can NOT enjoy THESE BLESSINGS.' (Journal of Discourses 3:112)

Remember that the Lord warns that PRIESTCRAFT results in the heavens withdrawing themselves:

'when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.' (D&C 121:37)
HOSPITALS FOR PROPHETS?

Before Joseph W. Musser became sick, he prophesied that men were in the path of duty, and were keeping the commands of God; they'd never have to resort to a hospital. But after signing the 1945 prison Manifesto, both John Y. Barlow and Joseph Musser were stricken, and both eventually ended up in the hospital. Today, both LeRoy Johnson and Rulon Allred have likewise ended up in the hospital. In LeRoy Johnson's case, his excuse was 'sometimes the Lord permits these things in order to test the faith of the saints.' In Rulon Allred's case, he said, 'If we would not have happened if the saints had had more faith.' Why blame it on to the saints? The evidence indicates that the leaders must shoulder the blame themselves. The Lord says he punishes a man for his own sins and not for the sins of another. It appears that an important principle is operative here, and that in these cases of John Y. Barlow, Joseph W. Musser, LeRoy Johnson, Rulon Allred, and others, there is a fulfillment to varying degrees, of D&C 85:8 which says:

"While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning."  (D&C 85:8)

By 'a' fulfillment, we have in mind that this passage applies to ANY high authority who puts forth his hand to steady the ark. Joseph Smith taught this interpretation as the following letter of Oliver Cowdery indicates:

"Brother Joseph says, that the item in his letter that says that the man that is called etc. and puts forth his hand to steady the ark of God, does not mean that anyone had at that time, but it was given for a caution to those in high standing to be ware lest they should fall by the shaft of death as the Lord had said."  (Kirtland, 1833. 1874. Copy at Utah State Hist. Soc.)

1. JN 152  2. JN 86; 140.  3. JN 173:34  4. JN 105.

SPIRIT OF GOD vs ARM OF FLESH

TRUE DREAMS AND VISIONS OF THE SAINTS

Dear Reader, in addition to the many examples of apostasy among the fundamentalists, the same conditions have been shown in inspired dreams to many of the saints. We too have been given this privilege. In one such dream, the Council of Friends among the Gentiles was depicted as a ship at sea. As the true crew went to land, pretenders took their places on what now was two ships in place of the first. Due to quarreling among themselves, the false pretenders were unable to receive vital signals from authorities on land. The two ships represented the two fundamentalist groups discussed thus far. The two pretending crews symbolized the two corresponding false councils. Wandering on the sea, quarreling and the inability to obtain guidance, indicates their spiritual apostasy with its natural results.

In another dream was shown three buildings side by side, each dark and gloomy. The first was a Jewish synagogue representing the old Jewish apostasy. The second was the Catholic Church, the remnants of the great apostasy which followed the ministry of Christ and His Apostles. The third building represented the great Latter-Day Apostasy of the House of God. The lower floor was the Church, while the upper floors included the Fundamentalists. All was out of order. Specific examples were given clearly identifying the false pretenders.

Another of the saints recorded the following:

"On the night of Mar. 15, 1969, my husband and I were in conversation, and as usual, it led to past events of the last 45 years. Inasmuch as I had so strongly opposed what had been going on in the Fundamentalist Group for the past 35 years, and I had so many times been told by my husband that I was wrong, he asked me this night to straighten out my life and to go to My Father in Heaven in mighty prayer and ask what I had to do in order to be right with Him. He further told me that I was to come round to him the true answer I received. He asked me several times if I would do this and I replied that I would. My own feelings were to comply immediately with the request but to now other truths as well."
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assistants, Fred Jessop, Cyril Bradshaw, Edson Jessop, etc.

"All these people were milling around the barnyard and conversing with one another. Every so often, they went out the big gate into total darkness, following old horse and cow trails, always the same old pattern.

"I was then shown their dress. They had thought they had put on white robes, but their costumes were white sheets they had draped over their bodies, making them look like Halloween characters. It was a sorry sight when contrasted with the beautiful robe of Jesus. I was shown that the many trips they made into total darkness were symbolic of the blind leaders of the blind followers, walking in darkness at noon day.

"Finally, when they were all in the barnyard at the same time, a great event took place. One by one, each person was picked up and taken away, and a voice proclaimed to me that these people were being apprehended, picked up, and taken into a TRIAL where the True Great High Priesthood would preside. The order in which they were apprehended was first, LeRoy Johnson; second, Marion Hammon and his wife, Gladys; third, Guy Musser; and so on down thru the Barlow council, and including their assistants.

"Then once again I was shown the large empty wire scroll on the wagon. The voice again proclaimed to me that here was all the evidence to be used in the trial, and that these seven men were some of the blind leaders of the blind followers, walking in total darkness at noon day; that they operated on a skeleton form of the Truth, but that they had NO authority from God in any way, shape, or form.

"In the second part of this vision, I saw myself in a car, traveling up a very straight and narrow road on the inside lane of a super highway. The sun was brilliant, directly overhead at noon day. It was a beautiful summer day.

"All of a sudden, I saw coming at me from all directions, a multitude of little pigmy cars. They were going down the wrong side of the road, in the wrong direction and were all heading straight for me, trying to knock me off this straight and narrow road. I had to keep swerving to avoid being destroyed. I asked myself, Am I on the right road? A voice answered and said, 'Yes! You are on the right road, but look at these other people. They are going backwards and are trying to destroy you.
"Marion Hammon was in the first little pigmy car; Gladys Harnon was in the second one; LeRoy Johnson in the third; my Musser in the fourth; and so on until I had seen the entire Barlow council with all their assistants, each in one of these little pigmy cars.

"Finally, by the power of God, these people were taken away, and I was allowed to proceed, traveling the magnificent straight and narrow road of light I was on.

"In the third part of this vision, I found myself in a large living room. I saw a man enter in the other end of the room. He came near, I recognized him as Dr. LeGrand Woolley, having known him very well in life. Our greetings were cordial and we sat down to the table to talk. I noticed a woman enter who is a member of our family. She came over to the table, sat down, and listened to the conversation.

"We were talking of past events, and finally Dr. Woolley said, 'Your understanding of these events is correct and true.' He said, 'This is the way that God The Eternal Father looks at them.' He repeated this statement several times. I then turned to the woman and said, 'Did you hear what he said?' She answered and said, 'Yes, and I can witness to it.' Several times I asked her this question and she said she had heard what he said and she could witness to it.

"At this point, Dr. Woolley got up and left thru the same entrance he had entered. The woman and I then got up and walked into the next room. She turned to me and asked me who the man was who was talking at the table. She said she could hear all the conversation and tell he was there, and that he was familiar, but that she couldn't see him. I said, 'Why, he is your cousin, Dr. LeGrand Woolley.' She answered, 'I thought he seemed familiar.'"

When the vision ended, she went to her husband to tell him she had received the answer to her prayer. Finally, she found him and said, 'I went to the Lord as you requested, and I received my answer, and I'd like to tell you about it.' He then said, 'Well, sit down here and tell me. I have just five minutes.' She then said, 'Five minutes? Is that all? I couldn't do it justice in just five minutes.'

She then sought other opportunities to tell him, but each time he had an excuse not to hear her. To this day he hasn't bothered to hear her testimony.

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**Spirits of God vs Arm of Flesh**

How ironical! He had thought the subject of enough vital importance to specifically instruct her to seek the Lord, and now he refuses to hear the answer. It appears he is afraid of the truth. As he once told her, if she was right, then she was so wrong having traveled the incorrect path for so many years, that he and the others never would be able to catch up.

To one saint was given a dream in which was depicted the awful condition existing in the two main Fundamentalist groups:

While driving through a long dark tunnel, we had to turn our headlights in order to see. When we turned the lights on, we were surprised to see a great number of cattle on each side of the road. But the cattle were all wallowing in muck up to their stomachs. The great majority of these were cows, with some calves, plus a few weak bulls. I was surprised to see the upper parts of the cows so very clean and well cared for. When the cows saw the car lights, they looked up in amazement, and most of them struggled to get up on to the road. But as they tried to escape from the mud and darkness, the weak bulls, with their horns, knocked them back away from the road. The bulls were deeper in the mire than the cows.

As we neared the end of the tunnel, three gigantic bulls, each one larger than the car, came up out of the muck, dragging the grime behind them. They stood facing us with their horns down, directly toward us, threatening us not to come any further. At their appearance, the weak bulls quaked and trembled while sinking back into the mire deeper than before, and knocking the cows back with them.

The Spirit instructed me that this scene was symbolic of the dreadful condition among the Fundamentalist groups, the two major groups being on each side of the road but neither group being on the road. The weak bulls were dominated by fear and blind obedience to the leaders, while the cows lived in continual frustration, and the calves were torn between the parents."

Another saint related the following:

'I went to the Lord and asked Him how John Y. Barlow stood with Him. One night I had a manifestation about 4:30 in the morning. I saw my mother and myself coming out of Arnold Boss's home. It was dusk, but you could still see peo-

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SPIRIT OF GOD vs ARM OF FLESH

time of Joseph F. Smith? Early prophets prophesied the apostasy in the Church, but later prophets such as John Woolley and Lorin Woolley prophesied the apostasy among those now known as the so-called Fundamentalists or supposed 'believers in the Fulness.' According to the Woolleys, EVERY quorum and phase of the House of God was to get out of order, including the Council of Friends. We cannot expect these conditions to improve, till the One Mighty and Strong, Joseph Smith comes to set it in order. Lorin C. Woolley said that the time would not come until this disorder reached the point DOWNWARD, where if it went any further, God would COMPLETELY and finally reject this people. At this very crucial instant, God would put forth His Own hand to set it in order.¹

BORROWED LIGHT and FALSE SECURITY

In the Book of Mormon we read, "Cursed is he that putteth his trust in man or maketh flesh his arm." (2 Ne. 4:34), and the Lord commands us to take the Holy Spirit as our guide.² In keeping with this, Heber C. Kimball prophesied:

"To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves; the difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. ... That is the word of God to you people. Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself,..." (1867, and Conference Rep. of Aprill, 1906, pp.74-77)

Certainly the saints cannot stand long with borrowed Fundamentalist light any more than they can with borrowed Church light. Also, Brigham Young explained:

"Now those men or those women who know no more about the power of God, and the influences of the Holy Spirit,

1. JN 89.  2. D&C 45:57.
than to be led entirely by another person, suspending their own understanding, and pinning their faith upon another’s sleeve, will NEVER be capable of entering into the celestial glory, to be crowned as they anticipate; they will NEVER be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others, but they must be dictated to in every trifle, like a child.”

(1 John 1:312)

Reader! How can men and women ever expect to become Gods, ruling worlds, if they can’t even get revelation to themselves? The prophet said, “Where there is no Vision the people perish!” (Pev. 29:18) It’s as Heber C. Kimball warned: that when the saints do not have dreams from the Lord, it is an indication that they are on the wrong path! WITHOUT REVELATION, MEN ARE MERE ROBOTS! The body without the Spirit is Dead! This is the condition of the Blind! The blind follow the blind and BOTH fall into the ditch. In neither the Church, nor the group, nor under any circumstances can men excuse themselves in blind obedience that “If a mistake is made, the sin be only upon the head of the leaders!” All are guilty! Both the followers and the leaders must share the consequences of their own actions! The scriptures say BOTH fall in the ditch! The Lord said:

“For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness.” (D&C 58:26-27.)

Let us take notice of Nephi’s warnings about our time:

“And others will he pacify, and shall them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well – and thus the devil cheateth their souls, and leadeth them away carefully down to hell.” (2 Ne. 28:21.)

ALL is NOT well! The Fundamentalists have fallen into the same trap as have members of the Church. Over the pulpit both are taught by their leaders that they are guided continually by revelation! But the question may be asked of each

one: WHERE is the revelation, “Thus saith the Lord unto my servant ——”? Men cannot be called to the Apostleship of the Council of Friends without this revelation and unless a resurrected person from the Councils of heaven, sent by God, comes to the man holding the Keys of the Priesthood and reveals to him the names. There cannot be any chance for mistake! This is vital! Yet John Y. Barlow confessed on his death bed that he had never received a revelation, never seen a resurrected being nor an angel, and yet he went along with ordaining Del Timpson in the adjoining room contrary to the pattern he knew to be correct!

HYPNOTIC ‘KNOWLEDGE’

Both in the Church, and in the Fundamentalist groups, the leaders SILENCE the men and women when they have true dreams and visions from the Lord! Yet the leaders will continually testify that they constantly receive revelations. Where are the revelations? We have as much right to ask the question of the Fundamentalists as they or anyone else has a right to ask the question of the LDS Church or any Church.

By this one secret word, "REVELATION," the members of the Church are hypnotized into blind obedience, as well as into a multitude of other mental barriers against the truth! They fear even to read or honestly pray about anything that might differ from what the CURRENT line is over the pulpit. How are the blind leaders of the blind followers able to get away with all the contradictory nonsense they teach the people? Simply by uttering the secret word, "REVELATION", "This is the word of God to you people", "This is revealed from heaven", "The Church is guided continually by revelation!" And so the people drink it up and swallow it like they would a pill, and quake or tremble at the thought of thinking for themselves and of truly getting answers from God personally.

But in most cases, the Fundamentalists do worse! They once recognized these foolish notions in the Church. As a result, many of the Fundamentalists have been ostracized from the Church. But the sad conclusion is that now many of them have ended up in groups (churches) where they have fallen into the same rut. They are hypnotized by the same secret word, "REVELATION." With that word, the Fundamentalists get away with greater evils than do the leaders of the
Church. The main instigator of this evil among the Fundamentalists was John Y. Barlow. This is one way he tricked the people, by continually claiming revelation.¹

The disease apparently is very contagious. Both in the Church and in the Fundamentalist groups, the people are mesmerized into the monotonous habit of saying, “I know that —— is a true prophet, receiving continual revelation, etc.” But they know no such thing. We only know what we ourselves experience; all else can only be belief. Unless a person receives an individual personal revelation by at least the Spirit and Power of God, he can NOT know. Of course, the knowledge is not as sure as that spirit which is accompanied by a resurrected visitor.

Generally if anyone in the Church or in the Fundamentalist groups should have a true dream or vision from the Lord, he is immediately branded as a crackpot or a very obnoxious person. Yes, the great latterday apostasy includes the whole House of God. It includes both the Church and the Fundamentalists; just as John and Lorin Woolley said it would.

LIMITS OF OBEDIENCE

The Fundamentalists are in a worse condition than the Church. The greater the light, the greater the condemnation when one goes against that light. The Fundamentalist should know better, because for years they have been accusing the Church of the same things of which they themselves are now guilty. In the Church, members are taught to obey the leaders whether right or wrong. But among the Fundamentalists, they are not only taught to obey their leaders right or wrong, but they are also taught that they have no agency in the matter.

Joseph Musser, however, explained that the law is that God the Eternal Father is the head, and Jesus Christ lives the law of His Father in heaven, and that man lives the law of Jesus Christ, while the woman lives the law of her husband as long as he lives the law of Jesus Christ, and that if he doesn’t live the laws of Jesus Christ, SHE IS NOT BOUND TO FOLLOW HIM.²

But today, among the Fundamentalists, women are ordered to obey their husbands blindly whether right or wrong! No wonder the Lord said His judgments shall “begin upon my House, and from my House shall it go forth.” (DsG 112:25)

¹ JN 188:22. ² JN 178:22.

SPIRIT OF GOD vs ARM OF FLESH

SUMMARY OF THE GREAT APOSTASY

The following then, is a partial list of reasons why the two main Fundamentalist groups are in a serious Apostasy:

1. Falsely claiming the Keys of the Priesthood, when in fact these Keys were transferred to the Indian nation by Lorin W.

2. Attempting to call up the Council of Friends without authority or direction from a resurrected messenger from God.

3. Denying a unanimous approval from the true members of the Council of Friends when attempting to call new members.

4. By-passing the worthy Senior among the gentiles under whose direction the principles was to be kept alive.

5. Putting forth hands to steady the ark — without revelation or authority; holding regularly appointed meetings as does the Church; organizing groups in priesthood, relief society and Sunday School meetings, wards, priesthood councils, etc., contrary to the warnings and commissions given by Lorin and John Woolley.


7. Prophesying falsely.

8. Contradicting true prophets such as the Woolleys, etc.

9. Deceiving the people, building up a refuge of lies.

10. Denying the Spirit of God, denying true dreams, visions, visitations, etc. of the saints, both men and women.

11. Character assassination of saints opposing their Apostasy.

12. Exercising unrighteous dominion under guise of supposed priesthood authority, and oppressing those who discover and dare expose their wickedness.

13. Blind obedience required of wives to husbands, and members to leaders, whether RIGHT or WRONG.

14. Not allowing members freedom of study and research.

15. Condemnation before investigation of anything which might conflict with their own practises and teachings.

16. Burying the living testimonies of the dead prophets such as the Woolleys, Joseph Smith, John Taylor, etc.

17. Ignoring the obedience to ALL God’s commandments.

18. Taking away one’s God given Free Agency.


20. Denying true United Order and replacing it with counterfeit dictatorship.

21. Laboring for money instead of for Zion.
A LEAF IN REVIEW. AN INSPIRED BOOK *

Since no man among the Gentiles received the Keys of The Priesthood from Lorin C. Woolley, let us now determine who did succeed to the Keys of The Priesthood.

Before Lorin C. Woolley died, he called together the Council of Friends among the Gentiles, and invited Byron Harvey Allred Jr. to attend the meeting. B. Harvey Allred had just written a book entitled A Leaf in Review. The purpose of the meeting was to read aloud the entire manuscript, the whole day being spent for this purpose. Lorin C. Woolley then testified that all but one chapter was correct. The incorrect chapter was discarded and the rest of the book was published in accordance with Lorin C. Woolley's recommendations. Shortly afterwards, the following incident occurred:

From time to time some of the believers in the 'Fullness' (those who accept all God's commandments including Plural Marriage), spontaneously met together and shared some of the spiritual gems of the gospel. After one such occasion, when most of the people had gone home, a few lingered to visit a little longer with Lorin Woolley. In the course of the conversation that ensued, he turned to one of the children of B. Harvey Allred, and said, 'You know, I think a lot of your father.' Then turning to another, Brother Woolley asked, 'What is scripture?' Reference was then made to the scriptures which

* The following pages are taken directly from Keys of The Priesthood Illustrated, and therefore the page and chapter numbering along with page headings and footnotes to other pages, refer to pages in The Keys of The Priesthood, illustrated, 307-314; 335-354; 363-362.
say that that which is spoken by the Holy Ghost, is scripture. Brother Woolley then replied that the scriptures of old were simply the writings and journals of the saints. He then turned to the first and said, 'Every word of your father's book is scripture.'

Then to the surprise of those present, and as if nothing had been said on the subject, Brother Woolley repeated the same questions and statements as before, receiving the same answers. He began by saying, 'You know, I think a lot of your father.' He then turned and asked the same person as before, 'What is scripture?' Finally he turned to the former, and again said, 'Every word of your father's book is scripture.' But then to their amazement, he took them thru the same steps a third time, ending with 'Every word of your father's book is scripture.'

For a moment let us review the definition of scripture:

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost. And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (D&C 68:3-4)

Joseph Smith also said:

"And now, while speaking of the Prophet, I will relate one or two more sayings of his. ... He was advising the Elders all to keep daily journals. 'For,' said he, 'your journals will be sought after as history and scripture. That is the way the New Testament came, what we have of it, though much of the matter there was written by the apostles from their memory of what had been done, because they were not prompt in keeping daily journals.'" (Young Woman's Journal 2:466)

In addition to the evidence presented above, we also testify that the Lord has revealed to us that A Leaf in Review may indeed be used as a standard text, and that the doctrine contained in it is scripture. In this volume of scripture is contained some clues to the location of the Keys of The Priesthood. That the Mormon people are identified with the Gentiles, B. Harvey Allred writes:

**APOSTASY FORETOLD.**

IN A pamphlet entitled Celestial Marriage on sale by the Shepherd Book Company of Salt Lake City, Brigham Young is quoted as having said, in public discourse delivered at the dedication of the St. George Temple, "Hear it, ye elders of Israel, and mark it down in your logbooks; the fullness of the Gospel is the United Order, and the Order of Plural Marriage; and without these two principles this gospel never can be full. And, I much fear that when I am gone this people will give up these two principles which we prize so highly; and if they do this church cannot advance as God wishes it to advance."

Brigham Young's expressed fears were truly prophetic, for the Mormon Church has given up both these principles, in consequence of which he informed us we could not have the fullness of the gospel.

Brigham Young was by no means alone in predicting the apostasy of this people from the "fullness of the gospel." The Book of Mormon, after which we are nickname, is far more emphatic in stating Christ's own words, predicting our departure therefrom.

In all the marginal cited quotations pertaining to this one paragraph, those of this American nation who receive the gospel and are instrumental in bringing forth the Book of Mormon, and first declaring its divinity are called "Gentiles" in order to distinguish them from the "remnant of the house of Israel" found on this land, now called "Indians." The following quoted words from Joseph Smith's prayer, adds justification, if such be required, of this Scripture application:

"O Lord, we have spoken before Thee concerning the revelations and commandments, which thou hast given us who are identified with the Gentiles."

And in his reference to the call of the Twelve Apostles, he says:

"They are the Twelve Apostles who are called to the
A LEAF IN REVIEW

office of the Traveling High Council, who are to preside over the Church of the Saints among the Gentiles, when there is a presidency established; and they are to travel and preach among the Gentiles until the Lord shall command them to the Jew."

In III Nephi 20:28, Christ also designates us Gentiles and says, they shall receive a fullness of the gospel, and in 16:6, 7 He says, these Gentiles shall believe in God and be blessed with the Holy Ghost, and because of this the gospel in its fullness shall come unto them.

Joseph Smith and all his informed followers claim to be the people spoken of in that Scripture as "Gentiles" who assisted in the bringing forth of the Book of Mormon and preaching its truths and testimony. And we alone, claim to have received the Holy Ghost and the fullness of the gospel in fulfillment of Christ's prediction.

Reader, please consider with care what verse ten of the last chapter quoted above has to say, "If they reject the fullness of My gospel, I will bring the fullness of My gospel from among them."

We have rejected the two most important principles without which Brigham Young said this gospel can not be full.

"Just a moment," says the mentally lazy objector, "does not the marginal reference say, of the passage you have just quoted, 'it was fulfilled when the Saints left the states and came to Utah'?"

It does, but who was the author of that comment? Mortal, the good man who arranged the Book of Mormon subject matter into chapter and verse, and the marginal references as we now have them in our later editions of the book. He did not profess to speak for our Lord, but performed, to the best of his ability, the great task he so ably discharged. But, that this able man erred in judgment is well evidenced now by facts of later occurrence. To know this we have but to ask ourselves a few questions, use our thinker, and answer in keeping with facts we must surely discover.

We might ask first, Was the gospel ever received by that people of those states in its fullness? No. Was it even taught them in its fullness? No. Was the Holy Ghost ever poured out upon that people? Decidedly, No!

Although the Saints were driven from those states, has not the gospel been preached to that people far more extensively since the Saints were expelled than it was before? Certainly. Then the fullness of the gospel was never "taken from among them" if the want of preachers to declare it constituted a taking away, as the marginal references inferred. The old comment was so manifestly incorrect that it has been omitted from late editions.

No, the Mormons are the only people who lay claim to having received the Holy Ghost and the fullness of the gospel, consequently we are the only people who could have rejected it and had it taken from among us.

God's mercy in permitting us to receive the fullness of the gospel, our rejection of its fullness, and the pouring out of the Holy Ghost upon thousands and thousands of this people, testifying unto them of the divinity of that fullness before and after the Church's apostasy from it, is incontrovertible proof that this Church is fast going backward instead of "advancing as God wishes it to advance."

In keeping with this subject, the following questions and answers from the prophets and scriptures, are apropos:

Is It Reasonable That God Would Set Up His Church And Then Allow It Later On To Fall Into Disorder?

Joseph Smith: "We believe in the same organization that existed in the Primitive Church, (P. of G. P., p.60)"

What happened to that Primitive Church?

Paul: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first (2 Thess. 2:1)

Paul: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

(Acts 20:29)

Paul: "For the mystery of iniquity doth already work (2 Thess. 2:7)"

If the Church established by Christ personally in those days was allowed by God to fall into disorder, why can this not happen again in our day? God is still the same God, and people today have their agency to obey or disobey Him as did these primitive saints.

But Did Not This Ancient “Falling Away” Of Christ’s Church Take Place Among The Gentiles During A Gentile Period? (Perhaps The Fact That It Was A Gentile Period Was The Cause Of This Great Weakness.)

Yes, it was a Gentile period:

Joseph Smith: "Thus after this chosen family had rejected Christ and His proposals, the heralds of salvation said to them, ‘Lo we turn unto the Gentiles'; and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off; but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established…"

(T. of P. J. S., p. 15)

The Ancient Apostasy Seems Perhaps Associated With The Fact That The Gospel Was Established During A Gentile Period. Do We Today Live In A Period Of Time That Is Different From A Gentile Period?

No.

Moroni: "...sealed by the hand of Moroni, and hid up unto the Lord to come forth by way of the Gentile..."

(Ek. of M., title page)

Jesus Christ: "Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles... For thus it behooveth the Father that it should come forth from the Gentiles..."

(3 Ne. 21:5-6)

Joseph Smith: "Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles."

(D. & C. 109:60)

Willord Woodruff: "Sometimes our neighbors and friends think hard of us because we call them Gentiles; but, bless your souls, we are all Gentiles. The Latter-day Saints are all Gentiles in a national capacity. The Gospel came to us among the Gentiles."

(J. of D. 18:112)

But According To Revelations And Blessings, Joseph Smith And Many Of Us Are Really Of Israel. Does This Not Place Us In A Different Position From The Saints In Paul’s Time?

No.

Paul: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office."

(Romans 11:13)

"Is it lawful for you to scourge a man that is a Roman (a Gentile; see Matt. 20:18-9)?... Then the chief captain came, and said unto him, Tell me art thou a Roman (a Gentile)? He said, 'Yea.'"

(Acts 22:25,27)

"I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

(Romans 11:1)

Acts: "Thou (Paul) teachest all the Jews which are among the Gentiles..."

(Acts 21:21)

Many other references will show that the so-called primitive church consisted of both Israelites and Gentiles and like today, it was Christ’s church among the Gentiles during a Gentile period of time.
“And the time cometh that he shall manifest himself both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.”

(1 Ne. 13:42)

These four periods of concern may then be diagrammed as follows:

<table>
<thead>
<tr>
<th>Time Involved</th>
<th>Leadership</th>
<th>Was the Gospel Fullness accepted and continued?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Former Days</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Jewish</td>
<td>Christ</td>
<td>1. NO. (Initially introduced, but finally rejected)</td>
</tr>
<tr>
<td>2. Gentile Identification</td>
<td>John the Revelator, Paul, etc.</td>
<td>2. NO. (Initially introduced, but finally rejected)</td>
</tr>
<tr>
<td>Latter Days</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Gentile Identification</td>
<td>Joseph Smith, Hyrum Smith, etc.</td>
<td>3. NO. (Initially introduced, but finally rejected)</td>
</tr>
<tr>
<td>4. Jewish</td>
<td>Joseph the Indian (Christ &amp; Ushering in of Millenium)</td>
<td>4. YES. (Acceptance leads to Redemption &amp; Ushering in of Millenium)</td>
</tr>
</tbody>
</table>

Thus, “the first shall be last and the last shall be first.” The first two apostasies (in former days) were complete. The third apostasy (the present latter-day saint apostasy), though extensive, is partial, for God does not entirely reject the LDS Church, but He sets it in order and we then have the fourth period, the period of Israel (not identified with the Gentiles):

Brigham Young: “God will preserve a portion of this people, of the meek and humble, to bear off the kingdom to the inhabitants of the Earth, and will defend His Priesthood; for it is the last time, the last gathering time.”

(Contrib. 10:362)

Heber C. Kimball: “But the time will come when the Lord will choose a people out of this people, upon whom He will bestow His choicest blessings.”

(D. N., Nov. 9, 1865)

Orson F. Whitney: “Many of this people are perhaps preparing themselves, by following the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, in the heart’s core of this people, that will arise in their majesty in a day that is near at hand, and push spiritual things to the front; a people who will stand up for God...fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever.”

(D. N. Weekly, Aug. 11, 1889)

We suggest that the reason that God does not allow a complete apostasy this time, is that the time is too short:

Jesus: “And except those days should be shortened, there should none of their flesh be saved; but for the elect’s sake, according to the covenant, those days shall be shortened.”

(P. of C. P., J. S. 120)

Jesus: “And plagues shall go forth, and they shall not be taken from the earth, until I have completed my work, which shall be cut short in righteousness.”

(D & C 84:97)

If the Gentiles (LDS) repent after having received and rejected the fullness of the Gospel, they may help Israel (the Indians) build New Jerusalem:

Jesus: “When they (the believing Gentiles) shall have received the fulness of my gospel, then if they shall harden their hearts against me I will return their iniquities upon their own heads.”

(3 Ne. 20:28)
THE KEYS OF THE PRIESTHOOD

Jesus: "At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them. And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel." (3 Ne. 16:10-13)

Jesus: "But if they (the Gentiles) will repent... I will establish my church among them... and they shall assist my people, the remnant of Jacob and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.” (3 Ne. 21:22-3)

AN INSPIRED TESTIMONY AND PROPHECY

In chapter 37 of A Leaf in Review, B. Harvey Allred bears the following testimony:

"It behooved God that the gospel in its fulness should go forth from the Gentiles unto the remnant of the house of Israel upon this and other lands: that His power and mercy might be shown forth unto the Gentiles and they made to taste the joys of eternal life through the Holy Ghost poured out upon them." His church has been organized among them, but through their transgression of God's laws they deprived themselves of the fullness of the gospel, and have thereby turned the key against themselves forever. Hereafter they who are worthy among

Elder B. Harvey Allred confided to several close friends and relatives further details of the above vision as well as other spiritual dreams and experiences which are truly gems of priceless value. We have heard the same related to us by several of these friends and relatives and we can truthfully say that never have we felt greater joy and burning in our bosoms.
B. Harvey Allred's testimony of the Indian Prophet just quoted was verified by Lorin C. Woolley, who, as aforementioned, approved the book in which it was written, stating that every word of it was scripture. Preceding the conversation in which Lorin C. Woolley had said that every word of A Leaf in Review was scripture, the following took place:

Lyman Jessop first referred to the Nephite Prophet predicted in 2 Nephi, Chapter 3. Lorin Woolley then answered, 'I know that prophet and he has already begun his work. He is a relatively young man.' Then followed Brother Woolley's statement to one of B. Harvey Allred's children, 'You know, I think a lot of your father, and that, Every word of your father's book is scripture,' thus tying together B. Harvey Allred's vision and testimony of the Indian Prophet, with the prophecy of Lehi in 2 Nephi 3, of the same Prophet, both prophecies being scripture, and that speaking of the Mormon people, 'Never again as a Gentile Nation and people, will they be permitted to bear the standard and lead the hosts of God.'

Additional testimonies of Lorin C. Woolley, regarding this Nephite Prophet are as follows:

1. On September 28, 1937, one witness recorded the following experience: "Last Saturday Dan Bateman and his wife told me of a meeting here in Salt Lake which they had attended when Lorin Woolly definitely said, The great Lamanite Leader referred to, would be the man holding the SeerStone and Urim and Thumim. If so desired they are willing to sign an affidavit to this effect. ..." (Copy of signed statement in our files)

2. "Bro. Joseph L. Peterson of Brigham City, quotes Apostle Lorin C. Woolley, in a cottage meeting in his home, in 1930-31, as saying: 'The time will come when

"the Keys of the Priesthood will be taken to the Lamanites." (The "Choice Seer", p.2, F.M.Darter)

LORIN WOOLLEY GOES TO THE YUKATAN

Concerning some possible times when Lorin C. Woolley ordained his successor among the Indians, the following experiences are well documented:

Around Church Conference time, some of the believers in the 'Fulness' generally gathered together at one of the homes of the saints in order to listen to the Conference. In the Spring of 1932, after some of the saints had gathered together for such an occasion, some of the saints stayed over night at the home where they had congregated.

During the night, one of the saints awoke, as a conversation was taking place in the living room. One of the voices was recognized as Lorin C. Woolley's, who had been staying there during the night. The person, however, did not join those in the living room, thinking it was a private matter. The saint then heard those in the living room walk toward the front door, open it, and go out, closing the door after them.

After they left, she went into the living room and while passing the room where Lorin Woolley had been sleeping, the voice of the Spirit spoke to her telling her to stop and to look toward the room, the door being open. A thing she would never do otherwise, she turned and noticed that only Lorin Woolley's bed was empty. John Y. Barlow was in a deep sleep next to where Lorin Woolley had been sleeping, and all others were in their beds. It was a puzzle then to think of whom Lorin Woolley could have been talking with.

The next day, at the breakfast table, the conversation turned to instances when Lorin Woolley had on various occasions gone to perform important responsibilities of a highly spiritual nature. John Y. Barlow then said that the next time Lorin went, he would go with him and that Lorin would not be able to go without him, for he would stay right close to him. The woman who had witnessed the events of the night, then quickly answered to the effect, 'O, I don't know about that.' Lorin Woolley then turned to her and said, 'What do you know about it?' She then related her experience. Lorin Woolley then explained that he had been talking with one of
the three Nephites. He said he knew someone else had awakened, whom he had hoped would come out into the living room as a witness of the conversation, and that if she had done so, he would have introduced the visitor. She then replied that though, on the one hand she had felt a strong Spirit to do so, she had declined, thinking it was not her business. But Brother Woolley admonished her to always follow the Spirit of the Lord.

All were now anxious to learn where Brother Lorin had gone. He then explained that he had been taken by one of the three Nephites to the Yukatan.1

This was not the only time, but there were other occasions when he was miraculously taken to the Yukatan and other places.2 The principle was similar to that by which Philip of old had swiftly been taken from one place to another 'borne by the Spirit.'3

Lorin Woolley explained that he was taken to a city of white Nephites, secreted in a jungle area in the Yukatan peninsula. He explained that when he was first taken there, he found them living the Fullness of the Gospel, including Plural Marriage. They had a temple and were a very industrious, delightful and righteous people.4

Later, on another occasion, when the saints were gathered to listen to Church conference with Lorin C. Woolley, a strange event took place. They heard some people walking up to the front door and talking. The door opened and in walked Lorin Woolley. The group of saints looked at his empty chair, startled. Lorin Woolley asked if any had seen him leave. No one had. He asked, 'Didn't anyone of you see the man who came up to my chair and told me it was now the time to go?' When no one answered that they had seen the man, Brother Woolley explained that it was one of the three Nephites who had come and taken him to the Yukatan.5 The witnesses of these things are many, a good number of whom we have visited and whose testimonies we heard.6

1. i.e., Journal Notes April 27, 1966
5. "".
6. ""

LORIN WOOLLEY TESTIFIES OF INDIAN PROPHET

Another possible time when Lorin Woolley could have taken the Keys of the Priesthood to the Indian, is as follows:

"During December of 1945...I visited my Aunt Viola Woolley...a cousin to Lorin C. Woolley...She, Viola, and her sister were living together...Among the things she related is the following: He, Lorin, frequently visited them and often stayed all night when in the city. He used a guest bedroom upstairs adjacent to their own. The only access upstairs was by a stair leading from the kitchen. One could not go up or leave except through the kitchen. One night he retired about ten p.m., but they remained in the kitchen for another hour or so finishing up their school work (they were both teachers). When they went upstairs to bed, they noticed Lorin’s bedroom door was open and, although the bed was disarrayed from use, Lorin was nowhere around. They were quite disturbed, called out to him and looked about but found no trace of him. They retired. When they arose in the morning, he was asleep in his bed. They prepared breakfast and when he arose and came down, they asked him where he was the night before. He answered that he was in bed. They challenged his statement. He laughed and asked what they knew about it. They rehearsed their search and concern and emphasized the fact that they were continually in the kitchen and that he couldn’t leave without their seeing him.

He looked intently at them and said, For your benefit I will tell you. Shortly after I retired I was aroused by a messenger from heaven and told to get dressed for he had been sent to take him to Yukatan. He dressed and the messenger took him by the hand and they were transported through space. He was aware of the houses below and the terrain. They arrived at their destination where a number of people were assembled and he was instructed to give "certain things" to a certain man. After a period of discussion the messenger returned him to his bedroom where he slept soundly the rest of the night. ..." (IN 195, March 14, 1972)

MOSES TOO LONG ON THE MOUNTAIN

Some of the Fundamentalists, as well as members of the LDS Church complain that an Indian now has the Keys of the Priesthood and that they cannot go to where he is, in the Yukatan, or that they are unable to communicate with him. But such excuses are feeble efforts to avoid the real issues.

Heber J. Grant also complained that the heavens were as brass when he sought communication with God Himself. Why
were the heavens as brass? Simply because of apostasy. Following this analogy further, we may ask, Why did Heber J. Grant then condone the changing of the garments and priesthood conferral? With the heavens as brass, surely he was not directed by 'heaven'. He was thereby caught in a vicious cycle of ever increasing apostasy. The same thing has happened among the Fundamentalist leaders.

Brethren! Sisters! Collectively speaking, we gentiles are under a curse. Collectively, we are unworthy of entering the sacred Yucatan City of Nephites. They are practising the fullness of the Gospel in its purity! They have many years of experience now in operating a city of refuge. Soon they will teach us how to do it. They will come to us. We cannot go to them. A principle is in effect here which is similar to that allowing those of a higher kingdom to visit those of a lesser kingdom, but not vice-versa. (see D&C 76:88-88,112). We do not have a legitimate excuse to complain. We have received our just dues.

The Israelites complained that Moses was gone so long on the mountain. They built a golden calf in their impatience for Moses' arrival. Was it a similar impatience in John Y. Barlow, Joseph W. Musser, LeRoy Johnson, and Rulon Allred, etc., which caused them to run before they were sent of God, and to build a counterfeit system, a golden calf? Before Moses led the Israelites to Sinai, he was hidden in the wilderness for forty years. If any of the Israelites had had a vision or a dream concerning Moses, their future deliverer, perhaps most of the Israelites at that time would have rejected it, like people do today, saying, 'Why can't we go to him? Why isn't he here? We need to be set in order and delivered NOW!', etc., and 'Let's get things going now! Why wait for the Lord to tell us when?'

Yet some Fundamentalists today make the same excuses in respect to the Nephite Prophet who is the Man Like UNTO Moses of the Latter Days, who, as recorded in D&C 103, will deliver the Saints from bondage with an outstretched arm. In the meantime, we, like ancient Israel are under a curse.

What then shall we do? We must repent, to get back the Spirit of God, and then follow the instructions of God through His true prophets. We must refuse to organize or support unauthorized religious groups and churches outside the LDS Church which God will set in order. We must teach our own families the gospel. We must refuse to condone or follow false authority or give blind obedience to anyone. Celestial Plural Marriage among us must be kept alive under the direction of the worthy senior, the 'last man' among us called by God into the Council of Friends.

We should unite our hearts, and our prayers, in petition to God that He will send someone with authority to set us and the Church in order.

14

THE GENTILES SEEK AFTER ISRAEL'S PROPHET

One witness told us that he had asked Lorin Woolley why he had been taken to the Yucatan. Brother Woolley replied that he had given two of the Indians certain KEYS, which he had held. Another man told us that Lorin Woolley told him that he was taken to the Yucatan by messengers, to give sealing authority to them. Let it be recalled that Joseph Musser had testified to B. Harvey Allred, that they did not have certain keys held by Lorin C. Woolley. The evidence dovetails with the independent testimonies of many saints, that Lorin Woolley had given The Keys of The Priesthood to the Indian Prophet of the Yucatan.

4. JN 24:34  5. JN
That the gentile council of Friends did indeed believe in and know of the prophet among the Indians is amply verified. These Apostles of the gentiles, with Lorin C. Woolley, read the entire manuscript of B. Harvey Allred's book. They were there at the reading of B. Harvey Allred's testimony that "never again as a gentile nation will the gentiles bear the standard and lead the hosts of God." These Apostles of the gentiles heard B. Harvey Allred's solemn testimony that "God's people with whom will be the fulness of the Gospel shall be lead by a mighty prophet of the Remnant of the House of Israel now dwelling on this land," a mighty prophet of the Indians over all Israel. This Council of Friends among the gentiles verily heard Lorin C. Woolley declare that these testimonies were true. Some of these men heard Lorin C. Woolley's explanation of why he went to the Yukatan, one reason among others being that he was to deliver keys to the Indian. It is understandable then, that after Lorin Woolley died, these men attempted to go to the Yukatan city to meet this great prophet, but they thus tried to intrude into sacred realms without permission from God. Accordingly, they met with disaster, showing the hot displeasure of God, as the following accounts indicate:

On one occasion, Joseph Musser and others, including the man who claims to be Joseph Musser's successor, took a plane toward the Yukatan in an attempt to visit the city. But before they arrived, Joseph Musser became seriously ill, necessitating the landing of the plane and abandonment of the trip. This was told to us by one of those present, the man who claims to be Joseph Musser's successor. But Lorin Woolley had explained that no person could visit the city unless specifically invited.

On another occasion, Rulon Allred, who claims to be Joseph W. Musser's successor, made a trip toward the Yukatan area. He was accompanied by others including men of his own council. Their search was in vain, and they were not permitted to find the Yukatan City. They had not been invited. On their return trip, they met with disaster. A serious automobile accident occurred in which one of the members of their council was killed.

GENTILES SEEK AFTER ISRAEL'S PROPHET

On the other hand, quite a number, mostly Indians, have specifically been invited into the Yukatan City. One of these, the Chief of the Pottawatomie Indians, told a church leader of his visit to the Yukatan City. Of special interest here is the Chief's account of the abortive attempt of some who tried to visit the Sacred City UNINVITED.

According to the account, a Delaware Indian, one of the Twelve Apostles of the Hedrickite church or the Church of Christ at Independence, Missouri, with his wife, attempted to visit the Yukatan City in 1951. From the point of view of the outside world, the Delaware Indian went well-recommended. He himself was Chaplain of the United States Central Committee of the League of Nations—Pan American Indians. With him, he took recommendations from the Chief of the Pottawatomie Indians who was treasurer of the same Pan American organization. He had letters also from Mr. Daniel R. Bordella of the Instituto Nacional de Antropologia, E Historia S.E.P., Museo Nacional de Antropologia, Meneda le, Mexico D.F.

The Delaware Indian with his wife, flew as close as they could to the Yukatan City. But when the plane landed at the airport, they were met by a son of one of the Chiefs of the Yukatan. He had dreamed three nights in a row that the Delaware Indian was going to try to visit the city. Accordingly, he had walked forty miles from his home to meet the airplane, and immediately recognized the Delaware from his dream.

The airport was as far as they were able to go. They never reached the Yukatan City. He and his wife were forced to return to the United States on account of illness which was serious enough to hospitalize them. They were still in the hospital at Independence, Missouri, at the time the Chief of the Pottawatomie Indians related his account. When asked why he thought the others had not successfully reached their destination, he replied that probably God did not want them to reach the city. He himself was successful for he was invited. They were not. Evidently then, even an Indian cannot go without an invitation.

More of the Chief's account of the Sacred City will be given in a later chapter.

1. Copy of the Chief's account is in our files.
now dwelling on this land”? The author writes: “the remnant of the house of Israel found on this land, now called Indians.”

THE KEYS OF THE PRIESTHOOD HELD BY THE INDIAN

That the Mormon people (Gentiles) would reject the fullness of the gospel, and that the Indian people (who are Jews) would then be the leaders, is a fulfillment of 1 Nephi 13:42:

“...and the last shall be first, and the first shall be last.”

(1 Nephi 13:42)

Brigham Young alluding to this subject:

“...conversed freely on the situation of the Saints in the mountains, and said that he dreaded the time when the Saints would become popular with the world; for he had seen in sorrow, in a dream, or in dreams, this people clothed in the fashions of Babylon and drinking in the Spirit of Babylon...I know that my families court the ways of the world too much,” said he, “and our hope lies in the Lamanites. I hope that you brethren who labor among the Indians will be kind to them. Remember that some day they will take their position as the rightful heirs to the principles of life and salvation, for they never will give up the principles of this...”

(The Life Story of Mose Hancock 73:4)

This idea of the leadership going from the Mormons to the Indians is prophesied in the 1845 Proclamation of the Twelve Apostles, which the Lord commanded to be written “by the power of the Holy Ghost” and the Spirit of prophecy:

“Be it known unto them [the Jews] that we now hold the keys of the priesthood and kingdom which are soon to be restored unto them [the Jews. Read entire document].”

(Messages of the First Presidency 1:254)

As to which Jews this has reference, we quote further:

“The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise, and stand forth in manly


*The Fundamentalists forget that the Fullness includes not only Plural Marriage and The United Order, but all of God’s commands. Certainly claiming authority falsely is NOT one of God’s commands.
dignity and exclaim to the Gentiles who have envied and sold him: "I am Joseph; does my Father yet live?" Or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead. But lo! I live, and am heir to the inheritance, titles, honors, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers." (Messages of the First Presidency 1:260)

THE INDIANS ARE JEWS

The Lord also makes it clear that the Indians are in fact Jews, for He speaks of "the Jew, of whom the Lamanites are a remnant."9 Also He commands the Saints to buy all the land west of the Missouri temple lot "unto the line running directly between Jew and Gentile."8 In corroboration of the Lord's words, we have the testimony of Nephi:

"I have charity for the Jew...I say Jew, because I mean them from whence I came." (2 Nephi 33:8)

"And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews." (2 Nephi 30:4)

FOUR PERIODS OF PRIESTHOOD LEADERSHIP

Having shown that the Indians are Jews, we quote the following:

"And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first and the first shall be last." (1 Nephi 13:42)

Note that four distinct periods are spoken of: (1) First the Jew, (2) then the Gentile. "And after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto (3) the Gentiles, then (4) the Jews. In light of the scriptures, then, we suggest

9. 1 Nephi 13:42.

Thus, the "first shall be last and the last shall be first."9

THE INDIAN IS HEIR TO THE SCEPTRE

Not only are the Indians Jews through Nephi's lineage, but they are also Jews through the Mulekites who later merged with the Lehiites. The Mulekites "came out from Jerusalem", Mulek himself being the son of Zedekiah10 who was King of Judah,12 and whose lineage from Judah is clearly shown in the Bible.

This now leads us to our next point: A rightful heir to the sceptre is among the Indians. Judah was given the blessing: "The sceptre shall not depart from Judah...until Shiloh come."11 Shiloh is the Messiah.14 Zedekiah did hold the sceptre and was King of Judah. All his sons
were killed but Mulek. Now recall again the 1845 Proclamation:

"I am Joseph...heir to the...sceptre, crown, throne..." (Messages of the First Presidency 1:260)

So then the Indian, who is of Judah as well as of Joseph, is heir to the Sceptre. We conclude that this "mighty prophet of the remnant of the house of Israel" whom B. Harvey Allred saw in visions is he who would hold the Keys of the Kingdom and the Keys of the Priesthood, as quoted from the 1845 Proclamation:

"Be it known unto them [the Jew, or Indian] that we now hold the Keys of the Priesthood and Kingdom which are soon to be restored unto them." (Ibid.)

Thus we suggest that this prophet, an Indian, is to hold the Keys of the Priesthood and the Keys of the Kingdom. Both Keys are to be held by the same person, as indicated by the Lord:

"...keys of the kingdom which belong always unto the Presidency of the High Priesthood." (D&C 81:2)

THE INDIAN IS ALSO OF EPHRAIM

Some have objected to the idea of an Indian holding such a high position. For instance, Jeremiah is quoted as saying: "Ephraim is my firstborn." The question is then asked: "If the Indian is of Manasseh, then how can he hold the highest position of priesthood and authority?"

One answer to this question is that the Indians are also of Ephraim. According to apostle Franklin D. Richards, Joseph Smith made this clear:

"Brother Joseph, how is it that we call the Book of Mormon the Stick of Joseph in the hands of Ephraim, when the book itself tells us that Lehi was of the lineage of Manasseh?...Joseph replied...Ishmael and his family were of the lineage of Ephraim, and Lehi's sons took Ishmael's daughters for wives...If we had those one hundred and sixteen pages of manuscript which Martin


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Harris got away with, you would know all about it, for Ishmael's ancestry is made very plain therein." (Contributor 17:424)

The Lord also refers to the Book of Mormon as the Stick of Ephraim:

"...and with Moroni, whom I have sent unto you to reveal the Book of Mormon,...to whom I have committed the keys of the record of the stick of Ephraim." (D&C 27:5)

Those of the Mormons, including Fundamentalists, who with a "crown of pride" boast themselves of Ephraim (and many likely are of Ephraim, as indicated by patriarchal blessings), note what Isaiah says:

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!...The crown of pride, the drunkards of Ephraim shall be trodden under feet..." (Isaiah 28:1,3)

ARE THE LAMANITES CURSED?

Another objection some raise is: "But are not the Lamanites a cursed race?" We answer; They were cursed for going against light, but they will soon "blossom as the rose." The Jews of Jerusalem were also cursed, but will likewise be blessed in these last days. Of course, not all Jews were cursed, for Christ and His apostles were Jews. It is those who do not repent who are cursed. The Mormons, including Fundamentalists, who raise these objections and who do not repent are likewise damned, for God is no respecter of persons. B. Harvey Allred testifies to this, and it is also testified to by Joseph Smith. Those Mormons and Fundamentalists who

18. Leaf in Review, 209a-10c.
19. When asked, "Will everybody be damned but Mormons?" Joseph Smith answered, "Yes, and a great portion of them, unless they repent..." Teachings of the Prophet Joseph Smith 119. Also, the Savior said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?...Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye." Matthew 7:1-5.
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repent will then be privileged to "assist my people, the remnant of Jacob ... that they might build ... the New Jerusalem." At that time, this remnant (the Indians) will have blossomed as a rose.

THE INDIANS OF TODAY INCLUDE NEPHITES AS WELL AS LAMANITES

That there are Nephites as well as Lamanites among the Indians today, is indicated by the Lord:

"...So shall the knowledge of a Savior come ... to the Nephites, and Josephites, and the Zoramites." (D&C 3:16-7)

Also, an angel of the Lord said to Nephi:

"...the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren. Neither will he suffer that the Gentiles shall destroy the seed of thy brethren." (1 Nephi 13:30-1)

Nephi, himself, explains that:

"...the Lord God promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand." (2 Nephi 25:21)

Lehi also testified to Nephi's brother Joseph:

"...thy seed shall not utterly be destroyed." (2 Nephi 3:3)

LEHI'S PROPHECY OF THE CHOICE SEER*

The last quoted reference brings us to our next point of discussion, namely: This mighty prophet of the Indians is the seer spoken of throughout the third chapter of Second Nephi. Lehi says in effect, "Your seed, Joseph, will not be destroyed. This I know because Joseph of old received a promise that a great seer would come from his loins; and I received a promise that this seer will come thru my loins thru you. You are from my loins and I am from the loins of Joseph of old." This is demonstrated as follows:

(a) After telling his son Joseph that his seed will not utterly be destroyed, Lehi then gives the reason why he knows this to be true. He says:

"For behold thou art of the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph." (2 Nephi 3:4)

(b) Lehi, after quoting from and commenting upon the prophecy of Joseph of old, then explains how the Lord revealed that this seer and his spokesman would come thru Lehi's loins:

"And the Lord said unto me [Lehi] also, I will raise up unto the fruit of thy loins, and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it." (2 Nephi 3:18)

(c) Lehi summarizing, shows that this prophet will be of his son Joseph's loins:

"And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, BECAUSE of this covenant THOU art blessed; for THY seed shall NOT be destroyed, for they shall hearken unto the words of the book. And there SHALL rise up one mighty AMONG them, who shall do much good, both in word and in deed..." (2 Nephi 3:22-4)

Lehi says in the same breath that his son's lineage is not to be destroyed and that a choice seer will be raised up among them. Since Lehi both introduces and summarizes this chapter by mentioning these two facts 'in the same breath,' to propose that this choice seer is not to come from Lehi's lineage is to force a conclusion out of context. The sections which follow will demonstrate more specifically the distinction between this choice Indian Seer and other great prophets.

*Recall that Lorin Woolley testified to Lyman Jessup that he knew this prophet and that he had already begun his work. He also acknowledged that this choice seer was a descendant of Lehi and Joseph.
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THE JOSEPH OF SECOND NPHII CHAPET THREE
IS NOT JOSEPH SMITH

Some have thought that since verse 15 indicates that this seer's name as well as his father's name is to be Joseph, that this seer is Joseph Smith; but recall again that in the 1845 Proclamation, this Indian prophet's name also is Joseph:

"I am Joseph..." (Messages of the First Presidency 1.260)

Those who object, point also to verses 7 and 11 to show that the seer spoken of is to bring forth 'the word' unto the seed of Joseph. They suggest that this was fulfilled in the coming forth of the Book of Mormon thru Joseph Smith and to the Indians. But note the rest of the same scripture:

"...and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them." (2 Nephi 3:11)

Joseph Smith translated only the unsealed portion of the plates of Mormon. This translation was taken to the Indians by Oliver Cowdrey, Parley P. Pratt, and others. But the result was not the great power of convincing and of converting great numbers of them. We suggest that that day will not come until the sealed part of the Book of Mormon comes to the Indians and from a prophet of their own race. Thus they will in great numbers be convinced of the word (of the unsealed portion of the Book of Mormon) that has already gone forth among them thru Joseph Smith. Note also Parley P. Pratt's comments on their mission to the Indians:

"We trust that at some future day, when the servants of God go forth in power to the remnant of Joseph, some precious seed will be found growing in their hearts, which was sown by us in that early day." (Autobiography of Parley P. Pratt, p. 57)

A further point to show that the prophet spoken of in

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2 Nephi 3 is not Joseph Smith as follows. In verse 14, it is said of the prophet, "...they that seek to destroy him shall be confounded." Those who sought to destroy Joseph Smith succeeded in killing him, whereas those who seek to destroy the prophet spoken of here will not succeed. Speaking of this same prophet, Christ said he would be marred but sealed.21

THE CHOICE SEER
DISTINGUISHED FROM OTHER GREAT PROPHETS

The writer, B. Harvey Allred, speaking of the marred servant, quotes the Lord's words from 3 Nephi. In Chapter 20, the Lord quotes Isaiah directly, and in Chapter 21. He gives the interpretation. Note that in accordance with Christ's explanation, this servant is not Christ, for Christ Himself is speaking here of a second person:

"But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil." (3 Nephi 21:10)

Many have mistakenly confused with Christ various other characters referred to in scriptures. Perhaps this is also the reason Lehi in blessing his son Joseph, draws a distinction between the Messiah and this prophet:

"...the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch..." (2 Nephi 3:5)

Recall that Lehi is speaking of the prophecies of Joseph of old. Examining Joseph's prophecy as found in the Inspired Version, we see that he also speaks of Moses as possibly being confused with the Messiah. Joseph explains:

"I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet...not the Messiah who

21 3 Nephi 21.10
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is called Shilo;) and this prophet shall deliver my people out of Egypt in the days of thy bondage.”

(Inspired Version of Genesis 50:24)

Read the whole chapter, for Joseph speaks further of the choice Seer of whom Lehi prophesies. The Lord says of him:

"...he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt.”

(Inspired Version of Genesis 50:29)

THE MAN LIKE UNTO MOSES IS THE CHOICE INDIAN SEER

We suggest that the great Seer whom Lehi speaks of as being "great like unto Moses,” 22 is the same prophet spoken of by the Lord to Joseph Smith:

"Behold, I say unto you, the redemption of Zion must needs come by power. Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm. And as your fathers were led at the first, even so shall the redemption of Zion be.”

(D&C 103:15-18)

Zion will be redeemed under the leadership of this great prophet who is like Moses. It will be he with his people, the Indians, who will build the New Jerusalem. This was explained to the Indians by the Lord:

"...and they [the repentant Gentiles] shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem.”

(3 Nephi 21:22-23)

THE MAN WHOSE NAME IS THE BRANCH

That the Indians will build the New Jerusalem and be led by a prophet of their own race, dovetails with the

22. 2 Nephi 3:9.

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following prophecy:

"Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and he shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.” [i.e., between the only two persons mentioned in this reference, the Lord and the BRANCH.] (Zechariah 6:12-13. Also compare with Isaiah 52 and 3 Nephi 20:21)

The power and glory of this prophet might give cause, as pointed out earlier, for the casual reader to think this might be the Messiah himself, but remember again the words of Lehi:

"...God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch...” (2 Nephi 3:5)

So then we have an Indian prophet, Joseph, who has a title or other name as The Branch. He represents the Indians—a people who in turn are referred to as branches:

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.” (Genesis 49:22)

Joseph himself likewise Prophecies:

"...a branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants...” (Inspired Version of Genesis 50:25)

To return now to titles or names of individual persons, from Isaiah we read:

"And there shall come forth a ROD out of the STEM of Jesse, and a BRANCH shall grow out of his roots.” (Isaiah 11:1)

The D&C speaks of this scripture as referring to specific individuals. In section 113, the identity of the Stem is given as Christ (verses 1-2). The Rod (verses 3-4) and also the Root of Jesse (verses 5-6 and Isaiah 11:10) are each partially identified. But the Branch is not identified here by name. Instead, his power and that of his associ-
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ates is spoken of. In verses 7 and 8, in answer to the question as to What people were to "Put on thy strength O Zion", Joseph Smith writes:

"He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion and the redemption of Israel; and put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to the power which she has lost." (D&C 113:7,8)

JOSEPH SMITH'S PROPHECY OF ANOTHER RACE REDEEMING ZION

That the Indian will redeem Zion, brings to mind a letter written by Joseph Smith. The letter which refers to the disobedient Saints in his time, is commented upon by Orson Hyde and Hyrum Smith:

"There is one clause in Brother Joseph's letter which you may not understand; that is this, 'If the people of Zion did not repent, the Lord would seek another place and another people.' Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve Him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations..." (History of The Church 1:316,320)

Thus since the Mormons did not repent, another race will redeem Zion. Perhaps Isaiah had reference to this other race when he wrote, "For with stammering lips and another tongue will he speak to this people." Strong's Hebrew dictionary clarifies this word 'Stammering' as meaning "as if... a foreigner" in the original Hebrew. Thus, the 'stammering' may be because of a different native tongue. Lehi also says of him, "Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking." Joseph Smith was a good speaker and certainly did not speak to his people with "stammering lips and another tongue."


A MIGHTY PROPHET

SIMILARITIES BETWEEN MOSES AND JOSEPH THE INDIAN SEER

Notice some of the similarities between this Indian prophet and Moses, for this prophet is predicted as "great like unto Moses." (a) Moses and the Indian prophet each grow up "out of his place." (b) Each stammers. (c) Each leads Israel out of bondage. (d) Each has a spokesman.

UNREPENTANT MORMONS TO BE TRODDEN DOWN BY THE INDIAN NATION

The author, B. Harvey Allred, quoted from Isaiah 28 to indicate Mormon apostasy. From the same chapter of Isaiah, we read more of this apostasy:

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet." (Isaiah 28:1-3)

As B. Harvey Allred has so ably shown, the Mormons have not repented, but have gone from bad to worse to reach the deplorable level that they "have thereby turned the key against themselves forever" and that "never again, as a Gentile nation and people, will they be permitted to bear the standard and lead the hosts of God." So then God did choose another place from whence the Mormons would do their work, (Utah). But another race, the Indians, as has been shown, will redeem Zion and build the New Jerusalem under the leadership of the prophet of the Indians, The Branch. Note

the following statement of Brigham Young:

"I am looking forward to the time when they, the Indians, will come forth to save Israel ... I am very much afraid that we will be their servants instead of their masters. ... When they do come to save Israel, look to see them like a flame of fire, A Mighty Rushing Torrent, like the Grand March of Angels." (Young Woman's Journal 1:263)

The author, after showing that the Mormons are the Gentiles who reject the fullness of the gospel, then quotes 3 Nephi 16:10: "If they reject the fullness of the gospel, then I will bring the fullness of my gospel from among them." We now quote the next two verses to show that the Lord then turns to the Indians for his leadership and that the Mormons will not have leadership or power over the Indians:

"And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. And I will show unto thee, O house of Israel, that the Gentiles shall NOT have power over you." (3 Nephi 16:11-12)

Those who recognize and cry out against the apostasy among the Mormons (including the Fundamentalists, for "all tables are full of vomit"); may be sealed against the Lord's judgments upon the wicked and unrepentant. In this light, examine the prophecy of Ezekiel:

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." (Ezekiel 9:4-6) 5

The repentant Mormons and Fundamentalists may assist the Indians in building New Jerusalem, but the unrepentant shall be trodden down by the Indians. This is indicated by the Lord as follows:

"But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel that they shall go through among them, and shall tread them down, and they shall be as salt which hath LOST its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel." (3 Nephi 16:15)

MORMONS ARE AS SALT WHICH HAS LOST ITS SAVOR

The Gentiles referred to in the last quote are shown to be the Mormons and Fundamentalists, in the following way: They are referred to as "salt which hath lost its savor." One cannot lose something he did not once possess. The people referred to, then, are people who were once the salt of the earth. In this light, note the following:

"When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men; They are called to be the savor of men; therefore if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men." (D&C 101:39-40)

What other people in these last days, but the Mormons have been the salt of the earth? That they were ONCE in God's good grace as a people, was made clear by the Lord, in referring to them as:

"the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually." (D&C 1:30)

But two and a half years later, the Lord said of the Church:

"... were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; And are not united according
THE KEYS OF THE PRIESTHOOD

(to the union required by the law of the celestial kingdom;
And Zion cannot be built up unless it is by the principles
of the law of the celestial kingdom; otherwise I cannot
receive her unto myself.)
(D&C 103:2-3)

Within the next sixty years, the Mormon people had
collectively proven their unwillingness to live this law
of united order and its companion, plural marriage, and
accordingly, the key was turned against them, as a
church. This was in fulfillment of Joseph Smith's and
John Taylor's prophecies. Though the authority to keep
plural marriage alive has continued unto this day, the
key of the Priesthood was not privileged to remain among
us Gentiles very many decades after 1890. After the trans-
fer of the Keys of The Priesthood to the Indian, many
religious groups have assumed to have authority which
God has not given them, and have led thousands along
paths unbecoming true saints. The last prophet to hold
the Keys of The Priesthood among the Gentiles, prophesied
before the House of God would be set in order, that
every quorum of priesthood would be out of order, from
the highest quorum of priesthood to the last quorum of
deacons. Many apostate practices, such as many discuss-
ed in Leaf in Review, have been espoused thus caus-
ing all to be out of order of the remaining Priesthood, King-
dom and Church of God among the Gentiles.

Yes, the Mormons and Fundamentalists pride them-
selves very much as the salt of the earth and as the
people of Ephraim. But as the salt has lost its savor, and
is good for nothing but to be "trodden under feet of men,"
so also are they as "the drunkards of Ephraim to be trod-
den down, as Isaiah prophesied:

"Woe to the crown of pride ... the drunkards of Ephraim
shall be trodden under feet." (Isaiah 28:1-3)

The Mormons did have power over all Israel at one
time, including power over the Indians. They have now
lost that power and God has turned to the Indians and
we shall "NOT have power over" them. The Mormon
people, including Fundamentalists, were once the salt of
the earth, but they have lost their savor. Though some are
of Ephraim, they have become drunken. As B. Harvey
Allred pointed out, they have become drunken with
"love of the world."

(Leaf in Review 44th.)

38

TRANSITION FROM THE GENTILES TO THE JEWS

Recall again the 1845 Proclamation of the Twelve Apos-
tles, referred to on pp.329-30, which Proclamation the Lord
commanded to be written "by the power of the Holy Ghost"
and the Spirit of prophecy:

"Be it known unto them [the Jews] that WE now hold the
KEYS OF THE PRIESTHOOD and KINGDOM which are
soon to be restored unto them [the Jews]."
(Messages of the First Presidency 1:254)

It was shown that those "Jews" were the Indians:

"The despised and degraded SON OF THE FOREST, who
has wandered in dejection and sorrow, and suffered re-
proach, shall then DROP HIS DISGUISE, and stand forth
in manly dignity and exclaim to the Gentiles who have
envied and sold him: 'I AM JOSEPH; does my Father yet
live?' Or, in other words: I AM A DESCENDANT OF THAT
JOSEPH who was sold into Egypt. You have hated me,
and sold me, and thought I was dead. But lo! I live, and
am HEIR TO THE INHERITANCE, titles, honors, PRIEST-
HOOD, SCEPTRE, CROWN, THRON, and eternal life
and dignity of my fathers ...."

(Ibid. 1:260)

Over many years, the Lord prepared the Jews or Indians
to receive the Keys of The Priesthood. First the gospel
needed to be planted in their hearts. The Lord began this
step early by sending Oliver Cowdery, Parley P. Pratt and
others to them. Commenting upon this mission, Parley P.
Pratt wrote:

"We trust that at some FUTURE day, when the servants of
God go forth IN POWER to the remnant of Joseph, some
precious seed will be found growing in their hearts, which
was sown by us in that early day."

(AUC. P.P.P. p.57)

THE KEYS OF THE PRIESTHOOD

APOSTLES AMONG THE INDIANS

Concerning the future, Joseph Smith was once praying to know when the Savior would again appear to man. He was told:

"Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter.

I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face. I believe the coming of the Son of Man will not be any sooner than that time." (D&C 130:15-7)

This would put it before December 23, 1890. Alluding to this, Joseph Smith on several occasions referred to the number of years left by which time, this prophecy would be fulfilled. For instance:

"President Smith then stated that it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—nay, even FIFTY-SIX years should wind up the scene."

(February 14, 1835, Hist. Chur. 2:182)

Christ did make his appearance to man, significantly, just a few weeks before 1890, the very year in which the Mormons, identified with the gentiles, officially rejected the practice of Plural Marriage. The Savior made his appearance to the Indians at Walker Lake, Nevada, at which time, He chose certain Apostles from among them. This is amply verified, for instance, by the following testimonies:

On May 31-June 1, 1869, some of us visited Judge Vidovich of Schurz, Nevada. This fine seventy-three-year old had for 21 years been appointed Judge in Mineral County. He is the son-in-law of Wovoka, having married Wovoka’s daughter. Both he and his wife were very cautious about whom they could speak with about Wovoka and the Walker Lake event, as several writers such as Paul Bailey and others had mis-shape the story so badly.

Judge Vidovich said that Tavibo, a leader of the Walker River Indian Reservation, the father of Wovoka, was confronted with a very serious conflict between his people and the miners of Virginia City. Some of the Indian daughters had been molested by them, and in retribution, the Indians had killed one of them who had admitted his guilt.

During this conflict, Tavibo was sought by his people for an answer. Tavibo was a peaceful and spiritual man with much faith in God and in the power of prayer. Accordingly, he prayed earnestly for an answer, wanting only to know God’s will and to do it. In answer, the Savior came to him and told him that they must stop their warring, and that their retribution was sufficient.

Accordingly, the Indians moved out of the paths of the settlers and tried to avoid any further difficulties with them. The Savior had encouraged the Indians to be at peace with each other and had introduced to them, through Tavibo, a dance called the ‘Dance of Welcome’ in which members of different tribes interlock arms, forming a large circle, and dance to the right, singing songs of peace, unity, etc.

After Tavibo’s death, the Dance of Welcome and other righteous teachings of Tavibo became somewhat dormant. But later, in the 1880s, his son, Wovoka, began to revive the dance and teachings of peace. He too had received personal instructions from the Savior. The Indians were not to war with the white man nor with one an other, and God would soon give the land over to them. Wovoka was given the gift of healing, and many from other tribes came from long distances to see him. He taught them the Dance of Welcome, and the teachings of Jesus Christ, the atonement, peace, unity, etc. He taught the trinity as three distinct persons, the Great Spirit, the Savior Jesus Christ, and the Holy Spirit. He also taught the reality of the Spirit World and the true doctrine of the resurrection.

Toward the end of 1889, quite a number of Indians from many tribes, being inspired by dreams, etc., were lead by the Spirit to Walker Lake, Nevada. There the Savior met with..."
them for a number of days, instructing them in His Gospel. Twelve Apostles were chosen by him, of whom Porcupine of the Cheyenne Indians was one. His testimony will follow shortly. It may be noted that in these testimonies, some who were white, had come a long distance from the South. Perhaps these were Indians from the Yukon.

Before giving the following accounts, it is important to note that as the knowledge of the Dance of Welcome spread among many tribes, warring factions began to pervert the original form, changing it to a dance of war. The Spirit of the Lord, otherwise accompanying it, departed, and soon the dance became known as the so-called 'Ghost Dance.' Along with the perverted dance, the other teachings of the Savior became twisted to an unrecognizable form. This caused many to reject the possibility of the Savior's visit to the Indians.

The Government, fearing that there might be a serious uprising, began an extensive investigation into the matter:

Deseret News, Nov. 7, 1890, quoting St. Paul dispatch—'General Miles is here on his return from his Western tour. He says: 'I have been in the Utah, Montana and Cheyenne Reservations, investigating. You have no doubt heard that Indian tribes are reported to believe that Messiah has come, who is to restore them to their former glory ... and drive the Whites from the land. I have learned that this belief exists among ... 16 tribes. There is no doubt that many Indians who are holding this belief in the Indian Messiah are sincere, and a few have certainly seen someone on whom they look to be Messiah.'

Several small parties of Indians have gone from their tribes to some point ... in Nevada. There they have been shown somebody disguised as Messiah and have spoken with him. I am inclined to believe that there is more than one person impersonating this Messiah, as when the Sioux have spoken with Him He replied in the Sioux language ... and so on, with the representatives of each nation. ... It is noteworthy, that this so-called Messiah tells Indians that when He comes to reign over them, firearms will no longer be used, that He will draw a line behind which He will gather all Indians, and then He will roll the earth back upon the Whites. ...'

Porcupine, who participated in the Walke Lake event, was included in the Millennial Star Volume 52, p.532-5, in August 25, 1890:

The following testimony of Porcupine, who participated in the Walke Lake event, was included in the Millennial Star Volume 52, p.532-5, in August 25, 1890:

The Indians Christ.
time. It is believed, however, that the presence of the troops will prevent further trouble, and matters can be adjusted by the authorities at Washington, which, it is claimed, can best be accomplished by the removal of the Cheyennes.

The reappearance of Porcupine among his people added to the complications with which the Indian agent had to contend, and he requested by telegraph of the latter department at Washington that Porcupine might be arrested by the troops, which request was at once responded to by the War Department, and the arrest promptly ordered. Porcupine immediately expressed his willingness, in fact, a wish, to go without delay to Fort Custer and explain his position, and what he knew of the Savior who has come to his people. The agent withdrew his request for the arrest, Porcupine came to Fort Custer, to reveal the occasion of the assembly on Saturday night, already referred to. This somewhat lengthy explanation seems necessary in a full understanding of the matter.

He was an erect, handsome, and perfectly developed young Indian, standing fully six feet in height, with a pleasant, sprightly face, the mobility of his features indicating anything but the traditional Indian, clad in a large military woolen coat, red and white, the strips several inches broad, evidently made from blankets, belted at the waist and of the usual plaiting, with a tuft of eagle feathers knotted in his scalplock, certainly he was not lacking in the pictureque. Squatting in the corner of the room, at the same table in the corner of the room, near in rear of him was his squaw and the two companions of his pilgrimage, through an interpreter he told me he had seen of the Indians who had now come.

His story was prefaced as all Indian’s narratives are by the information that what he was about to say was the truth, and pointing to his mouth, he indicated that his words would go straight to the heart, neither to the right nor the left. He had no forked tongue."

rising to his full height, he assumed the exact attitude of a man of business and sat in the chairs of the council. He then asked me to be seated and explained that Jesus took the place of the judge, that the people were not to judge themselves, but that they should judge each other. He then showed me a large map of the United States, indicating the various army posts of the West, and the various places where the Indians were to be found. He showed me a large map of the world, indicating the various countries where the Indians were. He explained that God had made the earth, and after a time had sent him to the earth to teach the people what God had said, and that he had been in the world for many years, and had seen and experienced many things. He explained that God had given him a mission to teach the people the truth, and that he had been in the world for many years, and had seen and experienced many things.

The Indians who had come were sent back by the Indians who had been in the world for many years, and had seen and experienced many things. He explained that God had given him a mission to teach the people the truth, and that he had been in the world for many years, and had seen and experienced many things.

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be no doubt. As he says himself, he is "no medicine man," and seems to have no wish to become one. That he has seen the person whom

These events which were widely published in the newspapers, caused many in the east and other places to believe that the Mormons were perpetrating a fraud. But to the contrary, the Mormons denied having anything to do with it. Indications are that some of the Mormon leaders expressed themselves as considering the possibility that God was indeed working a work among the Indians:

"Few, if any, of our leading Brethren doubt the probability of a certain, if exaggerated, foundation for these stories. Our Lord is evidently setting His hand to prepare the scattered remnants of Israel for the great events about to take place." (—Susa Young Gates, Ed. of Y.Wom. Jnl. 1:477)

'OTHER SHEEP YE KNOW NOT OF'

The principle, that God might well work a work without consulting the Mormons reminds one of a well know precedent. When the Savior came to the Nephites and told them that they were the other sheep of another fold of whom he spake when among the Jews on the eastern hemisphere, He, the Savior, explained that the eastern Jews thought He had reference to the gentiles. But the Savior explained that He himself was to come only to Israel.1 Wherefore, the eastern Jews were left in ignorance concerning the Nephites.

Thus, Christ worked a work among one people (the Nephites) without another group of His people (the Church in Palestine) knowing about it. It is also noteworthy that the eastern church had not yet apostatized. Then it certainly should be unquestionable that God could perform a work in these last days among the Indians without telling the apostate Mormon Church about it. This is one more example, then, to show that God can and does do many things in secret, and for many different reasons. (Recall the discussion on 'Secrets', in Chapter 7.)

Wherefore, in 1890, the Lord was establishing His Church among the Indians to prepare them to receive the Keys of the Priesthood, for the Mormon Apostasy was to grow much worse. Apostles, were thus chosen from among both people, the Gentiles and the Jews. Thus far, however, the top positions were held by the Gentiles. Again this reminds one of the two Churches which Christ had immediately after His resurrection. One Church was headed by Peter on the Eastern hemisphere, and the other Church was among the Nephites. A complete organization existed on each side of the world. Both had twelve APOSTLES:

"In Judea, he chose and ordained twelve Apostles, ... In America, he chose and ordained twelve APOSTLES. Neph, Timothy, Jonas, Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemmon, Jonas, Zedekiah, and Isaiah.

In the country of the Ten Tribes, he, of course chose other twelve, whose names will appear in due time." (—Parley P. Pratt, Mil. Star 14:483)

"Then there were Nephi, Lehi, Ishmael and others who came from the land of Jerusalem to this continent according to the Book of Mormon. Who were they? The seed of Abraham. There were also the Twelve APOSTLES called and set apart upon this continent, ..." (John Taylor, JD 21:160)

The Nephite Church was subordinate to the Eastern Church.1 But, one may ask, what about communication between the two? Some wonder how the Lord can have a Church and people in Utah, and at the same time have a Church and
the Keys of the Priesthood among the Yukatan Indians. They wonder how the LDS Church can still be God's Church and yet the Keys of the Priesthood be elsewhere, and hidden without evidence of communication between the two. In answer, we ask what evidence is there of communication between the ancient Nephites and the Church in Jerusalem?

SECOND ELDER

Thru Lorin C. Woolley, the Lord did indeed choose men among the gentiles to be members of the Council of Friends, such as Leslie Broadbent, John Y. Barlow, Joseph Musser, etc., but these men pertained to the GENTILES. Prior to the choosing of any of these men, the Lord chose men among the Indians, to also be members of the Council of Friends.

Leslie Broadbent, indeed was chosen second elder, but this second-eldership pertained to the GENTILES. Though Oliver Cowdery was also second elder of the Gentiles, there was a difference. Oliver Cowdery was second elder of the Gentiles when the highest quorum of priesthood was identified with the Gentiles, but Leslie Broadbent was second elder among the Gentiles when only Lorin C. Woolley held higher authority than the Indians. Thus prior to the choosing of Leslie Broadbent, a man AMONG THE INDIANS was chosen second elder of ALL ISRAEL. He was the successor of Lorin C. Woolley, and when Lorin Woolley died, he held seniority over all the Apostles among the Gentiles. Remember that the Council of Friends consists of SEVENTY members, and not just seven. Certainly the Lord could choose some from among the Gentiles to represent the Gentiles, while at the same time having seven among the Indians to rule over ALL ISRAEL. At one time, the Gentile Council had precedence over the Israel Council, but in Lorin C. Woolley’s time, it was the other way around. In this light, we can now understand what Lorin C. Woolley meant by the following:

On one occasion, Charles Zitting was boasting of being a member of the Council of Seven. He was then chastened by Brother Woolley who said, 'Get off your high horse, Charles. There are 250 others in the world who hold the same authority as you do.'

1. Journal Notes, Sept. 5, 1970, etc.

TRANSITION FROM GENTILE TO JEW

The 'Last Man' said that Lorin C. Woolley explained that the presidency of the Council of Seventy Friends consisted of seven men, but that he never understood that the seven men among the gentiles were in fact THE presidency of the Council of Seventy Friends. He said that it was John Y. Barlow who began referring to them as 'presidents,' but that this was not the case under Lorin C. Woolley and that Lorin C. Woolley was very strict in not allowing them to use the word 'president.' He said that he did not know of any notion other than that they were simply some members of the seventy, though Lorin C. Woolley did instruct them that when he died, Leslie Broadbent would be the worthy senior among them, having charge among them of keeping alive the Principle.

Remember that there is no higher priesthood than the Apostleship. In other words, there were many other Friends of God and other apostles in the world besides the seven leading ones among the Gentiles.

In this light, one can see how Leslie Broadbent could have been a second elder, and yet not succeed Lorin C. Woolley in the Keys of the Priesthood. When Lorin C. Woolley died, he was succeeded by the second elder over ALL ISRAEL, Joseph, the Indian Prophet. At this time, Leslie Broadbent was still second elder among the gentiles, but his Priesthood head, whether he knew it or not, was Joseph the Prophet of Israel among the Indians.

This should not be a stumbling block to the Fundamentalist who has long recognized the same principle in the precept that the president of the Church can have a mortal priesthood head over him and not know it. Remember the precedence of the former day church in Jerusalem not knowing of the Nephite Church.

1. KPI 49-51 3. JN 175: 34-6.
Remember what Brigham Young said:

"I am looking forward to the time when they, the INDIANS, will come forth to SAVE ISRAEL ... I am very much afraid that WE will be their SERVANTS INSTEAD OF THEIR MASTERS. ... When they do come to save Israel, look to see them like a flame of fire, A Mighty Rushing Torrent, like the Grand March of Angels." (YWJ 1:263)

Recall again Lorin Woolley's warning of the Apostasy of the Fundamentalists, that all would be out of order, from the highest quorum of Priesthood to the last quorum of deacons in the Church. But as it is in the apostate Mormon Church, so is it among many Fundamentalists. They both make excuses in attempting to justify their DISbelief in Indian leadership.

ORGANIZING WITHOUT AUTHORITY

Perhaps it is because men have not had enough light within themselves to stand on their own feet, that they have sought the security they lacked by organizing without authority. But we cannot organize stakes or wards independent of the Church, for we have not the authority from God.

There is, however, only one man left among us Gentiles of the Council of Friends, who with perhaps a few others still have authority to seal in Plural Marriage. But Reader - Beware of false pretenders. Do not stumble into the same pit which many have fallen into. Many Church members naively assume that since the Presidents of the Church can be traced to the present President, that therefore the present President holds the Keys of The Priesthood. Many of the Fundamentalists do the same. They think that because they can superficially trace leadership to their present leader, that therefore he has the Keys of The Priesthood.

PREPARE FOR "THE SETTING IN ORDER"

O Reader, let us drop our prejudices against the Indians, for salvation is of the Jews, and we must worship at the same altar with Israel.

If we will pray for the Spirit of the Lord to prepare us to be set in order, then perhaps the Lord may condescend to send some with authority from the Indians to help us out of our predicament.

Consider the 600 people including their 45 preachers, in England who through study and prayer had concluded that the true authority of God was not among them. So united were they in their supplications to God, that the Lord sent Apostle Wilford Woodruff to them, clothed with power and authority from God. All but one of these people at Benboe's farm, were converted to the truth, and were soon set in order.

Or consider John Taylor who, with a group of saints in Canada, had been studying the gospel. They also had concluded that none of them had proper authority from God. They prayed for further enlightenment, and God answered their supplication by sending Parley P. Pratt. Or, finally -

As the Lord sent Joseph Smith in response to the prayers of the united saints in Kirtland, who were then set in order through his instrumentality, so also let us unite our efforts that the Prophet of the Remnant of Joseph might "be prayed to," to set us in order. Let us prepare to be worthy to "worship at the same altar with the Remnant of the House of Israel" and be permitted to "assist" them in the redemption of Zion. Perhaps it was in anticipation of these great events, that caused Brigham Young to exclaim:

"I am looking forward to that time when they, the Indians, will come forth to save Israel..."

(YOUNG WOMAN'S JOURNAL 1:263)

1. Life of John Taylor, p. 30-4. 2. ibid. 3. Hist. Ch. 146. 4. Wilford Woodruff, Hist. of His Life, p.117.
We too, look forward with deep anticipation to the rise of the Indian Nation and to the coming of the great prophet who leads them. In addition to B. Harvey Allred, many saints have seen this mighty prophet in vision and inspired dreams. In majestic power, full of wisdom and love. To these testimonies, we add ours — that the Lord has shown us through the burnings of His Spirit that this "Mighty Prophet of the Remnant of Joseph" is literally His appointed. We joyfully testify that this mighty prophet does in deed hold the Keys of the Priesthood and Kingdom of God upon the earth. With his coming, we look forward to the fulfillment of Isaiah:

"Judgment also will I lay to the line, and righteousness to the plummet."  

(Isaiah 28:17)


The story of Joseph who was sold into Egypt is not only deeply moving as an actual experience, but it is also beautifully prophetic as an important symbol or 'type' which pertains to the present time. The scriptures are filled with examples of parables, symbols, figures and 'types'. The actual experience of Jonah and the Whale was figurative of the length of time Christ's body would lie in the tomb. Moses lifting up the brass serpent was symbolic of the life-giving power of the crucifixion and atonement of Christ. The willing sacrifice of Abraham and Isaac was a 'type' of the future offering of God the Father and Jesus Christ in the Atonement.

The meaningful experiences of Joseph of old might be applied to the Savior who was wounded in 'the house of His friends', but also, another important application is written by Ether. Moroni, summarizing this, writes:

"Behold, Ether saw the days of Christ, and he spake ... that a New Jerusalem should be built upon this land, unto the remnant of the seed of Joseph, for which things there HAS BEEN A TYPE. For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not."

(Ether 13:4,6,7)

Yes, Joseph of Old was a foreshadowing of the future of the Indian people. But the symbolism continues. Joseph was rejected by his brethren, but ended up being the ruler over all the Israelites and the Egyptians. So likewise, is the Joseph of these latter days, of the remnant of Jacob. He too is the ruler over all Israel and the Gentiles.
Recall again the 1845 Proclamation of the Twelve Apostles, referred to on pp. 329-30, which Proclamation the Lord commanded to be written "by the power of the Holy Ghost" and the Spirit of prophecy:

"Be it known unto them [the Jews] that WE now hold the KEYS OF THE PRIESTHOOD and KINGDOM which are soon to be restored unto them [the Jews]."
(MESSAGES OF THE FIRST PRESIDENCY 1:254)

It was shown that these "Jews" were the Indians:

"The despised and degraded SON OF THE FOREST, who has wandered in dejection and sorrow, and suffered reproach, shall then DROP HIS DISGUISE, and stand forth in manly dignity and exclaim to the Gentiles who have envied and sold him: 'I AM JOSEPH; does my Father yet live?' Or, in other words: I AM A DESCENDANT OF THAT JOSEPH who was sold into Egypt. You have hated me, and sold me, and thought I was dead. But lo! I live, and am HEIR TO THE INHERITANCE, titles, honors, PRIESTHOOD, SCEPTRE, CROWN, THRONE, and eternal life and dignity of my fathers ..."
(Ibid. 1:260)

We close this chapter with a very meaningful hymn which we have deeply loved from our childhood. When we sing this song, we not only think of Joseph of old but also of the Joseph of our day, the prophet of God among the Indians. This hymn was written by W.W. Phelps and appeared in the early LDS hymnbooks. We take the words from the twentieth edition of Sacred Hymns, printed in 1891, hymn number 251. Contained in the same volume, hymn number 257, is a similar hymn written by Apostle Parley P. Pratt, in which a 'Type' or 'Analogy' is drawn between the story of Joseph and the much later Gentile-Jew conflict.

### I AM JOSEPH, YOUR BROTHER

#### JOSEPH

W.W. Phelps

1. When Joseph his brethren beheld,
   Two while his behavior was rough,

2. How little they thought it was he,
   Aphlicd and trembling with fear,
   To bring their past sins to thier minds,
   Whom they had ill-treaed and sold!

3. His heart with compassion was filled,
   But when they were humbled enough,
   How great thier compassion must be,

   From weeping he could not forbear,
   He hastened to show himself kind,
   As soon as his name he had told.
Over a number of years, we have collected a great many testimonies of the saints regarding Joseph, the great Nephite prophet, and the Setting in Order of God's House. Some of these have already been presented in this volume. Space will now permit including only extracts of a portion of some of the additional testimonies.

1. One Brother dreamed that,

"He was standing one evening under a beautiful starlit sky. While contemplating the beautiful scene he saw the stars begin to move about in the sky. A great bright star would arise and myriads of smaller stars come to surround it. At times groups would appear following great ones as their center of attraction. He was not content at viewing this strange phenomena alone but wanted to call his friends to view the scene with him. As he walked toward the house he came face to face with an Indian woman who appeared to be about thirty years of age. She appeared frivolous and care free. He tried to avoid her but she stopped wishing to talk with him telling him that what he saw was not for others to behold but for him alone. 'Would you care to know the meaning of what you see in the heavens before you?' The listless look that had been on her face gave way to one of intelligence. Her voice became firm when she said, 'I will explain. These stars you have seen surrounded by their millions represent Kings and Emperors of former dynasties that have long since passed into oblivion. These you now behold are the United States of America, England, France, Italy and the other powerful nations of the Earth.' Then looking to the Southwest, he saw millions of pale stars and a large one moved in majesty and set himself in the midst of the other groups. The pale stars formed themselves in military order around him. As he looked more closely he could see that they were not stars but arrow heads, which appeared to turn a blood red in color. He said to the woman, 'They are red enough to drip blood.' 'They will drip blood shortly,' she replied. 'Now O man I will explain the meaning
THE KEYS OF THE PRIESTHOOD

4. One of the children of B. Harvey Allred told us, November 27, 1963, that while in California, she dreamed she was taken to the Yukatan and introduced to the prophet. She described him as a very tall man, straight as an arrow and with a smooth gait like a panther.

She was very impressed with the city, and observed their temples and also the quarry where stones had been taken and carved which were designed as parts of the great temple of New Jerusalem which would be built by the Indians. She saw some of the metal plates their historians had written and described Joseph's great care and caution regarding these plates. In this and other experiences, she saw a shorter and broader man, also an Indian, who was Joseph's right hand man. Later, she described this man to her father, B. Harvey Allred, who then confirmed the same, testifying that he too had, a number of times seen the same man as second to the Indian prophet. (Journal Notes 11:19, 22, 26; 30:4)

5. While in the home of one fine couple, the woman related a dream in which an angel handed her a photo of a number of men standing side by side. She recognized Joseph Smith, Brigham Young, and other Mormon leaders, but was puzzled over the identity of the man standing immediately to the right of Joseph Smith. She asked the messenger, "who is this man?" and he replied, "He is the next leader over all Israel and will be the wisest and greatest man we have ever had." She described him as a very wise looking man; taller than Joseph Smith; having Indian features, yet of a lighter complexion. (Journal Notes)

I AM JOSEPH, YOUR BROTHER

6. One Brother told us of a long conversation he had with Charles Zitting, just after Joseph Musser died, in which Charles expressed his belief that the Keys of The Priesthood truly must have gone to the Indian prophet. (J.N. Nts. 147:4)

7. On pages 298-9, we wrote of the false claim of a man who assumes to hold the Keys of The Priesthood, attempting to trace them from Joseph Musser. Yet the same man, earlier, according to several witnesses, used to bear testimony of the Indian prophet. On one occasion, he had prophesied that the saints would yet live in Mexico for five years after the coming of the Indian prophet. (JN 5:7; 13:19; 30:13; 2:27-67)
8. One of the saints was shown in a dream that after Joseph the Indian Prophet came among us, any who challenged his right would be met with sudden chastisement of the Spirit. In this dream was shown what would happen if the man claiming to be Joseph Musser’s successor were to approach this prophet in such a fashion. The prophet simply raised his hand in demand for the man to ‘halt!’ The man and his followers were immediately stopped by a higher power and were unable to continue closer. In shame and confusion, they retreated. (Journal Notes 33:13)

9. Later, on another occasion, we met a saint who had had a remarkable vision in which the same false claimant was rebuked in a similar manner, because he challenged the Indian Seer. In this case, the Seer’s assistant raised his hand against the opposer. Upon inquiry, we learned that the saint having this vision, had not heard of the dream given above. (Journal Notes 60:1)

10. Francis M. Darter told us of an impressive experience he had in 1941, when in answer to prayer regarding the Indian Seer, a heavenly messenger came to him and held up a large poster upon which was beautifully inscribed four scriptures. While pointing to these references, the angel said, “There are four prophecies in Holy Writ confirming the Branch will be the next prophet over all Israel.” (J N 7:31-65)

11. Brother Darter also told us of the dream he had wherein he saw a large table around which were crowded members of the Church dressed immodestly in the fashions of the world. There was not room for him to sit. The Indian prophet now walked up to him and gave him a most satisfying drink of pure grape juice while indicating that he was to partake of the food of Babylon, but that he should worship at the same altar with the Indians. (J N July 31, 1965)

12. On January 14, 1970, a woman told us of a dream she had in which she and her husband saw several white men sitting cross-legged in a desert, eating candy bars and other ‘treats’ of the world, while they cluttered the ground with paper wrappings. While they ate, they discussed the question of which one of themselves was to be the next Chief. A nicely dressed Indian then approached and motioned the woman and her husband to go with him to the top of a mountain where they would meet the true Chief, also an Indian. He explained that these men in the desert were mistaken about one of themselves being the Chief. (Journal Notes)

13. One Elder told us, November 26, 1965, of making this subject of the Keys of The Priesthood a matter of earnest prayer, and that he dreamed he was climbing a very high mountain. When he reached the top, he was directed to a cabin. Upon entering, he was introduced to the Choice Indian, Joseph, and told that this was the man who held the Keys of The Priesthood. (Journal Notes 30:20)

14. In May, 1969, one spiritual woman told us of an impressive dream in which she saw a very flimsy structure representing the Church. The attic had become very weighty, as the people had stuffed the rafters with worldly goods. To keep the building from collapsing, the people were trying to hold it up with poles. Suddenly the building did collapse. An Indian, showing these things to the woman, then indicated to her that she should be aligned with the correct order, led by the Indians. (Journal Notes)

15. Bishop Heber Bennion bore the following testimony: “The government will be unable to guard the Mexican line against Lamanite invasion. But A MIGHTY PROPHET is to be raised up among them, and they are to be converted as it were in a day, and when the big cities of the east are destroyed they are to be ready with the assistance of the saints – Ephraim, to build up the new Jerusalem, under the celestial law or order of Enoch.” (Gosp.Prob,p.26)

16. The following testimony of Daniel R. Bateman, was given to Francis M. Darter: “Bro. Bateman laid great stress on the fact that the Gentile L.D.S. had lost their opportunity to redeem Zion; that the NATURAL BLOOD of Ephraim would soon take over control of the Church and redeem Zion;” (Celestial Marriage, by Francis M. Darter, p.53)

17. We spoke with one ‘old timer’ who was well acquainted with John Woolley. He said that on one occasion, John Woolley told him that 3 to 3½ million Indians would yet be
18. Moroni Jessop, now deceased, used to work on John Woolley's farm. From the Woolleys, John and Lorin, he learned many wonderful things pertaining to our subject. Several witnesses told us of separate occasions when Moroni Jessop had related the same to them. It was remarkable to us how well these separate accounts agreed with each other. One such incident from the Woolleys, was that the Indian Prophet would wield the sword of Laban against the government and people who have so pitifully wronged the Indian people, and that 'Woe unto the leaders in Washington when that great Lamanite wields the sword of Laban,' which sword 'is five feet from tip to hilt.' (JN 12:4, 5; 21:5-6; etc.)

19. Early Mormon leaders also bore witness of the Indian Prophet:

    Referring to Oliver Cowdery and his companions as they proceeded on their mission to the Lamanites, the Painesville Telegraph, November 16, 1830, reported,

    "The four persons who were here, have proceeded on their mission to the Indians, (or Lamanites, as they term them) in the 'far west,' where they say a Prophet is to be raised up, in whom the tribes will believe."

    (A New Witness for Christ in America, Vol. II, p. 43-4.)

In his Address to All Believers, pp. 67-70, David Whitmer devotes a whole chapter showing from the scriptures and from reasoning, that the Indian Prophet was yet to come, and would be the Lord's leader over all Israel, and be instrumental in God's hands to usher in the millenium. A good portion of what he says is similar to much of what is presented in chapter 37 of the present volume. In addition, speaking of the second great work and the period of time it would begin, he said:

    "There is yet to be given a translation about Jared's people's doings and of Nephi, and many other records and books which all has to be done, when the time comes... When will the Temple be built in Independence? Right after the great tribulation is over. What do you mean by that? A civil war more bloody and cruel than the rebellion. It will be a smashing up of this nation, about which time the SECOND GREAT WORK has to be done, a work like Joseph did, and the translation of the sealed plates, and peace all over. Will you live and see those things? It was said to us, that the second great work should COMMENCE when nearly all the witnesses to the first plates had passed away." (Des. News, Aug. 16, 1878)

20. David Whitmer died in 1888. The very next year, the Savior began the Second Great Work at Walker Lake, when He chose twelve disciples among them (see Chap. 38). On this subject, the Church published the following:

**THE INDIAN MESSIAH.**

The movement among the Indians is quite remarkable. The announcement made by Parumpine, an Indian of prominence among the Cheyennes, that he had received a visitation from the Messiah, who appeared to him and others at a place near Walker Lake, Nevada, has produced a great sensation.

Parumpine's story, stripped of the garnishings which newspaper reporters, Catholic priests, post traders, subaltern army officers, and others who have purposely misunderstood it, appears to be one of the utmost importance to the Indian race. He asserts that the burden of his heavenly visitor's message was: to be peaceful; to look with faith to the coming of the Messiah, who would be the Indians' friend; to believe in the resurrection of the Indians and their regeneration, in the reign of millennial peace on the earth and the conversion of its surface and all its treasures to a condition that is heavenly. He was promised that other messengers should come to the Indians, having power to heal their sick and to work miracles among them.

Within a few months, held in this and similar manifestations of a supernatural character, the Indians have been carried by swift-footed messengers and a religious enthusiasm, never before witnessed among the Indians, has taken possession of them. The "ghost dance," as it is called, is being celebrated in all the reservations and where permission is refused by the Government Agency officials, the Indians have withdrawn from the agencies that they might give expression in this dance to the awakened feelings, which they appear unable to control.

Aside from the necessary violation of agency restrictions, where the latter are interpreted to prevent the dance, no movement of a warlike character has been made by Indians professing the new faith. Not a word of information that they were to be marshaled for war with the whites has been given. On the contrary, it is asserted by the Indians that their heavenly visitors declared that their enemies were to be swept off by upheavals of nature, and that the Indians were not to shed their blood.

It is a most wonderful manifestation, breathing into the lives of these depraved people faith in the Lord, and the redemption of mankind; teaching them that Christ, who was crucified, still lives and is watchful of them as well as of the white man; impelling them to improve their lives and prepare for the coming among them of a Savior; in a word, doing a work of conversion in a few weeks which an army of Christian missionaries could not accomplish in a generation.

Its effect will be observed with great interest. It may demonstrate the God's presence to be over the remnants of a fallen race, and His power to preserve and redeem them, by faith, from the low condition to which they have come.

CONTRIB
CURRENT ISSUES.*

THOUGHTS ON THE INDIAN QUESTION.

JOHN BIRKETT.

THE writer has been requested by the editor of the Journal to present in its columns some thoughts in relation to the remarkable religious movement among the Indians which has for some time agitated the whole country. The central incentive of the interrogatory was to ascertain an individual opinion as to whether the manifestations claimed to have been witnessed by certain Indians were real or pretended, and—providing they had a foundation in fact—whether they emanated from a good or an evil source.

There can be little doubt as to the fact of the manifestations. As to their quality it appears to be, aside from a direct spiritual assurance, difficult to formulate a definite opinion.

As evidence favoring the theory that the Indians have seen what they affirm they have witnessed and heard what they say they have listened to, it may be said that, after what was asserted to be a thorough investigation, Gen. Brisbane and Gen. Miles both arrived at the conclusion that some of them certainly had seen a personage claiming to be the Savior. Some experienced and intelligent interpreters also stated that there was no room for doubt upon that point. It may be held that the opinion of the two military notables named was shaded by the fact that they also held the view that the personage the Indians imagined to be Christ was a "Mormon" elder, the latter idea being a manifest absurdity. It should be remembered, however, that this ridiculous opinion was nourished, should be brought to life again, based on evidence, while that in relation to the Indians having actual peace and prosperity. He taught seen a being who announced he was one in the leading precepts of Jesus was the result of testimony. Christianity, such as, "Thou shalt not What some of the aborigines really did, thou shalt not kill, thou shalt not haveseen to have been heard "and many more false witnesses," etc. Although this be fished out of an immense mass of people addressed representatives of rubbish, to which the public has heen tribes speaking different tongues, treated through the newspapers. Thurl and understood him perfectly. When following seems to be the essence of instruction. On this last point reached a personage made his appearance. Gen. Miles, it was announced that there who professed to be Jesus Christ, the their opinion that there was a Son of God. He had a father and were more than one "Mormon" elder mother in heaven, where he himself is engaged in personating the Savior. He had been on the earth also that he had mutilated their dwelt. He had been on the earth also that he had mutilated their merely living among the cousins of the physician, the marks of the nails and of the spears Indians, across the great waters. He had caused at that time to save the white. Besides what is related above, many people, but instead of receiving him absurd things of a sensational character, they abused and finally murdered him have been witnesses by hanging him upon a cross, to which by Indians. Anything of that nature being fastened by driving spikes, would not, however, affect the quality he was fastened by driving spikes, would not, however, affect the quality through his hands and feet. The soul of the good and true they may have diers who did this also thrust a spear experienced. It has been demonstrated into his side, and he still retained in connection with the dealings of his body, which was brought to life God with mankind that a special ex-seer, the evidences of this utterance, hibation of divine power, superinduced again, the evidences of this treatment, hibation of divine power, superinduced left by the spikes in his palms, and to From this standpoint the position in some he also exhibited similar scars on and ridicule hurled against the Indians left by the spikes in his palms, and to From this standpoint the position in some he also exhibited similar scars on and ridicule hurled against the Indians left by the spikes in his palms, and to From this standpoint the position in some he also exhibited similar scars on and ridicule hurled against the Indians of his children. They had been oppressed ability of the position of the Indians being correct. and abused by the whites until their extinction was threatened, and they should in time rescue them from this fate by personal intervention. They would be restored to the ownership of the land, and their white enemies should be destroyed. He also informed some extent, of the resurrection and millennium, together with the advent of Christ. These points are in unison with the orthodox Christian profession belief. These instructions have produced what has the appearance of a wide-spread and deep-seated belief in the true Christ. He who was crucified at Calvary nearly nineteen hundred years ago. So strong is this trust in the Redeemer some of those who inhabited it asserted that if they received a message to the effect that they were to go to any designated spot to see him, even if the distance to be traveled should be hundreds of miles, they would cheerfully undertake the journey without preparation for it. They felt confident that Christ would provide for all their wants in the time of need.

The late Sitting Bull, whose sad fate shocked all sympathetic people, was evidently strongly imbued with faith in the Savior. This was evinced by his offer to agent McLaughlin. He said in substance: "If you will go with me to all the points where this belief in Messiah exists and trace it to its source, and if those who claim to have seen Christ do not produce the proper proofs to sustain their statements, I will agree to give the matter up." In place of accepting this very reasonable proposition, the agent sent police and soldiery to arrest the noted Indian, and the balance is known—the chief was assassinated. He comes very near, if not quite, being a Christian martyr.

Without expressing any opinion as to whether or not the Indians, in the first place, actually saw and heard what they say they did, it may be said with safety that Satan is not engaged in working up a belief in the only true Redeemer. His chief business seems
always to have been to harden the hearts of men against a faith of that character.

An investigation of the Book of Mormon and other revelations leads to the conclusion that they contain no direct statement to the effect that the remnants would receive the personal ministries of the Savior until after they should be gathered to the place of the New Jerusalem. The Savior, speaking to the Nephites in relation to that time, said: "And then shall the power of heaven come down among them; and I also will be in the midst" (Book of Mormon, page 529). There is, however, nothing in what has been revealed and published that the writer has discovered that would conflict with a previous personal ministry of the Savior, who made the most extraordinary promises to the Nephite fathers concerning the degenerate remnants of the latter times.

It would be safe to regard, in these times, any special religious phenomenon among the Indians as a part of the preparation of the Lord for the fulfillment of the covenant of God with ancient Israel—to gather all the remnants in from their long dispersion. In his personal ministry among the Nephites the Savior named a sign that would indicate the operation of the preparatory work of the Father—when the gospel should be declared among the remnants on this land, and they should begin to believe in Jesus Christ. (See Book of Mormon, pages 122 and 527 to 529, inclusive).

The sign of the preparatory work of the Father exists. Some of the remnants on this land have begun to believe. Note also the work accomplished among people of the same race on the Sandwich Islands, the Samoan group and New Zealand.

In connection with the work of preparation instituted among all nations looking to the fulfillment of the covenant with ancient Israel, it is a significant fact that a resting-place for the millions of Jews who are soon to be driven out of Russia, will be long before be a question demanding solution. No nation desires them, and the probability is that Palestine will be fixed upon as the latter-day rendezvous for the descendants of the holy people.

There is one peculiarity which has been a notable feature of the claims of certain Indians as having been the recipients of what may be termed supernatural ministries. There has been no assertion of authority to perform any of the ordinances belonging to the true Christian church. The teachings appear to have been exclusively preceptive. Had there been any attempt of that character it would have been a strong indication that these poor people were being subjected to a Satanic delusion. If by the phenomenal movement which has for some time been operating amongst them they are in a better condition than previously to subsequently receive and act upon the fullness of the gospel, it may be reasonably regarded as a part of the Father's preparation for that which is to come.

Among the blessings yet to be conferred upon the remnants of Jacob is "one" to be raised up to them of their own number. (See Book of Mormon, page 67). He will be mighty and powerful, and will accomplish much connected with the restoration of the remnants.

The idea imbibed by the Indians, through their late religious movement, in relation to their future ownership of the soil, is in unison with the record of their forefathers. (See page 514.) The Savior, speaking to the ancients on this topic, said: "Verily, verily, I say unto you, thus saith the Father commanded me, that I should give unto this people this land for their inheritance."

It may be justly stated that the main object of the editor of the Journal in submitting the question which led to the penning of this article has not been attained. What appeared to be desired was a definite expression of a specific individual opinion as to the merits of the supernatural ministries a number of Indians recently claimed they had received. The reason for this omission is that an opinion upon an important subject should be formed with great care, and even after it is entertained it is not always proper to give it expression.

21. In the Winter of 1965, we visited with an Elder who told us of an interesting conversation he had in 1923, with a cousin of his. He asked his cousin who had traveled widely throughout the world, what was the most interesting place he had visited. The cousin replied that the most interesting place was the place he didn't get to. He explained that once while traveling in the Yukatan area of Mexico, he told him of an inhabited city enclosed in the jungle. He believed very curious and tried to get some of the Indians to take him. Many were afraid, but finally some of them led him a certain distance to the city. As they drew near the city, the guides became so worried that they refused to go any further. The cousin then went on without them. Climbing a hill, he searched with his binoculars in the direction the Indians had indicated, and discovered a city with its white buildings. (Journal Notes 14:6)

22. Another "old timer" told us that Lorin Woolley confirmed that the city, located in a valley about 80 miles square, was constructed of white buildings, some of which were temples. (Journal Notes 14:7)

23. In the fall of 1970, a man told us of a conversation he had with Chris Christensen, now deceased, in which Brother Christensen told of a visit he had had from one of the three Nephites who confirmed the genuineness of the Yukatan City, and that the Indian Prophet did hold the Keys of The Priesthood. (Journal Notes 25:1)
24. One Brother related to us a dream he had in which he was taken to an Indian community where he heard most wonderful sermons preached by a tall Indian Chief. (JN)

25. In 1965, a woman told us of a visit she made to an Indian tribe in her state. The Chief told her of a special meeting which took place in the Yucatan City in April of 1932 to which representatives were invited from Indian tribes throughout North and South America. She was sent as a representative of her tribe. (Journal Notes 11:20)

26. This dovetails with a report made by one of the Church general authorities of an interview made with a Chief of the Pottawatommie Indians, June 15, 1951. The Chief told of a City of 'White Indians' located in Guatemala. He showed the exact location on the map. The city, he said, is called the 'Star God City,' in commemoration of the visit of the white-bearded God who had visited the ancestors of the white Indians in that city. The city is located near El Ciebo, Guatemala, on the shores of a lake, and in 1951, was to have had a population of approximately 200 white Indians. The city, according to the interview, has a wall around it made of limestone, and has a gate in each of the four walls.

According to the Chief, the Indians have four temples, and have in preparation, stones for the building of the temple of New Jerusalem.

The Chief testified that he was speaking from actual experience, having been invited to the city along with the representatives of other Indian tribes. They spent a period of time in the sacred city, training and receiving education designed to aid them as chiefs of their own tribes. He said he spent 18 months in the city as part of his training.

According to the interview, the Chief said that each of the visitors to the city were required to vow never to lead a white man to the city. He said that Natoni Nezah of the Navajo Indians had broken his vow in this respect, having offered to lead various ones of the Mormons to the city.

According to the Pottawatommie Chief, the white Indians of the Star God City have been visited from time to time by three men with long white beards, dressed in white robes. The Chief said he was surprised when he first read the Book of Mormon to learn of the three Nephites whom he then identified with the three visitors of not only the Star City but the three visitors strangely seen by many of the Indian tribes.

According to the report, the white Indians in the Star City have records which date back to ancient times. The Chief stated that he gained his testimony of the truthfulness of the Book of Mormon, when he recognized in it the account he had read in the records of the Star God City. (Copy of full report in our files.)

27. In 1927, Charles Lindberg flew over the Yucatan area, taking pictures of archeological sites. He discovered one city of white buildings which was not located on his map. Later, when he again tried to find the city, he was unsuccessful. This story was printed in newspapers at the time and was published in Redbook Magazine. Some of the saints asked Lorin Woolley about it, who replied that Lindberg was permitted one witness only, and that the second trip, the Lord prevented him from finding it again.

(Journal Notes 30:38:48:1, etc.)

28. Chief Red Fox, one who was privileged to go to the Yucatan City, told a number of witnesses the same thing regarding Lindberg. One witness, F. M. Darter, wrote:

"The location of this 'Choice Seer' was also told to the Writer by Chief Red Fox, President of 'The American Indian Association of North America.' He, with others who live in Yucatan, have confirmed that these are the people, the jungle, ancient and modern cities and temples, that Lindbergh flew over, about 1928-30, while locating an air route from Panama to Washington..." (The Choice Seer, 6)

Brother Darter told us that when Chief Red Fox visited him in his home, he told him that the Lord prevented Lindberg from finding the city the second time. Another man told us of a similar discussion he had had with Chief Red Fox. Red Fox told both of these men on separate occasions, the same thing, which they in turn told us. (Journal Notes)
29. The following dream written by the recipient of it, was related to us personally by her:

"I had, for some time, been wondering how the Church would be set in order..."

I dreamed that word was sent to every stake, ward, branch, portion and part of the world and church, that there was going to be meetings held in Salt Lake City, Utah, to which all were invited and to which all claiming to be Latter-Day-Saints, or interested in the Gospel of Jesus Christ, should attend; that it was vital to their standing in the Church as well as to their records, their future etc. It seemed the Church was providing ways, and means for all to attend, even from foreign countries, expenses where need be being paid by the church. Everything was very systematically arranged. Meetings were being held one right after another, each stake or section of the country's people, being assigned to certain meetings started promptly on time, ended on time, and contained the very same instructions etc., so that all had equal opportunity to receive of opportunities offered and information given. Policemen hurried people through the two great entrances of the Tabernacle, being stationed at the entrances. Others who had just attended a meeting were hurried out of other entrances and off the temple block. The importance and necessity of attending these meetings was stressed throughout all newspapers. ...

We were astonished by the perfect order in which things were being done. People were guided by ushers and promptly seated. I was surprised to see the Church Apostles, or past Apostles, seated back behind other men who seemed now to be in charge of these meetings. One man arose and began to speak very forcefully and with such ability and power that the masses were silent enough to have heard a pin drop in the audience. He quoted several passages of scripture, among which were ‘Choose you this day whom ye will serve, as for me and my house, we will serve the Lord.’ He said the time had arrived when EVERY person had to take a definite stand for or against Christ and the Gospel; that a complete new record was to be made of church membership, etc., that THAT DAY was the GREAT DAY in the lives of all present and in the sight of the Lord... I never had heard or supposed anyone could say so much in such a short time as this person said. In about ten minutes time he gave a sermon that touched every heart and thrilled the listeners with a power many before had never felt or known of. HE WAS TALL, OVER SIX FOOT, BROAD SHOULDERED, DARK COMPLEXIONED, OLIVE SKIN, DEEPSET EYES, HIGH FOREHEAD, STRAIGHT AS AN ARROW, FORCEFUL AND WITH THE DIGNITY OF ONE WHO RULED A CONTINENT OR SENSED THE WEIGHT OF A WORLD UPON HIS SHOULDERS. Among other things he told us that in the ‘new setting in order, a new quorum of Twelve, new President etc., were in order as ‘it was not meet that those preside who had not lived all of the laws of the Priesthood. His name and the new names presented were NOT names common among officials in high places today in the church.

After he spoke, curtains were quickly drawn, yet quietly, through different sections of the building to form rooms. A man previously appointed to take charge in each section, or room, arose. (In this way all were being talked to at the same time thru out the building.) The person in charge didn’t ask what we wanted, or what OUR understanding was of a commandment etc., but he quickly read THE WORD OF THE LORD, beginning with the so-called least laws or commandments, and going up. After making clear WHAT THE LORD EXPECTED, he took a vote as to who would be willing to try to accept AND LIVE that commandment according to that which had been given (by the word of God.) As he read and spoke, comments and complaints became louder, more numerous and more feeling as the higher principles of the Gospel were neared. When the United Order and Celestial marriage, including Plural Marriage, were reached and the word of the Lord given, one person cried out as he arose, ‘God is unjust. He expects too much of us!’ The tumult grew despite the fact that a person I knew was called to bear testimony that according to the scripture, these two last named principles were to be ‘lived until Christ comes’; that despite the manifesto which was NOT A REVELATION but ‘for political purposes’ as it itself stated, for more had lived
the principle since 1890, than prior to that time; that Pres. Taylor had arranged through, and after direct revelation, made provisions for the Priesthood to keep this law alive; that Priesthood precedes the church; that it was first lived by the Priesthood before the church accepted it; that after the church 'refused (by vote)' be at peace with the world', that these Priesthood laws were still kept alive, quietly lived, to serve God, not man.

The power of the adversary was felt and soon thereafter evil spirits could be seen in great numbers filling the upper half of the building clear to the ceiling where they seemed packed and waiting. The meeting was over, records thus far had been made, and we were hurried out of the building to make room for people waiting to enter for the next meeting.

...By now, such meetings as I had just attended, had led family to be against family in the church, wife against husband, children against parents. Some people were actually in bitter combat, others in bitter contention were forced to leave the temple block. Someone rushed up to me and explained that there were persons inside the temple destroying sacred things. I assured her that God was at the helm and that this great division had to be made; that if we were faithful and trusted in Him, He would remember and bless us, over-riding all for the good of those who loved the Lord...

I noticed a newspaper in the gutter and I picked it up with great interest as my eyes fell on the large headlines. 'All Worlds Eyes On Mormonism.' I skim-read it quickly, noting that it said, the Church of Jesus Christ of Latter-Day-Saints had the solution to ALL world problems — an undisputed means to lasting world peace, unity of nations and highest advancement for all; that in spite of outward prayer, longings, stripings and hopes for earthly and heavenly salvation, yet there existed a great religious intolerance, inner conflict and war within the church and on account of of Mormonism, the like of which the world had never seen before.'

30. In the Spring of 1968, we visited a man who related a dream of a friend of his, who had seen a special meeting to take place in the tabernacle. Anxiety was in the air. Finally, two men came into the building and walked up to the podium. One man then introduced the other man to the people, acknowledging him as the new leader over all the people. The second man, a tall Indian, then spoke in great power, calling the people to repentance. (Journal Notes)

31. One Brother told us the following vision given to Patriarch Martineau who had related it to him. In a gathering of the saints in the tabernacle, all eyes were on a resurrected man who had come in from the East door. He then walked up to the front and asks each general authority for his justification for being there. As they cannot produce a legitimate reason for being there, he tells them to take seats in the audience. New authorities are then called up from the audience. (Journal Notes 7:1)

32. This dovetails with the dreams and visions of many of the saints — for instance, the experiences of Minnie Raymond, Sister Taggie, Bishop Graham, Bishop Koyle, John Burt, and many others. For instance, John Burt was shown in a very vivid dream, a meeting in the Tabernacle. A strange man he did not recognize was directing. The man turned to the Twelve Apostles seated behind him, and told them to take seats in the audience. The man then went down in the audience and picked other men from the audience to take the vacated seats on the stage.

Elder Burt did not know who the strange man was until he went to the Manti Temple and saw a picture of the man on the wall. He instantly recognized it as the man he had dreamed about. Upon inquiry, he learned that it was an uncommon picture of the Prophet Joseph Smith, looking straight on. If the picture was the same one as found on page 46 of this volume, then it is one of the few actual photos of the Prophet Joseph Smith. (Journal Notes Aug. 2, 1970)

33. One man told us that upon hearing dreams of like nature as related above, he mentioned them to Bishop Koyle. To the man’s surprise, Bishop Koyle, without making any comment, deliberately avoided him the rest of the day. Later, Bishop Koyle explained himself. He said that the ancient Nephites had told him the same thing, but had not given him permission to relate it. But he had just received permission to express it. Whereupon, Brother Koyle related what he was
told on the matter. He also explained that in a dream, he was walking along with Joseph Smith when he asked the Prophet how the 'Setting in Order' would take place. Brother Joseph then demonstrated. They came up to one of the Church authorities and Joseph Smith asked the leader, 'Where is the revelation calling you to the Apostleship?' The leader was unable to produce the revelation, whereupon, Joseph Smith released him on the spot. They soon met another general authority, and the same procedure was enacted, resulting in Joseph Smith immediately releasing him. After a number of like instances, Bishop Koyle asked the Prophet how many of them were going to be released. Joseph answered, 'every last Jack one of them.' (Journal Notes April 5, 1966)

34. Bishop Graham related to us similar dreams, one in which he saw the Prophet Joseph Smith enter the Tabernacle and replace every one of the general authorities. He explained that the purpose of this was that the replaced authorities were too set in their ways to accept the things of the Setting in Order. (Journal Notes, summer of 1965)

35. Brother Graham told us of another dream in which he saw a special meeting in the Tabernacle, to which only the men were invited. The new Apostles stood at the doors and only admitted those who were wearing the original style priesthood garment. Those privileged to attend, were then called upon to trace their priesthood. If they had not had it properly conferred upon them, it was at this time conferred. (Journal Notes, Ibid.)

36. Edward Wood, President of the Canadian Temple, now deceased, related a vision in which he saw that the time would come when long lines of people, four abreast would be wanting to get into the Temple, but another line just about as large was formed by persons who were being turned away. They were turned away because they did not have the original priesthood garment. Thus few entered the temple. (JN)

37. This accords with many visions and dreams of saints we have met. For instance, a temple worker told us of a vision he had had recently in which he was going to the temple one morning when he saw a large crowd of people standing around by the temple doors. On the porch stood a tall, clean-shaven Indian dressed in a white suit. The crowd had all been turned away because they had not on the original priesthood garment. The temple worker and one other man had the correct garment on and were immediately admitted into the Temple. (Journal Notes 19:8)

Apropos to these visions and dreams are the following parables of the Savior:

"And Jesus answered the people again, and spake unto them in parables, and said, The kingdom of heaven is like unto a certain king, who made a marriage for his son. And when the marriage was ready, he sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my oxen, and my fatlings have been killed, and my dinner is ready, and all things are prepared; therefore come unto the marriage.

But they made light of the servants, and went their ways; one to his farm, another to his merchandize; And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard that his servants were dead, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then said he to his servants, The wedding is ready; but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. But when the king came in to see the guests, he saw there a man who had NOT A WEDDING GARMENT. And he said unto him, Friend, how camest thou in hither, NOT HAVING A WEDDING GARMENT? And he was speechless.

Then said the king unto his servants, Bind him hand and foot, and take and cast him away into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen; wherefore ALL DO NOT HAVE ON THE WEDDING GARMENT." (I.V. Matt. 22)
And then, at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five of them were foolish. They that were foolish took their lamps and took NO OIL with them; but the wise took OIL in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: AND THE DOOR WAS SHUT.

Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, YE KNOW ME NOT.

Watch therefore; for ye know neither the day nor the hour wherein the Son of Man cometh." (Ins. Ver. Matt. 25:1-12)

18

TAKE THE HOLY SPIRIT AS YOUR GUIDE

Again, as a final word which cannot be emphasized too much, The FIRST AND FOREMOST PRINCIPLE OF IMPORTANCE is to TAKE THE HOLY SPIRIT AS YOUR GUIDE!

We must show by our works that we will serve the Lord by laying all things upon the altar before Him. As Joseph Smith said, "...a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation."2 Also, in the same place, he explains that a person must be able to lay down his life, his good name, his brothers, sisters, wife, and children if it becomes necessary as a conflict opposed to the pursuit of the truth. Paul explains that "...all that will live godly in Christ Jesus SHALL suffer persecution."3 But it is only by living godly that one can endure persecution, for it is only by living godly that one can have the Spirit of God and perfect 'love which casteth out all fear.'

TRUTH KNOWN ONLY BY THE SPIRIT

Furthermore, it is only by the Spirit that we may know who is a true prophet. Also, when we find a true prophet, we may only know when he speaks as a prophet, when we discern it by the same Spirit. If we study the scriptures, we may only know the correct interpretation by the Spirit, for the scriptures were given as men were moved by the Holy Ghost. Moreover, we may know the truthfulness of any claim, by the Spirit.

As Alma says,4 this most wonderful Spirit is REAL. It is not just a poetic symbol or a fleeting pleasure. Neither is it just imagination, for with it is a real burning in one's bosom. The adversary cannot duplicate it. It must be a personal experience, for certainly we cannot know what we do not experience. As Heber C. Kimball said,

"To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves; the difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. ... That is the word of God to you people. Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. ..." (in Conf. Report of April 1906, pp. 74-77)

Then with an eye single to the Glory of God, let us return to ALL of the commandments of God, the Eternal Father and His Son Jesus Christ. Let us strive for the Holy Spirit that it may be our constant companion, that we may be directed by this LIGHT within us, instead of being subjugated, distressed, and pillaged by the ARM of FLESH. God has given us our Free Agency, and as Solomon of old wrote, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. 3:5)

We seriously doubt that many of the Fundamentalists even know what the ten commandments are, or the Golden Rule. For the benefit of those to whom these are scarce, we reproduce them as follows:

THE TEN COMMANDMENTS

1. Thou shalt have no other Gods before Me.
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep My commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

TAKE THE HOLY SPIRIT AS YOUR GUIDE

4. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that is therein, and rested the seventh day: Wherefore the Lord blessed the sabbath day, and hallowed it.

5. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (Exodus 20:3-17)

Also:

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:37-40)

GOLDEN RULE

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matthew 7:12)

If we will pray to God in the name of His Son Jesus Christ, literally laying all things on the altar, literally being willing to do anything and give anything to Him, then He will show us what to do. If we do what God says, He always fulfills His promise. Go to Him secretly, and as He has said, He will reward thee openly.
Other works available, include:

"A Leaf in Review" by B. Harvey Allred, Jr. (Cost: over $5.)
(Reprint, cross-referenced index, 322 pp.) *

"The Keys of The Priesthood Illustrated" by Lynn L. Bishop
and Steven L. Bishop, 382 pp. * (Cost: over $10.)

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STATEMENT OF RHEA A. (KUNZ) BAIRD  
Draper, Utah, April 19, 1972

With the advice and consent of my husband, Mark J. Baird, I have prepared this statement in answer to the many inquiries I have received daily since the publication and wide dissemination of the book, *The Truth about John W. Woolley, Lorin C. Woolley, and the Council of Friends*, by Lynn and Steven Bishop. Because I have been both publicly and privately accused in very unsavory terms of collaboration with the Bishops in their last publication, and especially in order to defend truth, I must now clarify a few points.

1. When I found a copy of this new book in my mail box, I was as surprised as anyone else having a similar experience at that time. I had no idea that the Bishop brothers were even planning to publish such a book. In no way did they seek me for advice, approval, or corrections with regard to this book or their former publication, *The Keys of the Priesthood, Illustrated*. In fact, I have never given either of them the hand of fellowship since I left my own home and moved to Lehi in protest to their procedures while they were living in my home.

2. I joyfully affirm that I knew four of the witnesses of the Eight-Hour Meeting and that from those early times until now (all my life, in fact), I have tried to explain the truth and overcome error whenever I had the opportunity and in keeping with covenants I made in holy places. Lynn and Steven discussed the Gospel with me on many occasions.

3. It is impossible for me to prove at this time all of the errors contained in the book mentioned. Neither will time nor opportunity permit me to presently confirm all of the many truths of which I am aware. There are some other assertions in the book that I was in no way a witness to and cannot confirm or deny.