2. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem;

4. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

5. O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.

ISAIAH 2:2-5
A LETTER TO A BOY AWAY FROM HOME

May 25, 1966

Dear [Name],

Your letter of May 15th came several days ago and was read with pleasure. In answering, I am going to devote most of my time to the subject which you brought up, which I know has been a source of frustration to you for a long time. It is summed up in your statement, "Is it right for Daddy to leave his family and deprive his children of his companionship and love?" Of course you say much more, which I cannot fully consider now.

Do you remember that Christ was married and had children? What did His children think of Him? He was absent doing His Father's business most of the time. Did His children wonder about His neglect of them? Did they miss Him? How could it have been otherwise? Yet, His mission to mankind was so necessary, so sublime, that His children were privileged to make some small sacrifice, also. Was it not wonderful that they could have such a divine character for a father? Is it possible that they were grateful that they could contribute in some small measure to His great mission by a little personal sacrifice?

Now, I need not compare your father with Christ, but your father has a mission, too. And no man can help build up the Kingdom of God without devoting his time to that end. All truly great men have dedicated their lives to the good of mankind. For everything we gain, we must lose something else. And it is good for us to choose that which will be the most beneficial to the establishment of God's purposes, and the helping of His children. Yet, no matter what we do, we, and others concerned, must lose something. Wise indeed are the children who can contribute to their parent's sacrifice to the glory of God.

Mothers and wives generally contribute most to this end. The burden of bringing up the children up in paths of righteousness rests heavily upon them in the absence of the head of the family. They are blessed, and wise, indeed, if they can make their sacrifice that God may be glorified in their lives, too.

I remember my father. He was Speaker of the House of Representatives of the State of Idaho. At that time, he held many other State and Church positions. He was seldom with his family. Yet, we knew him nearly idolized him, for he was the epitome of virtue and goodness. If there were those in his family who complained, they were the ones who couldn't sacrifice their own desires and time in order to be near him, for father was never too busy to help us, but he was too busy to go hunting us up at our convenience in order to ask if there was something wrong. If we needed guidance, we had to ask him for it. We wanted his help badly enough to pray for it. And when we did, how graciously and ably he gave us his assistance.

Our Heavenly Father tells us, "For all the good that I bestow upon you it is required at your hands that you must ask it of me, for I, the Lord, shall be enquired after." The blessings of God and the devotion, and love, and companionship of a good and devoted father on earth must be earned. They must be anxiously sought after. We cannot, we must not anticipate that it is always possible and/or that it is our father's duty to be at our side at that very moment that we feel the need for him, that we can go
and so as we please, satisfying our own whims, doing our- selves from our responsibilities to the family, and to the Gospel, and yet demand his presence when we may feel a need for it. A good father is worthy to be loved for what he is—a Servant of the Lord, born to be sought after by all. He is worthy to have a little respect for his need for him, or his hope in him (that he may become a worthy servant of God) that child will, inevitably, feel neglected. While those who demonstrate their love for him by following his example and seeking his companionship and love, will rejoice in his goodness and never feel neglected, but will praise the Lord that their father is devoted to his Father’s Kingdom.

In short; When we feel that our father is neglecting us, our first question should be, “As I neglecting him, who is in God’s service and the service of his fellow men by day and by night? We should stop to compare our lot with that of those who have drunken fathers, or those who have forsaken their families, or who have neglected almost all of their time to the accumulation of wealth. All these neglect their children for selfish and godless purposes. Our father is away on a mission for the Lord. He is building up God’s Kingdom and establishing His righteousness. His good example is before us. We will seek to emulate it and do as well when we have children. After all, the majority of his time may be spent making our way easier. He is often away so much because of what we require at his hands.

There is a vast horde of fathers in this world who have little or no love for their children. Their first love is the Mammon of unrighteousness and the wealth of the world. God gives us the riches of eternal life, nor are they concerned about the welfare of their fellowmen, of God’s will concerning them. Yet, to the Lord’s children, their love and service are know to them, their indolence is known to the children of men. They have knowledge of their indolence and abuse of their duties as husbands and fathers. Would we change places with the children of such? In fact, with whom could we change places? And if we did make such a choice, would he not provide for us more ample? Would he not give us better opportunities for glory in eternal life?

It is a wonderful thing to have a father who loves his God and his fellowmen enough to be in their service a majority of the time. Is not as much as all the Prophets and Apostles of God have done in ages past? It is a privilege to draw near to such a father and even help him to carry such a load of responsibility which is far beyond that of simply caring for his family’s every want and need. We can be led and counseled by such a man. We can share in his almost boundless love. We can help him build up the Kingdom of God. However, if our hearts are not close to him, if our desires are not his desires, if our sacrifice of self is not as his own, we are likely to feel and to be neglected. This is true in our relation to God. It is true if we were the very earthly children of Christ. It is true of all the children of all the Prophets of God. All these, if they wanted to avoid feeling, or being neglected, had to take up their cross and travel the road to eternal lives.

Only in such a manner could they hope to be with their father always. And it is in this way that Christ is with us always. Not that he is ever at our side to answer every wish of desire, but we are one with him in SPIRIT. This is because we seek all those glorious perfections which he seeks, because we seek to acquire all his attributes and holiness. Thus only can we ever in His companionship and we never feel alone or neglected.

I promise you, and each of your father’s children, If you will love the Lord with all your hearts, and keep His commandments, and serve your fellowmen as your father serves them, you will not only draw near to the Lord but you will truly be a worthy servant of your earthly father and you will never, never again feel that you are neglected by him; for if you do, it will be because you preferred other things, because you preferred that grandeur and glory and palaces of which you have spoken, and have done so much for your children. We love you very much. You are in our hearts and in our prayers. I am very tired and must cease for now. Besides there are so many other duties that I must fulfill. It is always so good to hear from you. God bless you.

Love, Uncle Rulon

DISCOURSE GIVEN BY RULON C. ALLRED

November 16, 1956

It has been said by some and quoted as doctrinal, and reference made in the Truth magazine itself on a number of occasions, that President Wilford Woodruff, at the time he signed the Manifesto, surrendered his position as President of the Priesthood and gave up his position and responsibility to someone else. This is not true. President Wilford Woodruff knew that men had been set apart to keep this principle of Celestial Marriage alive. President Woodruff and members in the Council of the Twelve whom he set apart, to keep this principle alive after the signing of the Manifesto. He did this as President of the Priesthood and as President of the Church of Jesus Christ of Latter-day Saints. Anthony W. Ivins performed more plural marriages with the authority and consent of the President of the Church, after the Manifesto, than any other man. He was personally called and set apart to assume this position and calling under the authority of President Woodruff, after the signing of the Manifesto. Anthony W. Ivins sealed my mother to my father, as a plural wife, on the 15th day of July, 1903, at his manor, in Colonias Juarez, Chihuahua, Mexico. And the quote President Heber J. Grant, he did this “with the perfect knowledge and consent of the First Presidency of the Church” at that time.
My dear mother gave us, her children, the names of some 75 couples who were sealed by President Anthony W. Ivins. Many of these unions to, and knew them to be in a matrimonial state. If I remember correctly, my mother and Aunt Winnie Porter Jessop attended the marriage, at the Porter home, when President Anthony W. Ivins sealed his own daughter to Guy C. Wilson, President Young's third wife. When President Wilson moved back to Salt Lake City, he continued to honor and respect and act for all of his living wives. He presumably lived but a short distance from the Temple and there were many in positions of authority who knew his exact situation.

Now these men, who were last apart by President Taylor on the 27th of September, 1886, were positively told that the time would come when my successor would sign such a manifesto, following which these and wickedness would grow and increase in the Church. He said that many of those who thought they held the Priesthood would not possess it because it was not properly conferred upon them. You may find this statement repeated by Apostle George Q. Cannon. He was one of those present at this meeting, when President Taylor sat five men apart. He was one of those men. They were told at that time that such a manifesto would be signed and that, subsequent to that time, gradually this principle would become abandoned, and the Church would depart from it, and marriages would cease to be performed with the sanction of the First Presidency. He said that when the time came the Church would completely abandon this principle, these keys would not be taken over", but not until then. And this time did not come, my dear brethren, until about the year 1921, during the administration of President Heber J. Grant, who, mind you, had been called of God by two prayings. He stood, I believe, because the majority of the Church desired it. God judges us according to the intent of our hearts to give us blessings or to take them away. God harkens to the will of the majority of the people and God sanctions the Manifesto to that extent, in order to preserve the Church.

President Wilford Woodruff signed the Manifesto because God permitted it to be done. The people were able to say that the majority of the Church demanded it. God judges us according to the intent of our hearts, to give us our blessings or to take them away. God harkens to the will of the majority of the people and God sanctions the Manifesto to that extent, in order to preserve the Church.

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has been followed by the leaders of the Church since the Manifesto. The public who do not believe this work, are told, ‘It can’t be done. We have made a covenant with the government which we cannot break.’ But when the faithful have asked, ‘Is this a law of God?’ ‘Yes.’ What shall I do about it? They have been told what they should do about it and where to go in order to accomplish it.

This was so in my father, B. Harvey Allred’s case. When he inquired of President Joseph F. Smith, a member of the First Quorum of Seventy was sent to him and that man told him, ‘Go and do as you are instructed and when you get into Old Mexico, President Anthony W. Ivins will perform the ceremony. Have the young lady (and that young lady was my mother) go and get her endowments in the Logan Temple, and everything will be arranged by us and we will give you a recommendation so that the Presiding Officers will not question it.’ Now, President Smith simply stated that the bearer, Byron Harvey Allred is considered by us, the First Presidency of the Church, to be fully worthy of living the United Order and the Law of Consecration. Nothing was said about plural marriage, but the singular thing is that when young father arrived in Mexico and went to the mansion of President Anthony W. Ivins, President Ivins sealed my mother to my father in the presence of my father’s first wife. This occurred on the 15th of July, 1905. Witnesses to this marriage were my father’s brother in law, Warren Longhurst, and my wife, my father’s sister, Myra Ivins Longhurst. After my mother had been sealed as a plural wife, President Ivins sealed Eva Allred, another sister of my father by a plural wife of my grandfather, to Warren Longhurst, and my father and his two wives acted as witnesses. This bears out the signed statement of President Heber C. Kimball made to my first wife and myself, which read: ‘Your husband’s father had your husband’s mother sealed to him by President Anthony W. Ivins at the mansion house in Juarez, Chihuahua, Mexico, on the 15th day of July, 1905. I have perfect knowledge and consent of the First Presidency of the Church.’

Now it is evident that the leaders of the Church proclaim one thing publicly, and do another thing privately. This fact is brought out unquestionably and indisputably in the Reed Smoot investigation in which President Joseph F. Smith admitted that he continued to honor his wife’s seal with his covenant with the policy of the Church. President Smith said that he was willing to suffer the consequences of his actions in making this choice. We are in the same position today. We will obey the law of the land, but it does not come in conflict with the law of God. We will obey the Constitutional law of the land. In the 55th Section, verse 19 of the Doctrine and Covenants, the Lord says, ‘If ye marry ye commit unto me, My law shall be kept on this land.’ Verse 21 reads, ‘Let no man break the law of the land.’ At the time this revelation was given, there was no law against our living our religion according to the laws of heaven. The Constitutional laws were enacted after this revelation was given and the Lord, foreseeing this would be, gave to the Prophet Joseph Smith this word in the 98th Section, verses 4-15: ‘And now verily I say unto you, seeing the laws of the land are such that my people should observe to do things whatsoever I command them. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges before me. Therefore, I the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertains to the law of men, whatsoever is the commandment of God. For He will give unto the faithful line upon line, precept upon precept; and I will try you and prove you hereafter; and whose layeth down his life in my cause, for my name’s sake, shall inherit eternal life. Therefore be not afraid of your enemies, for I have deemed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. For if ye will not abide in my covenant ye are not worthy of me.’

Now we are free, as far as God is concerned, when we violate an unconstitutional law that trespasses upon our personal liberty, but we are not free as far as the law is concerned that is unconstitutional, since it has been upheld as a law of the land by the Supreme Court, which has been accepted in legal circles as the final, ultimate on this matter and which seemingly makes null and void the law of God. On this basis we have to suffer the consequences of violating that unlawful and ungodly law, although sustained by the Supreme Court. And the consequences are imprisonment. They trespass upon our constitutional rights and privileges. We suffer persecution and various other wrongs which have been endured by the Saints of God since the beginning of the Church, and we may not expect to be an exception to this rule. Christ Himself suffered death upon that premise. Isaiah was saved an orderer upon that premise. Daniel was thrown into the lion’s den upon that premise. But these Hebrews were sustained by God on that premise. They have gone to prison. They have suffered ignominiously at the hands of their other fellow men in the church. They have been persecuted on every side. Some have even been unrighteously put to death, but it will rewe them according to their deeds in the flesh and their reward is eternal life. What are the sufferings of the flesh as compared to eternal lives? So as Paul said: ‘I am not ashamed of the Gospel of Christ for it is the power of God unto salvation.’

John W. Taylor entered into the law of Celestial Marriage, contrary to the laws of the land and the policy of the Church. He said he justified himself in doing this because he had been commanded to do so by his father and this action was in no way contrary to the law of God. He had reference to his father, John Taylor, President of the Church. He entered into Celestial Marriage and was excommunicated from the Church. To this date his name is held
inderision and he is considered an apostate by the majority. Yet last year on the 31st day of May, 1965, his son, Raymond, acting as proxy in his behalf, and Raymond's wife, acting in behalf of one of John W. Taylor's wives, knelt before the altar, and Presi-
dent Joseph Fielding Smith of the Council of the Twelve Apostles officiating, restored to John W. Taylor all his former rights and blessings. To my mind this vindicates his stand because every right and blessing which he received, including his wives and children, now belong to John W. Taylor by an earthly ordinance as well as by the law of God. Those who have lived during his time and the present who have not obeyed this law cannot receive these blessings which he now enjoys. If we do not obey the law of God, we cannot obtain the blessings predicated upon obedience to that law. If we neglect to keep the commandment we cannot obtain the blessing. If you violate the law of God, you cannot escape punishment for your sins for if you do not receive that punishment in this life, you will receive it in the life to come. So you may rest assured that if you keep the law of God, you may suffer the consequences of violating an unconstitutional law and that suffering may be rather difficult to bear. I know that it is difficult to bear. My experiences prove it. But I would rather have the hope of eternal lives in the presence of Jesus Christ and my Heavenly Father, with my wives and children, and be numbered with the ancient Patriarchs who did not fear man but who feared God, who did not fear death which was the worst punishment which man could inflict upon them, but feared that God who could destroy both body and soul. And they feared Him so much that they kept His commandments even though they had to give up their lives to do it.

Now, I pray God will bless us to have the courage to serve Him in all things, to keep all His commandments and establish His righteousness, and His kingdom, that the Kingdom of Heaven may come, in the name of Jesus Christ, Amen.

RULON C. ALLRED

Wednesday, January 16, 1967

Murray, Utah

The Endowments, Keys of the Priesthood, the burning of old Church books, a Grand Order of Saviors, making our calling and election sure.

We have some peculiar things in this life of ours. We now see through a glass darkly, and we do many things as completely as we know how or as we are permitted to do. Those of us who have gone through the House of the Lord and received our Endowments, even though they received them full, have received light and knowledge, and signs and keys and tokens that are essential, and there is no doubt in my mind that having done this we have received these for ourselves in mortality, and who knew that the ordinances of the Gospel were essential, and tried to comply with them, is better off than the man who took any interest in it because he didn't believe anything was right. The point is that we have been instructed that it is better to have some truth than to have none, for even as it is with our body, we cannot get their Endowments if they don't want to, nor are we advising them not to go and get their Endowments. This is an individual matter.

I went through the House of the Lord, brethren, when the full Endowment was given. Let me qualify that a little bit and say, I went through the House of the Lord in 1965 when the Endow-

ments were given. That is given now, considerably more. There were covenants entered into then that are not given now at all. As a worker in the Temple and as an individual doing work for the dead, it was my privilege to be a group of brothers and sisters, to go through the House of the Lord by special invitation and to have the complete Endowment as it was originally given, given to us in session, and it took most of the sight o'clock in the morning and got out at twenty minutes after five in the afternoon in just one session of the whole Endowment, in which everything was given in its full detail. I would not say that because everybody did not have the privilege to go through and see that whole Endowment as a select few did back in 1926 that they were therefore deprived of the knowledge and the information that they did receive in the Endowment that was given at that time. Now we come to a later time. It is nice, and it is wonderful, and it is instructive to go through and receive as much as you do to-
day, providing your mind is left open to the fact that this is not complete as it was revealed.

There are some second Endowments being given, and this I know to be true. The party that calls these individual, calls them because they are considered to be very worthy and wonderful, and the party who calls them is a very worthy and wonderful man, and I am not sitting in judgment upon that action at all.

These are questions that I feel ought to be answered, and they are in your minds constantly, and yet they have been an-
swered many times. I've had people come to me and say, "Well, brother Rulon, if brother Samuel Beteman and brother George Q. Cannon and brother Joseph F. Smith and brother Lorenzo L. White and brother John Woolsey, these men that were called, and two others or more that were added later, were given the fullness of the keys, then why is it, that they were not called to set the Church in or-
der where in 1929 or 1928 when they stopped living the fullness of the Gospel? If they had the fullness of the keys, shouldn't they preside over the Church? Shouldn't they send the missionaries into their fields of labor? Shouldn't they appoint Presidents of Temples? Shouldn't they call the Quorum of Twelve and appoint the First Presidents of Seventies?" The answer to the question is ob-
vious, most certainly they should if they held the fullness of the keys. I will draw your attention to the fact that John the Bap-
tist in his day held the keys of the Kingdom of God upon the earth, and Joseph, the Prophet, said that one of the things that made him so great was that notwithstanding he held the keys of the Kabbalah, yet he did not use them. He did not use them for God or for God's glory. He used them, in my mind, to bring us into a pact with him and the Church of God, to aid him in his work. He did not use these keys for his own purposes but for God's glory and for God's work.
to send missionaries to their fields of labor or to do any such thing, but the revelation stated through John Taylor from Jesus the Christ and Joseph Smith, that the time would come when a document similar to this one (meaning the manifesto then under consideration) would be received by the Church, and after that the Church would gradually depart from this principle, and when they would depart, the question would be: 'Will we depart from this work up and carry it on and appoint others in their place, and to see to it that no year passed that children are not born into this covenant, and to keep the law of Conscription, that the end of the Gospel may remain upon the earth and the promise of God be fulfilled. That was and is the commission given to those men, and they have never been to appoint President of the Quorum of the Twelve Apostles, who is a Church function, or to send missionaries into their fields of labor, because they are acting within the restrictions of a special dispensation and calling. Have I made myself quite clear? I want that understood. I have restated it and restated it many times, but I want it understood.

Those men were acting in their own right in their own fields, but under the Presidency of the Church up until the time that those principles were completely departed from, and that went clear into and to the end of Joseph F. Smith's administration, because Joseph F. Smith, himself, appointed and took part in the perpetuation of that principle during his Presidency.

John Henry Smith also played a very vital part pertaining to this particular branch of the work that we are engaged in as Peter Kidwell. He was a very important person in Joseph Smith's personal circle. Joseph Smith called him by President Lorenzo Snow to receive his second Endowment, and having received them, there were certain portions of that second Endowment (that are not longer portions now) that he had not received (specifically as related to plural marriage). President Smith, according to John Henry Smith and the testimony as recorded in Joseph F. Snow's own diary, sent John Henry Smith to Joseph to tell him that he was not willing to enter into that principle soon, he would forfeit all his blessings because they had been given upon that condition.

Some have asked concerning the burning of old Church books. I have known men, members of the Church, who have been actively engaged in this duty of destroying old Church books that were causing contentions and divisions among the people in relation to past teachings and policies of the Church, and that incorporated a number of responsibilities. First, they had to advertise through the DESERET News for such books. They had to go to the Journals of Discourses, the MILLENIAL STAR, WOMEN OF MORMONDOM, and old Church books and other works, and when those were purchased by someone representing the Church, they were burned. Now this is not hearsay. This was quite a task, and it went on for a considerable length of time. We can give names and secure testimonies of this if you desire.

The question is asked if Adam was of the direct lineage of Saviors, and is now an exalted God, and it is taught that we can become Gods, when we become Gods, and if so, do we have to borrow a Christ from a different line? The Prophet Joseph taught that there is a grand order of Saviors running down through the worlds. The scriptures tell us that we may become joint heirs with Jesus Christ. They also tell us (and these are eternal scriptures that run down through the ages and through the worlds, and you will find these quotations in every Holy Book), "I am the Lord God who have created all things in me and have created them through me Only Begotten. That is, the words of the creation of worlds is done in accordance with the Grand Order of Gods, Saviors, Messiahs, Jehovahs, that runs down through the worlds, and we, through the goodness and mercy of God, may hold all of this. If it be true, we always do whatever we do in His name and through Him. "No man" saith the Lord, "can come unto the Father except through me." This is an eternal principle. We will become Gods in our own right, joint heirs with Jesus Christ. We will partake of the name and right of His Honor and of His dominions and of His powers and His exaltations, but we will always be subject to Him, because He is greater than we are. This is another way of stating the order that we will cling onto or hold onto by the seed of the Covenant. But this order of Saviors will run down through the worlds and govern. Now there is much that we might bring out pertaining to this subject tonight, but so far as I have gone this is God's truth.

The Prophet Joseph Smith has made a statement that Adam holds the keys of the salvation of all the children of men, both spiritually and temporally. We have other quotations from the Prophet Joseph Smith and President Brigham Young to the effect that Adam came to this world as an immortal, resurrected being. We also have these things clearly taught by Eliza R. Snow, and also in a number of the teachings of the Prophet and President. The Prophet Joseph says Eliza R. Snow, "taught us sisters in the Temple that there was a Grand Order of Saviors that runs down through the worlds, and that all those men who become joint heirs with Him and shares His glories and His blessings with them. Then, when it is completed and exalted, He says, "I have work which I have put before you and you will go on to further exaltations." This is the teaching of Eliza R. Snow and of Brigham Young and others, and it is true.

As pertaining to making our calling and election sure, some say, "Well, I thought that this was a personal matter." We've had one of our brethren present—here before us—said that a "call" is a personal matter, we can do that on our own, we don't have to have any other man. I want to bear you my solemn testimony to the effect that this is a very personal matter, but you can do it in such a way that it be done step by step as you perfect yourself and receive your blessings and your washings and your anointings, and learn the signs and the keys and the tokens by which the glory and exaltation in all things. And in order to make your calling and election sure, you will do this thing, in this life or in the next, depending upon whether you are born of God. A "call" is a personal matter, we can do this on our own. But as the Prophet Joseph Smith has said, "My God and my Father, and He will say His peace be to you, and you shall be exalted." This is done by the Savior and no other, and it incorporates something more than the Keys of Elijah. This I have mentioned before. The Keys of Elijah are held by the Prophet Joseph Smith, and in Heaven. They bring us into the presence of the Lord, but the confirmation of all our blessing rests in the hands of Jesus Christ, and this is done, and is personally our blessing when we are worthy to obtain it.

Now the steps by which you may make your calling and election sure are as follows: You have got to repent of your sins, you
have got to have faith in the Lord Jesus Christ. You have got to, with this faith, be disposed to conform to His commandments, and this requires baptism, the ordinance by which you may, in the nature of His death and resurrection, be forgiven your sins. And then, having been forgiven your sins, you may receive the Holy Ghost, and here is where "may" may be emphasized. Many of us go through the ordinance but we do not have the Holy Ghost because we truly haven't repented, and we show it by our works. We are the Mount of Olives, not the Holy Ghost. Then we are to be kept from the ordinances of the Gospel of Jesus Christ, to have due diligence, remember the Sabbath day to keep it holy, partake of the Sacrament worthily, go into the House of God and receive our Endowment by our own volition, our washings and our anointings, and there are many other details that I could go into that were once taught as being parts of the Gospel, that are no longer taught. I would like to mention that that time was a time when any mother who was going to have a baby would think it sacrilegious and negligent of her blessings and responsibilities to have that baby without receiving special washings and anointings to that end. There are many things such as the dedication of homes and things like that, that used to be in such common practice. They are not only not in common practice now, but they are almost a forbidden thing. So then we go into the House of the Lord, and we receive our washings and our anointings and our Endowments, and while we are there we are given certain promises if we will do certain things. Then if we do these certain things, the next step is in order, and that includes among other things, the preaching of the Gospel. Every man who holds the Holy Priesthood has the responsibility of bearing this testimony to the world and preaching the Gospel of Jesus Christ and of bringing souls to God. And then it is faithful in magnifying these two Priesthoods, the Aaronic Priesthood and the Melchizedek Priesthood, by obedience to all the ordinances (Section 86 of the Bible and Covenants). He may, through these Priesthoods, come into the presence of God. And how does he come into the presence of God? By proving himself through constant opportunity and experience that no matter what he is called to do, in relation to keeping the commandments of God, he will do it. He may be called on any number of missions that are a part of his job. Then the time comes that the Lord's anointed who holds this knowledge from the revelation from the Almighty that says, "Come up and receive your second Endowment." The question is asked, "Is it a general practice for the wife to be called up with her husband when he is called up to receive the second Endowment?" It is not only a general practice, but it is a necessity. It is a part of the second Endowment. Let me explain to you why. In the first Endowment, there is a part of it that is preparatory to the sealing ordinance, and the sealing ordinance. In the sealing ordinance you enter into a solemn covenant, under the direction of the man who holds the keys of the kingdom on earth, that you will abide all the laws, rights, and ordinances pertaining to this Holy Matrimony in the New and Everlasting Covenant of marriage. The 13th Section of the Doctrine and Covenants refers to this order of the Priesthood. It says that in the heavens or degrees in the Celestial Glory, in order to obtain the highest, you must enter into this order of the Priesthood, meaning the New and Everlasting Covenant of marriage. If you do not do this, you will not have your kingdom. Now, you have entered into a covenant in your first Endowment that you will abide by all the laws, rights, and ordinances pertaining to this Holy Matrimony, and then in the second Endowment you are given an opportunity to have that wife that was sealed to you on condition given to you without condition providing that you have or will comply with all the laws, rights, and ordinances, and then when she is sealed to you, you and she have the responsibility to see that you comply with those conditions or you forfeit all of your blessings, for God will not be mocked.

The Church of Jesus Christ as restored in this dispensation of time must include in its ordinances the law of plural marriage because it is a part of the restored Gospel and it cannot be God's Church without it. Now we turn to the testimony of the Prophet to this effect, and the Endowment and the blessings which make our calling and election sure must include that, because they are given upon that premise, and it is one of the highest principles of the Gospel. Let's take a look at Samuel Woodley's testimony, for instance. It is recorded in the Historical Record, 6:231. He says that it was in his own home that he was taught that this was the most holy law ever given to man, and that unless he was a living wife at the same time, he could never receive the fullness of Celestial Glory. You have William Clayton and Hyrum Smith bearing you this same testimony.

I'm sorry brethren, but our time is over. I hope that the evening has been profitable. May the Spirit of the Lord attend us. May the desire to learn the Gospel be ours. May the spirit of dissertation be far from us. May the spirit of quarreling, the spirit of coldness and disbeliever be far from us I pray in Christ's name, Amen.

**Owen A. Allred**

Wednesday, January 25, 1967

If God so loved the world that He was willing to let His beloved Son come down here and give His life for our sins, it makes me think how wonderful God is. It makes me think of expressing our love for Him and for that wonderful Son in partaking of the Sacrament, renewing our covenants with our Father in Heaven, and if you please, brothers and sisters, just hold the hand of God and our part, that God will be justified in blessing us with eternal joy and happiness. I wonder how many times we think, "What use is there in wanting to become a God or a Goddess?" We want the power to rule others and to dictate, force, or be the one to say, "Well I'm it and you do what I tell you or suffer the consequences." What is the real reason that I love my present wife? The world loves it if there is only one reason, and that is that we may bring eternal joy to our children, that we may show them the way that they may have eternal happiness and eternal progression.

We hardly came into meeting tonight, I came up here and started, there was only about half of us here. I happened to look down into the audience and I saw a sweet, very young lady look over and up into the eyes of her husband with a most wonderful look of love. You don't see that love very often brothers and sisters. Honestly and truthfully, I don't believe that that kind of love exists except among people who believe in the fullness of the Gospel. I remember that as a young boy of twenty-two years I had not met the most wonderful, beautiful girl in all the world. Oh,
she was an adorable soul, and I loved her, Oh I loved her. Twelve years afterwards she gave me a sister wife. I never knew what love was till we were married. Did I love that dear sweet bride? Did I love her more than I did the women before? More than ever, words could express. And that love grew, and I loved her. I remember now that when I was a child twenty-two years ago, I loved someone, but by that same love, I was to be used today to express my love, but it isn’t wrong, I would say that I worship her today, that same woman. Love grows, and this is how we come to merit eternal progress, to watch this love grow within ourselves, and to watch it grow in our children. And when I see the love grow among this little group of people, the love that they have for their own families, and the love that they have for each other, I just about burst out crying sometimes, because of my love for them.

A lot of you guys get jealous because I tell you that I love your wives. You’re damned right I love them. I love those dear women an awful lot. I don’t love them as my wife. I love them as wonderful, wonderful sisters. I would like to see this love continue to grow. I’d like to see it grow so strong that when we come into this room the light of it shines. And it is shining, but it can shine even greater. Each one of you has looked into the eyes of loved ones of yours at times, and you have seen the love so shine that there is actually a radiance there, and this is the same as it is among the Saints of God. This will be the light that shines from the great city of New Jerusalem, because of the love of man for God, and of the love of God for man which will be so abundant there, and the very glow of it, the very hallow of it will radiate into the heavens. This can be among our people, brothers and sisters, if we live for it, ear, how are we ever going to get that love? By giving, because you never race, you have until you first can give. God gave us his Son so that he could save us back. Why can’t we willingly give of ourselves to Him, sacrifice of ourselves? If we call it, of the joy of living, to call it, of the joy of living, that we might have that love that God possesses. We had a taste of it. Let’s get full of it. Let’s let that love shine so bright that God will see our God and welcome us into his fold, and we can close our mouths and listen to the heavenly hosts sing these praises back from the angels to our Father in Heaven and to His Son, Jesus Christ. I look for these things brothers and sisters.

I have been thinking tonight a great deal about the life of Joseph W. Musser, and reading back a little bit into his life, and those of us who had the privilege of knowing him, knew a man who had a capacity to love. So much love had he, that he did care what the world thought about him at all, but what his Father in Heaven thought about him, that was it. Because he knew that the best way of if he loved was to give of himself to others and give of himself to his Father in Heaven, and I’m sure that when he left here, he was welcomed home with open arms.

I’d like to hear from some of you brothers and sisters tonight. I am very anxious tonight to see the prayer that brother Richard Bunker uttered, fulfilled. I hope that you were all listening to him, and that you are now hoping in your hearts that the things that you came here tonight, always to be fed, you will receive, and that we will be able to take light and intelligence home with us tonight that will be of benefit to us in our lives.

RULON C. ALLRED
Murray, Utah
Sunday, January 29, 1967
Opposition to principles of the Gospel brings darkness, Blessings predicated upon obedience. The Church operates by the principle of essential consent. Modern oracles must agree with the Gospel as restored through the Prophet Joseph Smith.

There is an eternal principle that is as firm as the pillars of Heaven, and that is, if you will take a revealed principle of the Gospel of Jesus Christ, and you oppose it with all your heart, and intend to oppose it and teach your children against it so that they will not practice it, you will lose the testimony of the Gospel of Jesus Christ, the Spirit of the Lord will depart from you, and if you continue to cultivate this spirit, you will become as dark as midnight. Now this was literally fulfilled in the life of Thomas B. Marsh. It has been fulfilled in the lives of many of the Apostles. It was upon this principle, this eternal principle, if you please, that Heber C. Kimball said what he said about this principle (Is, plural marriage), not that he was a great prophet as relating to the future, but because he was speaking upon eternal principles that do not change. God is an unchanging God and His word is unchanging. So Heber C. Kimball could honestly say, "Let the First Presidency and the Twelve Apostles and all the authorities unite and say with one voice that they will oppose this principle and the whole of them would be damned."

Now this is a terrible thing to contemplate, my brothers and sisters, it is something that we ought to begin to apply in our lives and remember, that you cannot take any of the principles of the Gospel and oppose them in your heart, without the testimony of the fulness of the gifts of the Spirit of the Lord leaving you. It is for this reason that the Savior said, "He that transgresseth the least of these, my commandments, and teacheth others so also shall he be better for him that a millstone be cast around his neck and he be drowned in the depths of the sea." It is upon this principle that that statement was made.

Then again, may I emphasize that it is upon this principle that God has given us our agency, and that no matter how high we go or who we are, we may come down as far as we like, as long as we do not reject the responsibility, as Paul the Apostle said, of working out our salvation with fear and trembling before the Lord. And we will fear and tremble if we remember how easy it is to fall from grace.

The Prophet Joseph Smith puts it in this light, that when we take any principle of the Gospel and say, "I will not accept it, we of our own will, shut the doors of Heaven in our own faces and damn ourselves. We cannot pass by this position, and we therefore may wait for a million years before we have another opportunity such as this." Now God in His infinite mercy has given to His children now to be able to reject any of His commandments, to His children now to be able choose to accept or reject any of His commandments, and when people have reached an emcee such as this, in the Church from the beginning has opposed the principle and couldn’t believe and accept it, yet it was God’s design to keep it alive, when the Church said, "We don’t want it." Then God in His mercy said, "I’ll let you have what you do want. I’ll let you have what you are capable of receiving." So He gave to the au
-sorities of the Church the right and the responsibility of
of the body of the Church only that portion of the Gospel
which they were willing to receive. Now this is not an unusual
situation. It happened in the days when Israel was wandering in
the wilderness, when God offered to give them the water of the Priests-
hood and the sealing ordinances, and Moses was to be a god unto
them, but the children of Israel said, "No, we don't want this.
We do not want to see the face of God lest we perish." And God,
in his anger left the presence of God or His glory, rested with the Lord,
and the people said, "This is the fulness of my glory." This has been literally repeated as pertaining to the
Church today. The Prophet John Taylor said, "If we do not embrace
that principle soon the keys will be turned against us." And as
it is written in the Holy Scriptures, and this principle has been
turned against us. They do not have this blessing among the living
any more. They have literally, by their choice, and the exercise
of their agency, damned themselves. The word "damned" means
to be stopped. They have reached a point beyond which they cannot
pass. Now in an affidavit given to the officers of the government,
President Lorenzo Snow said that the Church in our day had done
exactly what ancient Israel had done. They had said, "We do not
want these higher blessings which will take us into the pre
sence of God, and they have voluntarily chosen to take a lesser
portion of the Gospel."

Those who have not known the law, who have, in the honesty of
their hearts, been convinced that the law was not applicable to
them, and have acted on that conviction, have been permitted to
enter into the Church. And in His mercy He will judge them according to their knowledge, but
they cannot receive the blessing, for they cannot receive bless-
ings. It is as simple as that. They did not keep. All things are kept. All things are possible by the
work of the Lord upon the subject which says, "There is a law irre-
versibly decreed in the heavens before the foundation of this
world upon which all blessings are predicated, and when you re-
cieve it, it may be translated through obedience from God, it is trans-
formed into blessings, and new blessings."

So again it is applicable. Now
those who have died without a knowledge of the Priesthood, who
never were taught to them may receive it, and have the
revelation and confirmation by proxy and enter into Celestial glory, but
those who had a knowledge of the Priesthood, who had a knowledge of
the Priesthood, who had the word of God preached to them in their life-
time, it is through obedience from God, it is transformed into bless-
ings, and new blessings. And when they die, they receive it when they die, that is, when they
receive the blessings of God, their glory is not the glory of the Celestial
world, but that of the Terrestrial. These are those who received not the Gospel in Kanesheen that
afterward received it, and these are they who were his part in
that prison which was prepared for them when once they had suf-
fected the Lord in the days of Noah as the Lord tells in the
76th section of the Doctrine and Covenants, when these
are received not the Gospel, their glory is not the
Terrestrial and not Celestial.

God calls His prophets, and He blesses and ordains them and
confers keys upon them according to the way they act and
receive answers and at the time they are prepared to receive their
blessings. This High Priesthood and this appointment pertain to
the Church as referred to in the heading of the 32nd section of
the Doctrine and Covenants wherein Joseph Smith was sustained as
the President of the High Priesthood of the Church by the Church.
It has nothing to do with the Prophet's work when you are to
see it in this time which was already as God's mouthpiece and as God's
Prophet and as President of God's Priesthood and of God's Kingdom
and of God's authority upon the earth. But the Church has an or-

It is written in the Doctrine and Covenants, "I the Lord an
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organization, and the Church organization has a right to ordain,
if you please, God's will to them. Consequently, the Church is
given the right of obtaining their blessings from God by their
obedience to His will. This was done in this manner: When it
was necessary to the advancement of the Church in that condition, and was not only
necessary, in order that the will of God be complied
with, that they sustain God's appointment, but that the Church
have a right in assembly with the Lord, in that condition, and was not only
necessary, in order that the will of God be complied
with, that they sustain God's appointment, but that the Church
have a right in assembly with the Lord, this was done. Thus the Church and the body of presiding officers
of the Church have a right to be participants in the blessings of
accepting that which God has appointed. This is exactly what takes
place. Now if the Church should ever take the position that they
wouldn't accept God's president, God's Apostle, then they can go
their way and God will go his way with His servants. Truth is a
knowledge of things as they have been, as they now are, and as
they are to come, and if we are to make righteous judgment, we
must have a knowledge of truth, and the truth of this matter is
that the people have a right to make their choice and are command-
ded to uphold and sustain these people or, and there is an aspect
that we have to consider, or to reject them and assume the re-
sponsibility, and many times it is to our best interest to reject.
It would have been to the best interest of the Church to have
rejected Sidney Rigdon, but they upheld him and sustained him by
uplifted hands. Even Cyrus did, against the Prophet. The Prophet
said, "I won't carry him any longer. I know the man's heart. If
you don't want to talk to him, that's your privilege, you have your agancy,
but I won't do it."

It is written in the Doctrine and Covenants, "I the Lord am
bound when ye do what I say, but when ye do not what I say, you
have no promise." Now the Church can be taught all their lives
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and of God's authority upon the earth. But the Church has an or-
I'm reminded of a happening which occurred a number of years ago. Quite a number of people had come out of the Church in this work because they felt that if this was the work of God, this was where they should be, and immediately they threw stones, or at least, the church shook down as much as they could. At that time a member of the Presiding Bishopric of the Church had a revelation from God, and he was able to substantiate it to quite an extent. This shook the faith of quite a number of the people in the group, and well here we have come out of the Church, and were taught that the Church was no good, that they were in a complete condition of apostasy and that we have come into the work of the Lord, where they're still getting the word of the Lord in the Church. And it did, it shook their faith. Brother Rulon has answered this type of question many times, and this is one of the things for which I have great love and respect for him, for his attitude towards the Church. The Church is still the true Church of God. This is also the work of God; keeping the fulness of the Gospel alive. The Church has its work to do, and in a great measure it is doing a fine job of it. If we who are striving to form an important link in the history of time in keeping the fulness of the Gospel alive, perpetuating it from the days of the Prophet Joseph Smith right down into our time in the Savior will care, if we were as devoted and as valiant in this work as we have been called as the Church is in the amount of the Gospel that they are living, we would be much further advanced, much faster. We need to become more devoted and valiant in this work, and it takes a certain class of individuals to come from the Church and be valiant in this work, and as the God we go out, it gathers in all kinds, and these "all kinds" sometimes include many who are not as devoted as they ought to be, but we are really privileged in this day and age to have the fulness of the Gospel, and in having a servant of the Lord to lead us. We are privileged to realize this. I don't think that we comprehend it, but we are definitely privileged.

Now there are many who believe that the Church has been left without a Priesthood, that there is no Priesthood, that the time would come when there would be thousands of brethren in the Church, and that they hold the Priesthood but who would not hold it because it had not been properly conferred upon them. It was in 1921 that the Church started improper ordinations to the Priesthood, and from that time it has mushroomed out until President Taylor's prophecy has been emptily fulfilled. This does not mean that there is no Priesthood left in the Church. I want to make this clear. Rulon's stand has always been that there is Priesthood in the Church, and that the Church is still doing a good work. As far as the fulness of the Gospel is concerned, they are not continuing this work. President Heber J. Grant stated, "We have gone through the length and breadth of the Church, in order to find a man who claims to have this fulness (to perform plural marriages), he is excommunicated and cut off." And so there was no authority in the Church to perform this work after he was excommunicated, that is, to perform plural marriages. But we still have Priesthood in the Church, and this is the theme that Rulon has been teaching.

Now in order to keep this work alive in the days of the Wool-
ay, you must not have that hatred in your heart. You won't be able to walk along and say, "Well now, this is Eldredge Ward. They cut off brother So and So. I'm not going to have anything to do with that Ward."

and not go in. I don't know how many of you realize how this setting in order is going to take place. How many of you have heard them in the Church when they will say, "Why plural marriage? I believe it," I'd live it now if David C. McKay told me to go ahead and do so. If the Church was to accept it, it would live it." They're falling off to one side. They believe it, but their views of how it's going to be set in order is where the dilemma is. And so with you brethren too, there is a dilemma in your minds as to how the setting in order is going to take place. Now some feel that the Savior is going to stand on the top of a mountain and the whole thing is going to be shook up and wracked back and forth, but it is not going to be that way. It's going to be just the same as it was established. It'll be a small gathering going out, and more and more, teaching until a complete overturn takes place. This is how the change will be. This will be the setting in order.

Rulon C. Allred
Murray, Utah
Wednesday, February 15, 1897

THE KEYS OF THE PRIESTHOOD

Now we have, my beloved brethren, a problem that distressed some of you in the last meeting, and when I read the minutes of that meeting, I was a little distressed myself because of your distress, but when I got through reading them, I thought, "Thank God it did come up and was discussed." With the help of the Lord, I hope, in a few brief moments, without being personal in any way, to bring to your attention some very apparent facts which, if you will take into consideration, you will never ever let this matter bother you again. It's a funny thing that no matter how hard we try, the various interpretations on the words of the English language will put us into a position where we often have to say, "Well, I didn't mean exactly that. The word that I used didn't comprehend my full intended meaning. I have to explain it." There was never a time in the world when the English language had so many meanings and variations in our minds and in the manner in which it is being used and taught in our modern dictionaries. It's a very difficult matter for anybody to get up and speak before an audience and have it recorded without having to go back and say, "Well, I may have said that, but that's not what I meant." and this is a mighty embarrassing situation to put yourself in. I remember I made a most innocent statement about my father having taken my mother as a plural wife in Juarez, Old Mexico, and President Ivins had sealed them as Man and wife, and I thought, when I made the statement, that I had stated it very beautifully. In fact I was almost proud of myself. But when I heard it on the tape, there just wasn't a chair low enough for me to get under. I had to reconstruct the entire paragraph in order to make it sound like it made common sense. Now it wasn't an expression in English that, with my natural powers of oratory, couldn't be interpreted at the time I spoke, but by the time I read it, I couldn't interpret it. It reminds me of the poet who was asked, "Well what does this brace of lines mean?" and he examined it for about ten minutes and said, "That was fine. God and I were the only ones who knew what that meant, but now God only knows." So I'm going to make an attempt to explain something in an erudite manner, and I hope that the Spirit of the Lord will enable me to say to you that this may be, according to God, knowing the beginning from the end, knew beyond the shadow of a doubt, the weaknesses that would be apparent in the converted Saints in our day that were gathered out from among the Gentiles. He knew that the failings of ancient Israel would be repeated in the limitations of modern Israel, and that a manifesto was going to be signed, because ninety-seven percent of the Church insisted on it. And so in answer to President Taylor's prayer, two Holy beings appeared to him and talked with him during the entire night, and the Revelation of 1886 was received upon this occasion. Knowing that if this principle was going to be preserved and perpetuated, there would have to be the sufficient power to make it possible. John Taylor, under the direction of these two divine individuals, called five men and set them apart and conferred upon them every key, power, and authority that he himself possessed, ordaining them as the Lord Jesus Christ, and he said to them, The time will come when those who are in authority will depart from this principle (of plural marriage), and a manifesto such as the one you have presented to me here and asked me to sign, will be presented to them and will be accepted and approved by the people in conference assembled. When that time comes it will commence a great falling away. The Priesthood will not be properly owned. Several thousands of those who think that they hold the Priesthood will not have had it properly conferred upon them. Wherefore will become rampant in the Church, and this principle will die away entirely. There was the provision which God has instructed me to make is followed. Therefore nuncupate you apostles and give you authority to continue the perpetuation of this Holy Principle no matter what happens, and I give the seniors as you do this charge to all the right to appoint others when occasion shall demand, that it may be a self perpetuating body until Christ comes in his glory. Now in order to make it possible so that no matter what happens, in this case or any case, you must have the highest authority upon earth. You must hold the keys of Elijah. This is the only authority upon the earth that is under the authority of Christ alone. (You will find this in Joseph's Teachings there are three titles or callings, and they are, in this order, the spirit, office and calling of Messiah; the spirit, office and calling of Elijah; and the spirit, office and calling of Enoch. This is the order. If you plan to clean up for time and for all eternity, to loose him from the bonds of mortality or any other covenant for time and for all eternity, and it is subject only to the power and authority of the Father, which lays the capstone. Now I have not quoted it exactly, but it is substantially as the Prophet gives it.)
Why did he have to give these men so much authority? and here is the answer to your whole problem. Not so that they could run the Church. Not so that they could send the missionaries into the fields to labor. Not so that they could operate the Temples or any other thing, but so that they could keep two divine principles alive which were being abandoned, Celestial Marriage, and the United Order, for if he didn't give them all this authority, and here is the crux of the whole matter, a President of the Church could come along in any time subsequent to the time that this authority was conferred, and say, "I hold more authority than you do, and I hereby revoke the authority that John Taylor gave you." and that is exactly what they did say, If this had not been so, that authority would have been revoked, and the purposes that Jesus Christ and Joseph Smith and John Taylor intended to perpetuate would have been stopped right there. It became absolutely essential that they should hold that much authority if you please, that no one could preside over them and say, "You have got to stop now." Let's take the statement of Joseph F. Smith, 1911, in conference. If you please: "I want to announce to this people that there is no authority on earth, either in the Church or out of it that has the right to perpetuate plural marriage." This statement was repeated by President Heber J. Grant in 1931 and in 1933. Now if God had not taken this step and given these men that much authority, that statement in itself would have made invalid that principle which they were trying to keep alive and the authority that they were exercising. Now let me put the brakes on all this authority by saying: These men were told that they had a specific limited function to exercise. They held all the keys, but not the only keys, if you please, certain keys, which was God's intent that they should exercise, unless otherwise directed, and if they were otherwise directed, under Joseph Smith, they could not act. And if the Lord said to do anything else, he would tell them what to do. This was the way of making the marriage, and the name of the marriage, was the word of God and the commission given to them. Now here I have that perfectly clear. Don't you think that's answered in your own minds so that you won't have to worry about it any more?

George Maycock

Wednesday, January 11, 1967

** Brother (Anthony W.) Irvin himself would never enter into the principle of plural marriage, and he was commanded to do so by at least three Apostles of the Lord. He was one of the "close constructivists." But did he feel a responsibility to be obeyed? If you were the Lord, and He was presiding over you, you might be inclined to do that. And so I believe that he did perform the marriages. When brother Irvin died, a diary was found in which he entered the names of some one hundred couples that he had married between 1896 and 1904; and his son, brother Stanley S. Irvin, inherited that diary. Stanley went through this book and ascertained from his own knowledge, by a reasonable search, that about half of these people were being married for the first time and were not plural marriages; but he was satisfied that forty-five of those marriages in the book were indeed plural marriages. Brother Irvin and his brother, Antone R. Irvin, felt that the proper place for that diary was in the Church Historian's office. They took that diary to President Grant. President Grant said: "I don't want it. It's too hot." It was not until President George Albert Smith succeeded President Grant that J. Reuben Clark, as one of his Counselors, persuaded President Smith to accept the diary. Prior to that time, President Smith had already made a copy of it. Now we were gracious enough to show two or three of us who called on him the things that he had; but he was somewhat reluctant to have these things published, not for fear of any reprimands upon himself personally, but because some of the people in the diary are still alive. He did give us the names of some of those people, and I would like at this time to corroborate what brother Pulson has said, that one of the 16th of December, Anthony W. Irvin did seal this lady, Mary Evelyn Clark, to B. Harvey Allred, Jr. and the other lady, Eva Allred, to Warren Longhurst. I have these things also a matter of record. These were the only two marriages performed that day. There were other marriages mentioned which I cannot recall right now, but which are also recorded. There is one thing that brother Irvin has been able to do for the people. Some people have come to him and said, "My parents were married in Mexico. I have no birth certificate. I have nothing to establish my birth. Can you help me?" He has said, "If you can give me the specific date they were married or about that time, I will look it up for you," and he said that he has helped people in this way; and the authorities have accepted this material and granted them birth certificates in pursuance of it. Brother Stanley said that all those marriages without question are accepted by the authorities of the Church, all forty-five of them. As far as brother Irvin is concerned, the only question in his mind is post 1904, but between 1896 and 1904, he has no question. It has only been during his time that he has had any trouble with anyone else who performed marriages in Mexico, and he said outside of one marriage that Owen Woodruff had performed in Mexico. Now Owen died in 1904, so the marriage in the time he was involved. He says that brother Irvin did not perform a marriage after 1904. As you all know, he was recalled, came home, and ascended to the First Presidency of the Church. The purpose for my standing here is to corroborate that particular bit of information, that the truth might be established in the mouths of two or more witnesses.

I want to say very briefly, that in my study of Mormonism, I have gained the greatest respect and love for the Prophet Joseph Smith. The more I learn the Gospel of Life, the more I truly appreciate his character and his depth. I would like to say that one of my pet peeves is the factionalism (in doctrine and practice) since the days of the Prophet Joseph Smith, that I have found in Joseph Musser the most able exponent. When I have followed what he taught, I have grown closer to the Prophet Joseph Smith. I want you to hear the testimony tonight that I have done as Brigham Young did: he said that while he was with Joseph Smith he listened, he learned what the Prophet had to teach. I have done this, too, and I have listened, as well as taught, and I have learned the Gospel; and I have listened to other people have taught; and I have com- pared it to that which the Prophet Joseph taught; and I wish to libeditarily, to at least those localities over us now are teaching the doctrine which the Prophet Joseph Smith taught. Thank you for your attention. And I ask the Lord to bless us that we will keep our covenants and see that we will not fail us, and this I ask in the name of Jesus Christ. Amen.
We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. The fruits of the Gospel are its own witness to its unspeakable joys, and when the Holy Ghost rests upon us and we see how beautiful that the things which God offers to us are, how they are more priceless that all other things on earth, then we begin to treasure just how much the Gospel means to us. Purity, what a wonderful thing it is. Virtue, chastity, honesty, loveliness, these are expressions of the attributes of God, and He wants us to be like Him, and as we acquire them, we become like Him and our influence is for good, and the world is a better place to live in. R. C. A.
2. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.  
3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem;  
4. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.  
5. O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.

ISAIAH 2: 2-5
RULON C. ALLRED

Murray, Utah

Sunday Morning, February 19, 1967

The teaching of our children, Evolution.

Brothers and sisters, I feel to take a little bit of time this morning, and I sincerely hope that the Spirit of the Lord will rest upon me in doing this, because I feel very keenly the responsibility that rests upon me as a holder of the Priesthood and in relation to this people. I feel very keenly the responsibility that we have toward our children, to bring them up in light and truth. Our children go to school and they are under the discipline of their teachers, and, in their youth, they are under our discipline at home. As they grow older, they are prone to reject discipline. This is the reason that we particularly have to keep close to the Lord and assume our responsibilities. Perhaps we as adults resent discipline. We might resent having an old man like me stand up before us and talk to us upon the premise that we know so much ourselves that we don’t feel obligated to listen to somebody else. This attitude robs us of development and progression. When a child is in its younger years, before it gets to be about sixteen or seventeen or eighteen, it has a spirit of inquiry and curiosity. It asks questions and receives answers, and if, as parents, we are in a position to give them proper answers, that child grows and increases in wisdom and in knowledge. And being subject to our direction, it can become a useful instrument in the hands of God in the direction of His children. As the children grow older (and it is part of the natural makeup of man), as they get to be about seventeen or eighteen, they have accumulated a little knowledge and wisdom. They are under the direction of teachers who lecture to them and teach them and talk to them. Many of these lectures that are given to them are based upon the philosophies of the world of today and they lead them astray. It is a peculiar thing that the average student in high school or college does not feel to resent these instructions or these lectures, and they can pretty much take them down as a pill. But in the development of the child, another principle comes into play, and that is that a prophet is not known in his own country. A child has been acquainted with its parents through its youthful years. It has been directed, it has perhaps been punished and reprimanded, and under these circumstances it feels to resent parental direction. It will listen to a foreign individual, one with whom it is not acquainted, and receive instruction, but from its parents it hesitates or fights against instruction. I speak upon these things, because we must learn as parents to recognize these natural inclinations of youth. They are a part of the growing up of our children. We are often brokenhearted at their resentment toward our direction. We are often amazed at the fact that they have to grow to be about ten years older before they realize that, after all, they don’t know quite everything yet, because most of them at this age feel that they do know almost everything. And we must be patient with them and pray for God’s guidance in directing them so that they will not rebel too much against our authority. Yet we must exercise that authority and that direction for their salvation or they get entirely out of control.

The reason that I am saying these things, brothers and sisters, is that you and I must have a reason for the hope that is in us. We must have that reason based upon truth, and it must be backed up by ample reading and education on our part, because here again another principle comes in. As we grow older and have the
responsibilities of parenthood, those burdens are liable to rob us of that seeking mind that enables us to grow and teach and expand. So much for our comprehension of things as they are. There is a crux to this matter that I am coming to now, and that is this: Truth is a knowledge of things as they have been, and as they now are, and as they are to come, and the Lord says that whatsoever knowledge is greater than this is of lesser value. It is from the beginning, and cometh from the foolish traditions of our fathers. Now the foolish traditions of our fathers and our professors, our scientists, and our philosophers, and our religious teachers, more or less, have led the world into its present chaotic condition which grows steadily worse until we are now approaching a world calamity which is going to be in its nature similar to that of the Flood. In that flood, in that great deluge, the wicked people of the earth will be swept off and the righteous shall remain. This purging will take place as a necessary prerequisite to the entering in of the Millennial reign and the restoration of the Kingdom of God upon the foundation of truth, and the principles of government from God, and the principles of our Constitution will be a part of the more comprehensive and beautiful principles of the Kingdom of God when it is ushered in. And when the Kingdom of God is established in its power, the Saints who have been taught the principles of God and His government will be its officers, and they will direct the affairs of the world. This is what you and I are training ourselves for today. We must fully realize the responsibilities imposed upon us in this regard as it relates to us personally and as it relates to our children in the future. For they too must bear the fruits of what we have sown. The success is this responsibility is, in a great measure, dependent upon our preparation and the Spirit of God that attends us in our discharge of these responsibilities.

Now, Lucifer, knowing that this is his last day, the last time that he will have before the ushering in of the Millennial reign to tempt the children of men and to gather together his hosts to fight against God and His Kingdom, is exerting all the wisdom that a being has existed in the spiritual world and that now exists (because he was one of the first upon this world) can exert, he is exerting all his powers to thwart the purposes of God and to stem our efforts to establish the Kingdom of God upon the earth. We must remember, my dear brothers and sisters, the scriptures have said again, particularly do we find it in the Book of Mormon, that Lucifer shall teach the children of men, "There is no Devil. I am no Devil." and he will also teach us, "There is no God," now these principles are being taught in our schools. We are being taught in our schools that God is dead. We are being taught this in our colleges. These blasphemous assertions are being made by our professors and the advocates of our professors and the associates of our children in our high schools and in our colleges. There is a wickedness that God cannot condone for long, and that is that wickedness which quarrels in our hearts and believes that there is no God. This is the foundation upon which the god of this world, who is the devil, has established his reign in every dispensation of time. He convinced Cain that, although he knew God, he said, "Who should know him. And who would obey him?" and when Adam taught to his children the knowledge of God and of His laws and of His Kingdom and of life itself, Cain and Seth and their followers, "Believe in that," but they believed it not. This principle is extant in the world today, and it is among our children, and we have got to fight it with every power of our being.

to our children today, which are founded upon truth, and there are many more philosophies and teachings that are founded upon half-truths, and we have got to know the philosophies that are founded upon truths and half-truths in order that we might intelligently combat them. One of the greatest tools of the devil is the teaching of Evolution in the instruction of our children in the grade schools and high schools and colleges is the teaching of Evolution. It is being taught as a divine truth. Now mind you, God tell us that there is nothing as they have been taught as they now are, and as they are to come, so let us put ourselves in a position where we can differentiate between truth as it has been, and the half-truths that are taught us in our schools and in the textbooks of every child that goes to school today.

We are taught that the earth has been in existence for millions and millions of years, that man has been upon the earth for about a hundred and fifty million years, that we are the descendants of those men whose remnants we find in the various layers of the earth's strata, and who have gradually ascended from their animal-like state to our present race of Homo sapiens which is now represented upon the earth in the various kinds of men who are now here, and in their various nationalities ranging from the pigmies to our race here in America. And there is ample proof, if you please, scientific proof, that there have been beings upon this earth for such periods of time. So let us not be so foolish as to assume that we can combat the teachings of Evolution by pronouncing the truths as they have been. Joseph the Prophet taught us that this earth was organized by the Gods over seven great periods of time, that it was made up from the earth that God that were destroyed and blown smother in the space in which the worlds move, and reorganized and rebuilt over these seven great periods of time to become the proper habitation for Adam and his seed over a period of time which He had pre-determined that they should live upon the earth when they receive their bodies. Science today tells us that the earth existed as it now, as it does today, for millions of millions of years, does not change the philosophy or premise you and I assume is correct. I do not care particularly, I know which is correct. You may believe as you please. But whatever you believe, I know that the prophets of God knew, and God, who is our creator, knows that this earth was organized by the power of His might and His wisdom and through His knowledge and faith into its present state to prepare itself (for it is a living being). He tells us that he is a living being, eventually, man, to inhabit it in its present status. When it was fully prepared by the Gods, Adam, who was a son of God, a resurrected, immortal being, was brought by the Gods and placed upon this earth, and commanded the present race of men as they now exist here. We have a history of Adam and his seed in the Bible. It is very incomplete. It is told in such simplicity that we cannot understand it and its very simplicity is a stumbling block to the erudite minds and its very simplicity is a stumbling block to the erudite minds and its very simplicity is a stumbling block to the erudite minds and its very simplicity is a stumbling block to the erudite minds. We have our stone age man and our various gradations of man among us today. Some of those individuals may have existed prior to Adam. It does not destroy my faith and my knowledge in the accounts that is given to us in the Bible, of Adam, who was the son of God. Whether these individuals were Adam's seed or not his seed is of little import to me, for God placed Adam in the garden.
upon the theories of men and the limitations of men's knowledge. I was shocked by the words of the chairman of the Young Democrats in a statement that he made last night as pertaining to political affairs in the United States. He said that knowledge is advancing so rapidly and is expanding in so many aspects of science, politics, and warfare and statesmanship, that we have so much information at our hands, that we cannot properly consider that we are left in a state of confusion, and that we do not know what to do. This is the truth of to-day, relating to religion and to statesmanship and to government and to warfare and to everything else. This young man made the statement, I didn't. I repeat it because it is so true, and it is significant of the fact that they don't know what to do. They are having so many conflicting things taught to them, that they don't hardly know how to differentiate between that which is true and that which is false. There is only one plan which may govern our lives and know how to choose between that which is right and that which is wrong, and that is the standard which God Himself gave to us, the Gospel of Jesus Christ, which should be and can be our rule, our staff and our stay, and when we get confused by the things of the world, we will judge them by this standard which God has given us, we can sift out the chaff and find the grain and the truth. But beautiful it is to know from men who knew God and talked with Him face to face, that we are the children of God, that our brief stay in this present mortality is not that which commences through certain biological functions which give us mortal birth and then terminates in death and a sleeping that has no ending. Science can offer us nothing better than this. But God in His Gospel offers us this truth that we are an immortal being. He has prepared the world we live in, we live in the world we love the world that gave His Only Begotten Son that the bands of death might be broken, that we might become resurrected beings and become like God, who was being resurrected being. He has prepared the world we live in so that when we have gained sufficient knowledge in this space of mortality which only lasts a few years, we can lay our bodies down, receive our resurrection and our birth in the immediate presence of God. This is the happiness which we are to have in the resurrection (of knowledge) it will not be long before we have space ships that will be shooting our among the stars and expanding our knowledge to good men, to know where we are, and as we visit the stars in their various states of isolation, where perhaps no other beings ever lived or existed, we will come back and bring our knowledge obtained from these space flights to enlighten the ignorant and teach the ignorant. And God says, "Yes, you shall be traveling among the stars. You shall be visiting distant planets. Your knowledge shall extend until you see every planet and everywhere there be a glory of the one upon which you live. You shall live upon an immortal, resurrected world that is a Urim and Thummus, and you can gaze into it and you can see and understand all worlds below it. And when you are by this, if you will keep my commandments, I will give you a Urim and Thummus into which you may personally gaze, and it will have your heavenly name upon it, and you can gaze into the world above that upon which you can travel to them and from them, and what is still more, I will give you power so that you may create worlds like these and put your children upon them." Can science offer us a philosophy, a theory
such as this divine truth which God has given us through those who knew Him and talked with Him? They cannot, they will not, worlds without end. These truths come from God who is our Father. They are not theories that have to be changed every ten or twenty or hundred years because they are God’s own divine truth. They are the summation, if you please, of things as they have been. They bring us to a more perfect knowledge of why we are here now, to an understanding of things as they now are, that we may comprehend them and find wisdom in them and not be in a mass of confusion from the foolishness of men, for God has said that the understanding of the prudent shall be the hidden, and the knowledge of all those who will not accept God’s truth shall come to naught. And then we come to the knowledge of things as they are to bring of which I have spoken, and what more can we ever hope for my brethren and sisters that would be more glorious and beautiful, than to be raised in the resurrection of the dead through the power and the resurrection of our Savior, Jesus Christ, come back into the presence of our Heavenly Father and Mother and enjoy their smiles and their approbation, and be joint heirs with our Savior Jesus Christ in that world that is to be, in those worlds which are to be, and in those existences which we may partake of. And to add to all this joy and beauty is the knowledge that those ties formulated by the Holy Priesthood in this life which bond us together as father and mother with our children, as husband and wife with our children shall be perpetuated in the worlds to come, and we shall know each other then as we know each other now, only with a greater depth of knowledge that can come from spiritual perfection which is not blinded by this mortal flesh. This testimony I bear you in the name of Jesus Christ: God lives. He is my Father. Jesus the Son of God taught this. Jesus Christ is my elder brother, the most brilliant, and the most beautiful and the most perfect of all of God’s children, and He is teaching us that we may become like Him as joint heirs through Him, and He loved us so much that He gave His life for us to make this possible, and I pray God that we may realize that we, as His children, can offer all that is in our power for our fellow men and for our children, giving our time, our talents, our lives necessary for their salvation. Oh brother and sisters, let us rise to the responsibilities which are upon us, because our limitations limit God’s work in us. May God help me to rise to the responsibilities that are upon me because my limitations limit God’s work in these people. May God forgive us our sins. May we be filled with His Holy Spirit. May the unspeakable joy of its knowledge and its truths rest upon us, and may we get down on our knees and ask God to forgive us of our trespasses, and to give us that Spirit that we may fill that measure of our creation to His glory I pray in Jesus name, Amen.

BULON C. ALLRED
Sunday Evening, February 12, 1967

Our position with regard to unconstitutional laws and our responsibilities regarding them.

The question is asked: “How should we consider these unconstitutional laws that are being passed today, not only the ones pertaining to the marriage question, but all laws conflicting with the Consti-

ution such as the one before the Senate which does away with our right to be secure from unwarranted search and seizure within our own homes? Where is this law or one like it given in the scriptures that in the latter days the prudent should keep silent?” We have a remarkable distinction here. We uphold in principle, the Constitution of the land, in this living principle and the Second Amendment by John Traylor said that we are upholding the law of the land in demanding our God given rights, and whether or not the unconstitutional laws that have been passed have been declared constitutional by the courts, that is a fact that they are unconstitutional. It was no less a man than Abraham Lincoln who said in the Dred Scott case that no question is ever settled until it is settled right. We are violating, in a sense, an unconstitutional law, not because we do not want to keep the law of the land, even the unconstitutional laws, but because we are determined to keep the law of God, and God has said: “My law shall be kept upon this land.” Now as pertaining to all of these other laws that are being passed to rob us of our God given rights, it is our privilege and our duty to oppose them in every way we know how, but they do not have the claim upon our resistance that the particular law has which has been framed against the law of Celestial Marriage, which God has said should never be taken from the earth. Now I don’t know how many of you heard Ezra Taft Benson this morning from six o’clock until seven from Provo or not, but he said about what I just got through saying, and he said it beautifully and very forcefully, and said that now is the time for us to act in opposing these things because if we did not act it would be too late, and that the majority of the people are concerned, and that the people are going to have their will whether it is because of their slothfulness or their indifference or because they have been deceived, we may lose the battle. But it is our solemn duty right from the beginning to hold our peace. Make friends with men and with men with God, the Lord to the Prophet Joseph Smith as pertaining to the financial and monetary powers that existed at that time in order that they might have their own rights. It may well be that in the end we ourselves as judges we will find that we have the greatest to judge. “I know that you are going to use this fifty dollar fine that you’re fining me for violating a traffic law to cushion your own pockets.” I don’t approve of that, because that’s not the way this is going to get anywhere by doing it. You might even believe it, and it might even be true, but what are you accomplishing? This is the kind of silence we should hold. We should not be defiant. We should, in every right way, open up our measures in every way that vitiable laws were tried to sustain the constitutional laws of the land, in every way that we can, oppose a godless conspiracy to overthrow our government. We should be united and effective in these things, and this and this, I hope you will do and I shall do likewise. We should do all that we can and let God fight our battles in doing that which we do go. God is going to require this of us, and if the Constitution is torn and void, it will be saved, it will be saved, it will be saved, the Elders of Israel, and bless your hearts, you are the Elders of Israel.

The Lord knows all things from the beginning. He knew that unconstitutional laws were going to be passed, for He said: * * * * When the wicked rule the people mourn, and for this reason honest men and wise men should be sought for diligently, and good men and wise men you should observe to uphold, otherwise what is evil or less than the knowledge itself of evil, and if they are enacting laws that are not according to the principles and rights which God gives to you, in your free agency, you are not to uphold them in your official or private office even though you might be forced by your ties or by the law. Now notice, “I give unto you a commandment that you should forsake all evil and cleave unto all good, and ye shall live by every word which proceedeth forth from the mouth of God, for He will give unto you, the faithful, line upon line and precept upon precept, for what purpose, and here is what I want to emphasize, that I may try you and prove you here-
with, that whosoever layeth down his life in my cause for my name’s sake, shall find it and have eternal life.”

Now He knew that these laws were going to be passed, and that they would be unconstitutional, and that they would defy you in keeping the laws of God, and He said that "Every law which I have given unto you shall be kept upon this land, and I have warned you of these things to take place, that these unlawful provisions should take place, in order that I might prove you herewith to see if you will be afraid of your enemies or if you will lay down your life in the land for which you are not afraid of your enemies for I have decreed in my heart," saith the Lord, "that I will prove you in all these things whether you will abide in my covenant even unto death, that you may be found worthy, for if ye will not abide in my covenant ye are not worthy of me." Now Almight God could not have spoken to us in greater beauty and in greater plainness that in these sections.

I would like to turn back to Section 56, where the leaders of the Church read, starting with the 21st verse: "Let no man break the laws of God for he who keepeth the laws of God hath no need to brake the laws of the land, wherfore he will subject to powers that be until He reigns whose right it is to reign and subdue all enemies under His feet." The footnote pertaining to this passage says: "See Section 93: It means the constitutional law of the land, let no man break the constitutional law of the land, for he that keepeth the laws of God hath no need to break the constitutional laws of the land because they were instituted by wise men raised up by God for this very purpose, to protect you in exercising the free rights of religion. Now this is something that many of our leaders fail to even see: that they fail to draw our attention to when they read this passage, and it makes us angry because they are not ready to read the previous verses: Verily I say unto you, My laws shall be kept upon this land. That's the previous verse. Now this just doesn't go together very well, does it? We're going to take this attitude that we will keep the laws of the land regardless of what they are and I think it's timely for us to bring it up.

These things are going to be a matter or import to us, and you are going to have the opportunity to make up your minds, many of you, and I've had that opportunity. When six men, armed men, officers of the State and Federal Government came into my house and said: "Well now, we're going to search your place," I said: "You can't do it lawfully." So they said: "No, we didn't come with a warrant, but here is a piece of paper giving us the right to do it lawfully. You sign it and we'll go ahead and search your place." I said: "Well, I don't want to do that." said: "Well, Dr. Allred, you'd better do it because if you don't, we'll tear the place apart." This actually happened just exactly in this way. Some of the brethren said: "Well, you don't have to do it." and they came in with axes and they chopped into the closed book cases and things and just out them all to pieces to get the books out of them. Now this is what the scripture means where it says: "The prudent and the wise man will hold his peace." Here is where, if you're prudent and wise, you'll observe the greater law of God which says: "Hold your peace." God might justify you in pulling a gun out and killing him, and maybe he ought to be shot, but if he is not, you have violated a law and you have been punished, and there's no use being foolish. After the officer said to me, and I had them clustered around me; "Well, now you'd better sign this because if you don't we're going to tear the place apart." I said: "All right, gentlemen, the responsibility is yours," I signed it and they went through my place with a fine tooth comb, and it hurt many more than if they had torn the place apart, and I had my child if I wanted it, I don't believe that my reward would have been a bit better if I had said: "I refuse to sign it, go ahead and do your darnest," because they would have done just that. Some of our brethren took that attitude and they did just that. So brethren, do not resist evil in this respect. You may resist it with conscience and with your force and in a godly manner, but do not take the life of your fellow man in defending your own rights and the Lord has told us in Section 93 that if you will adopt this attitude, He will fight your battles for you and avenge you of your enemies.

MELBA F. ALLRED

Sunday Evening, May 15, 1965

Items concerning Priesthood

My dear Brothers and sisters, I come before you this night in prayer and ask for your faith and prayers that what I say tonight will be of benefit to you, and that you will be able to remember them and that they will help your testimony and help you to understand the history of the Priesthood of the Lord in our day. Many of the things that I am going to tell you tonight have never been told publicly before. They are sacred, even as the account of the eight hour meeting and many of the other things in Church History.

My subject tonight concerns items relating to the appointment of Rulon C. Allred to the Priesthood. Father Allred, Jr., conferred the Melchizedek Priesthood on Rulon, and Father Allred received the Priesthood from Rulon S. Wells who received it from Brigham Young who received it from the Prophet Joseph Smith. In 1936, in Los Angeles, Rulon was given a commissioned authority to perform sealings in California only, by John Y. Barlow. Brother John Y. Barlow told Rulon at that time in the blessing that he would become a member of the Council of the Priesthood. At this same time Joseph W. Musser had Rulon stand with his shoulder next to his own right shoulder, Joseph standing a bit in front, and he told Rulon: "You stood in my position next to me in the Spirit World, and you will occupy this position in the future."

In 1937 Joseph gave Rulon a commissioned authority in Salt Lake City to perform ordinances under his direction in Idaho and elsewhere. In February of 1940 Brother Joseph Musser gave Rulon a special Patriarchal Blessing wherein he said: "You shall have the power and the gift of a Prophet and a Seer and a Revelator, and the Fullness of the Priesthood of the Priesthood. The Fullness of the Orders of the Priesthood will come to you and you will have the hands of your Savior laid upon your head."

In 1948 at Los Angeles, Chihuahua, Mexico, John Y. Barlow took Rulon with his wife, Ruth, and Carl Holms, into an adohe home, and said that he wanted them to be witnesses to the blessing that he was going to give to Rulon. He laid his hands upon Rulon's head and ordained him a Patriarch, and conferred upon him the sealing power, and said that from henceforth he was authorized to perform sealings and to keep this principle alive in all the world, and that he would not have to go to his brethren for direction but could act for himself under the direction of the Spirit of the Lord, that he was subject to no man's authority except his (that is, John's).
About the time that this took place, Rulon received word from Brother Joseph Musser that he should return from Mexico to Salt Lake City because the Lord wanted him. Upon their return from Mexico, Rulon told Joseph about John's appointing him as a Patriarch, and giving him the sealing power, and Joseph said: "Yes, I know all about it, it is all right." And also, at this time, Joseph made Rulon promise him that he would never again do anything of any major importance coming to his personal counsel. Rulon had been sent to Mexico by John Y. Barlow without Joseph's knowledge.

On May 1st, 1950, while on a mission to Mexico with Rulon, Guy Musser, and Alma Musser, Brother Joseph Musser obtained the keys of authority upon Brother Bautiste to seal the Lamanite Saints in Celestial Marriage for, and only, as long as Joseph lived. At a later date, after Rulon was called by the Lord, Joseph, Brother Joseph set Brother Bautiste apart as an Apostle and a Patriarch, and he stood second to Rulon in authority, by appointment.

Around the middle of August in 1950, Brother Guy Musser sent word through Rulon Jeffs that he wanted to see Rulon. When Rulon arrived at his place, Guy gave Rulon a large packet of letters from the Lamanite Saints, and said: "Father gave these to Charles, and asked him to take care of the correspondence with these people, but months have passed, and Charles has not answered a letter. Father wants you to take this correspondence over, and has asked me to give you these letters and send you to him." Rulon told him that he would do the work, but he hesitated to call on Joseph lest he weary him, to which Guy said: "Well, Father directed me to send you to him and you'd better go right on up." At Joseph's home, Rulon was instructed to represent him in correspondence, and to make decisions except in matters of importance involving money or trips to Mexico, and that if he was afraid to make a decision because of the direction involved, he was to come to Joseph. Rulon proceeded to act in accordance with his instructions.

In December of 1949, three days before John Y. Barlow's death, John Y. called for Rulon to come to relieve the pain in his shoulder. At this time, he told Rulon that he wanted him to stand in the appointment that he had given him in Mexico, and to magnify it and to build upon the work he had established. John asked him: "Will you promise to do this?" and Rulon said that he would, and Aunt Susie Barlow was there and heard it.

In September of 1950, Joseph W. Musser asked Rulon to come and see him. I was standing at Rulon's side after meeting when Joseph made this request, telling him to come the next morning at seven o'clock. Rulon had been wanting to ask Joseph what his responsibilities were since John Y. Barlow had died. Whether Joseph realized just what he was about to do when Rulon came, or whether he knew of Rulon's desire to know what he was to do, is unclear. Either way, he was to go to Southern Utah and take most of the Apostles with him, but he had no idea why, or what he was going to do or say, until the very time when he went to the people in Southern Utah. The command was given to start to speak to the Saints, he suddenly stepped up and received the revelation from the Lord as to what he should do and say, and immediately he went into a powerful discourse upon tithing and made it a Church wide affair, which changed the whole affairs of the Church.

So, early in the morning, on September 18, 1950, Rulon went to see Brother Joseph Musser as he had previously requested, and at this time, Rulon, according to his promise, to come to him (Joseph) for important council, asked Brother Joseph what he was to do regarding the calling that he had received from John Y. Barlow in Mexico, because Rulon recognized Joseph as his fill leader, and would do whatever he told him to do. If the calling had ceased with John's death, he did not want to exercise it since John had told him (Rulon) that he was accountable to himself (meaning John) only, and Brother J. Y. Barlow had given him (Rulon) an appointment that he (Joseph) could not take away from him, and that he would sustain him in magnifying it. Joseph was silent for some time. Tears flowed down his cheeks, and he said: "I see it is going to do it. I have prayed concerning this matter for a long time and thought somewhat of calling my son Gary as my Second Elder, but I was not impressed to do it. I am going to give you the authority to do that, and put the church on the side of the bed and told Rulon to kneel down and said: "Brother Rulon C. Allred, by virtue of my Apostleship, I lay my hands upon you and set you apart to be my First Counselor and to sit at my right hand, and I confer upon you the Holy Spirit and that you shall be a counselor with me, and I confer upon you every key and power which he himself possessed.

At a later date, because some of the brethren of the Council argued that Brother Joseph had not set Rulon apart as an Apostle or a Patriarch, that he could not be a member of the Council therefore, because Joseph did not have the ability to have done so, and they persistently opposed him in this appointment, Brother Joseph laid his hands upon Rulon, ordained him to an Apostle and a Patriarch, and conferred upon him every key and power which he himself possessed.

On Sunday, October 29, 1950, at Sunday night meeting, Brother Joseph announced to the people that he had chosen a counselor for himself, and that man was Rulon C. Allred. He (Rulon) was to counsel with him (Joseph) and to take counsel in places throughout the west and wherever the Saints met, and that Rulon was to act in his behalf just as though it were himself. Later in the meeting, Rulon was asked to speak, and he related how Brother Joseph had presided in meetings, whereas he was absent, and that when he returned, he presided over the group in California, that he (Rulon) would one day be his counselor if he proved faithful, and that he would hold that place now and throughout eternity.

On Thanksgiving Day of 1950, we had a big feast, and had Brother Joseph and six from his home and also Aunt Susie and Brother David. We had finished our dinner, Joseph arose and said: "Brother Rulon C. Allred, I want to tell you that I have had a conversation with your mother and father, and she told me that you are a man of God, and that you should be a Prince in the Church, and that you should be my counsel. He said that a man with five wives in harmony would be entitled to be a prince and to be President of the Church, and a man with three wives so in harmony was entitled to the fullness of exaltation. You have seven wives in full harmony (he said to Rulon) and because of this and other qualifications, you are entitled to the fullness of all things promised and you shall realize them if you continue in your present course until you go home. You have enemies, yes, many enemies who now hate or envy you, but the time is near when they shall be sorry for the blessings that have been to you and your people. I may not live, but I shall live through the mouth of my own language." It was at this time that we first realized just how much the members of the Priesthood Council had violently opposed Rulon's calling and appointment. They had no right to set him apart without their approval and consent. Also they maintained that Rulon had imposed upon Joseph and had begged and
insisted on a special blessing. They felt that he could not possibly be a member of the Council, and especially be set at the top of the rest of them (which Joseph did not do; neither Joseph nor Rulon claimed that Rulon was ahead of any of the members of the Council). They, the Council, refused to uphold Joseph in this ordinance and appointment saying: "He did not know what he was doing," that his mind was not right due to his stroke, old age, faltering speech, and so on. They also said that Rulon was a devil, and several of the brethren offered or threatened to take his life.

On Sunday evening, December 5, Rulon got us girls together in the front room and told us of a Priesthood Council meeting that was held that afternoon wherein they had informed him that they were empowered to accept or reject Joseph’s actions, and that they had decided that Rulon was not a member of the Council nor an apostle as Joseph had claimed and that he was not a missioned authority and was an assistant to Joseph, holding this commissioned authority only during the life of Joseph. They said that Joseph was against in the things that he had told Rulon about him holding the keys and being one in the Council. That evening we felt thankful that all seemed to be settled and to know just where Rulon stood and what was expected of him.

On Sunday, December 10th, a week later, Rulon had the adult members of our family meet together again, and explained to us about a ride that was to be taken with Brother Joseph on the Thursday before, and told us of their discussion. I shall quote his relation of the circumstances here:

"Thursday, December 9th. Today I received an answer to Joseph’s letter to Brother Bautista, and I wanted to see him, but I hesitated because of what the brethren had said, that I should stay away from him. I hesitated, even though he had told me that he wanted me to take care of this for him and to report to him as of the items received from Brother Bautista. So great had been my disturbance regarding these things, that it was in almost constant prayer and fasting before the Lord.

"Monday Morning, December 4th. (This was the day after the Council had talked to him and told him that he didn’t have anything but a commissioned authority) I called and said, ‘Brother Joseph, I think we had better cancel our Thursday appointment, because if I keep it, the brethren will learn of it, and will be disturbed in their feelings, and feel antagonistic toward me,’ Joseph said: ‘Well I do not care whether you keep the appointment or not. If some of the brethren learn of it, they probably will be upset, and maybe you’re right.’ By now I had this letter from Brother Bautista and I had promised to report to him, and after considerable prayer I decided to have Leona go with me as a witness that I only took care of that business. Therefore she called Joseph for me at 3:50 P.M. and asked if he was busy and if we could see him. He told her that we could come right away and it was all right. On the way, Leona wanted to know if she should remain with me during our conversation, and I told her that Joseph would determine that, for he is a servant of the Lord and act as he should, and Joseph told her to do. We both entered his house. Joseph had seen us coming and had gone for his coat. As we approached the door together, Joseph and I, Joseph turned to Leona and said, “Leona, come on.” “Do you want me to come?” she asked. “Yes,” he answered. Leona got into the back seat and Joseph and I got into the front seat. I drove. I had hardly shifted gears until he said: “I suppose you would like to know what happened Sunday and what led up to it.” I said: “I did not come for that purpose, but if you want to talk about it, I will.” Joseph said: “You bet I want to tell you about it. I told you that two of your brethren had called and had objected to your appointment. Those men were Brother Gay and LeGrand Wister. They were very strenuous in their objections to you and they worked upon me in every way to get me to undo what I had done, in fact Brother Wister said that if I do this, it would destroy you. But I called you and told you your position, and the best thing for you to do was to endure it, but I will not continue to endure it. I will be sustained in what the Lord has directed.” Turning to Leona he said: “Do you hear that sister? I will have a Secon Eldery, and the brethren will sustain your husband or be broken to pieces. They will be disintegrated if they do not sustain him. Yes, they will be broken to smithereens and scattered apart, but eventually they will sustain me, because the Lord does not wish to disintegrate me. But I must tell you that I am perfectly willing to abide by their decision. I did not ask for this appointment, but if you insist upon sustaining me in it, I want to serve the Lord. He said: “You have been sustained in the Lord. I mean that. Holding Leona’s hand, Joseph said: “Leona, I want you to testify of these things. I am determined in what I have done. I will be sustained. I want you and your husband’s family to pray for me and for him that the Lord’s will may be done and we will be upheld. Will you remember that, sister?” Leona said that she would. He asked: “Joseph, when you are gone, will my appointment be terminated? In the charge which you conferred upon me, I have the keys and authority which you yourself possess.” He said: “Yes, but you cannot supersede the other brethren in the Council. You are called as my counselor.”

It was not until the time arrived that the other brethren refused to accept Joseph’s Presidency not only in this matter, but in many other important matters, that Brother Joseph announced that he would bypass the former counsel and appoint another to his place. When he did this, he automatically deposed every member of the Council that had opposed him. While doing so, he expressed himself as praying that these brethren, being good men, would repent, lest they be smitten.

On Friday, December 22, 1950, we had invited Brother Joseph Musser, his wife Luzy, Rulon Johnson, and his wife, Audra, and her husband, W. Jeffs, Owen Allred and family, Marvin Allred and family, and Mother Allred to a big turkey dinner at the White House, our home. During the evening, Brother Joseph arose and spoke quite formally to us upon the subject of his appointment to him. He said: “Some time ago I chose a man to stand by me as Hyrum did to Joseph the Prophet, and as Leslie Broadbent did to Lorin C. Woolsey. I chose that man because he was qualified, because he knew the history of the Church, and because there are important things about this latter day work that a man must know to be in such a position. He is well learned in
these things, and I choose him under the direction of the Lord because of his qualifications. Some of the brethren of the Council of the Priesthood objected to him. They were very strenuous in their objections to him. They said things that could only come from a man of low degree, and one man was very mean, yes of very low degree. And he opposed him, and they said I cannot have him, sitting as he did. One of them said that we should do this and that, if he continues to oppose this choice, God will wither him and dry him up, yes wither up, as God lives, he will. You who were in the room when I said I called a First Counselor, a man to be a Second Elder and my right hand man, Brother Rulon C. Allred. I want you, Brother Jeff, to witness this, and you Brother Timpson to be as my witness, and you Rulon Jeff, I want you to be my witness that I called this man and he declined their calling as long as I live, and when I go to the other side, I am going to take this matter up with the Priesthood and arrange for a place for him as long as I live. Yes, I’m going to do that. Now I have said more than I intended to, but said it and that all is there to it. God bless you. Amen.”

Joseph said that he was going to force the Council to take a stand one way or another to confirm what he had done, and he told Rulon that he was going to do this. Rulon begged him not to, that he knew what they would do, and that they would not sustain him. Joseph said that they would have to sustain him or suffer the consequences.

On Sunday, May 6th, at general meeting, Brother Joseph Musser was the first to speak, saying that he had a special business to present. His talk was as follows: I have a special work that has been committed to me before my termination or death. I desire to present that special work to you that you may understand it, and here do it, and that you may specify your advocacy at the present time to the Lord in that the Lord is satisfied that the Lord is satisfied that the Lord is worthy of the present time to be done here on the earth. He is well pleased with the work that is being done. One business that I have to present tonight is that Brother Joseph was a Patriarch in the High Priesthood, and I recognize this as coming from the Lord. We have been given authority to advance him. I want to say this to you folks that those who receive this message entirely will be blessed, and will do all they can to uphold Brother Rulon Allred, and he is one of those brethren called in connection with those called on the mission, and will receive a glorious resurrection, and I commend him as a member of this Council and ask you to receive him, and not only him but all other members of the Priesthood. I commend them to you. Have you folks ever heard of this as a revelation before? No, none of you have ever heard of it in your lifetime, and it is a command to you in the pleasure of the Almighty, and I invoke the blessings of the Lord upon Brother Allred that he will continue to watch over the feelings of the brethren concerning this matter, and that he will watch and pray, yes, I mean pray on this great blessing that has come upon him. I know He will be willing to express himself in a manner that will be pleasing to the Lord. You folks, have you heard this message? Have you heard it? All who heard this message will make it manifest in the usual way.

It was not unanimous. Only one of the Council raised his hand, Brother John Jeffs. After meeting, he was the only one of the Council who would assist Brother Joseph in laying hands on Rulon to ordain him a member of the Council, that the Council might have the privilege of sustaining him in this appointment already given. I felt quite upset about this, but truly we had no choice but to follow our file leader in the Priesthood, for nothing I know of had stopped him from being our Prophet, Seer, and Revelator. For days and weeks and months after that meeting, everyone was talking about Rulon’s appointment and the Priesthood refusing him. Brother Joseph said it would cause us all a great deal of grief, and that he trusted in that because Rulon was actually suffering great pain at the attitutes of some of our dearest friends, who now preferred to believe that he was a very wicked man.

At the next meeting I could feel there were very pointed remarks made against Rulon in some of the talks. I kept asking myself, what evidence is there that Joseph has been called to speak three times, which he did, and in the third time, Brother Bautista told the people how he had been set apart by Brother Joseph W. Musser and Brother Rulon Allred to carry on the work among the Lamanites independently, but under the direction of Brother Allred up here. He then asked many who would sustain him in the calling and position that Brother Musser had given him. Over half of the congregation raised their hands. He then called for an opposing vote. Quite a few raised their hands too, in support of Brother Rulon Jeffs, and a few against, and a few in support of Joseph. Brother Bautista asked Charles Zeth, Jr. if he believed that Brother Joseph Musser was a Prophet of the Lord. Zeth knew of course, took it up, and Brother Musser answered that he would if they were done in order. Zeth repeated that it was no proof of what the others were going to do, just the people doing it. Brother Musser believed that the Council had their rights, and their recollections of what the “order” was were contradictory, and the fact that they themselves did not follow it consistently made it all very confusing, because both Carl Holmes and others had been called without the knowledge of the Council or the approval of the Council. Later they accepted them but they didn’t know about it at the time of their ordination.

On January 12, 1956, Rulon asked me to record this in my diary as something to be kept: That day Joseph Musser summoned individually Elsie Jensen, John Butchorite, Lyman Jessop, Owen Allred, and two lengthy instructions, he set them apart as his counselors, and conferred upon them the Fullness of the Priesthood, that they might stand as witnesses and partake of the Fullness of the Priesthood on the earth, and Rulon as his First Counselor. Later that month, Joseph counseled Rulon not to appear before the Priesthood Council to defend himself.

On January 26, Rulon asked me to record this: “In keeping with Joseph’s expressed desire, he and Brother John Butchorite met with Joseph, and John Butchorite read to Joseph a letter again preferring charges against him as a body for the purpose of the violation of their sacred covenants. Brother Elsie had met them at Joseph’s home and was a witness to the reading of the letter. The next day, when Rulon took Joseph home, he transpired the evening before at Priesthood Meetings. Joseph told him that John Butchorite had presented his letter, and then Joseph arose and told the brethren that he had called Brother Elzie Jensen and Brother John Butchorite as his counselors with Brother Allred, and that because they refused to hearken to his direction in
these and many other instances, he was going to pass by them. Brother Joseph also told us that he was also going to take the TRUTH Magazine from his son, Gray, if he continued to oppose him.

Here are minutes of the Special Priesthood Meeting held at 2157 Lincoln Street, Sugarhouse, February 28, 1952, as recorded by John Butchrise: "Before I can approve the minutes as read (This was at the meeting), I am speaking, let me make it clear that these are an actual verbatim account of what was said last Saturday night. Those who were here all heard the statement of Brother Gray H. Musser. That is why I say there would be no court trial here. Some were not present and this issue has never been voted upon. Could this be for or against a vote from the class? Is this decision founded upon correct principles? Is the brother has been accused, and the defendant is refused a hearing. Elder Rulon C. Allred and any conversation between Elder Rulon C. Allred and President Musser cannot be used as evidence in this case. Where is the scriptural proof for this position? In it a decision for legal procedure in courts of law but in conflict with the procedures of God? Would the class please indicate by the raising of hands if they uphold Brother Allred? In this position? Brother Rulon C. Allred said that the brethren all knew that when Brother Rulon C. Allred entered this class and took part that the Spirit of the Lord left the class. Does the class uphold Brother Allred in this position by the upraised hand? (Quoting from the Compendium) "* * * that the Council should try no case without the presence of both parties being present, or having had an opportunity to be present and neither should they hear one party complaining before the case is brought up for trial. Neither should they usurp the character of anyone to be exposed before the High Council without the present and ready to him or herself, that the minds of the counselors be not prejudiced for or against any one whose case they may possibly have to act upon." (These things were all said when Rulon was not present, these things that have been said against him, some of them very much not true.)

"Dear Brethren, (John Butchrise's plea before the Council that same day) I feel that my telescope is too near to the Great Wall of China for me to speak for a few minutes. In Brother Butchrise's address Sunday night he said to this effect: 'Any Priesthood position that has to be contended for is usurped authority.' Since, in all my contacts with Brother Allred, he has never so much as mentioned the subject to me, nor contended that he had any authority, and ever since President Musser gave him this calling, the members of the Council have in every way contended against it, and have gone about his back undermining his character and destroying his good name among the people, violating their covenants in this class, not only speaking evil of him but in listening to and upholding such evil reports, I must conclude from Brother Butchrise's remarks that the Council members are fearful of their position and authority, and for this reason justify themselves in violation of their covenants, and so forth. After much anxiety and prayer concerning these matters, I must say that I cannot and will not sustain you in the course you have taken. I am standing here in the defense of the mouthpiece of God and a brother with whom I have covenanted before God that I would not listen nor credit any derogatory remarks against him nor condemn him, and that I would never hear except that which is infallible, until I could see him face to face, and that I would place unreserved confidence in his word, for I believe him to be a truth. Having this confidence in Brother Allred as well as Brother Bautista, I have to warn some of my brethren to be careful, knowing them to be under this covenant. It was not until the President of the Priesthood, Joseph W. Musser, openly asked for a sustaining vote for Brother Allred and Brother Bautista in a Sunday night meeting that I resolved to get a confirmation from my file leader, which he gave me unhesitatingly and with great force and clearness. He said that they are Apostles of the Lord Jesus Christ and that they hold the same authority as any man in the Council. I had a desire to follow the instructions and strong pleas made by Brother Gray H. Musser, who was made in a Monday night at the Priesthood Meeting when we were discussing the subject of apostasy. Referring to Lyman E. Johnson's case, he quoted: 'Brethren, If I could believe Mormonism once more as I used to do I would give my life over again.' And so I quotedly, key which will help you. Never let twenty-four hours pass without making reconciliation with the brethren. If necessary, crawl on the dust on your belly to do so.' (This was repeated again after Brother Bautista interrupted him.) I want to be assured that the Lord in the new year, and so, I called on Brother Gray on New Year's Eve, and stated the reasons for my visit. He immediately began to denounce Brother Allred and protested against any conversation between Elder Rulon C. Allred and President Musser. I said that such a course constituted a violation of covenants, and that if he felt that way about Brother Allred, he never should have let him come into the class. He said that he would not have come into the class if he did not want to. He asked to come into the class (and since this conversation, I have asked President Musser and Brother Allred about this, and they both state that this is an untruth, that Brother Allred was invited into the class as other members had been and no request to come into the class was made). In the face of my protest, Brother Gray said: '1. Brother Allred is a devil. He has tried for the last 10 years to split up the Priesthood. 2. My father is incompetent and is not able to give up the Apostleship. Rulon has not got it. (Melba: and I would like to insert here that Isaac was deceived and gave the blessing to the wrong person, but Jacob still received the blessing). Let them be turned out, and the people that were given to Israel have and are will be fulfilled') 3. All that follow R. C. Allred work under a spurious Priesthood and all his work is done unauthorized. I know that he has been at the Apostleship. (Joseph W. Musser, and John Y. Barlow put the members of the Council under covenant before he become sick to never accept Rulon C. Allred as an Apostle, that he is an aspiring angel.) (I must say that if these things were not said, they would lie about what John had said.) 5. Our Endowments will be given to us if we stand in the Circle in the gap. There is no man who could trust the people and the Council is permitted to do his condition. (Melba: Brother Gray evidently forgets that such situations are provided for in Section 45, Verse 4 of the Doctrine and Covenants.) 6. Rulon has lost all the words that he used.) If I wanted to use the same policy that Rulon is using, we could get father to do whatever we wanted him to do. (This makes me wonder if men who would break the law want to destroy a brother haven't been successful in getting Brother Musser to change his mind after so long a time.) 7. Certain of the brethren have come to me and offered to take Brother Allred's life if he continues to maintain his presence. 8. Some of the class wants to put me next to father, but I am seventh in the line down. My father cannot bypass his whole Council and put someone else ahead. (Melba: As I brought out in Leona's case before Brother Joseph, he told Rulon that he had made his brethren in my stead.) The Council of the Priesthood is united in its stand against Brother Allred."

Brother Butchrise continues: "Brethren, Before God I testify to the truth of these things. They were so stated to me. In Proverbs 6 the Lord says: 'These six things doth the Lord hate, yes, seven are an abomination in His sight: A proud look, a lying tongue, bands that shed innocent blood, a heart that devises wicked imaginations, feet that run to mischief, a false witness that speaketh lies, and he that soweth discord among the brethren.' I have made another
attempt tonight to defend the head of the Priesthood and the principles of truth and righteousness. I know that God being my helper I will also, and step across my body before I will consent with you in the wicked accusations made against a servant of God behind his back, and I have ample evidence that this has been the policy of other members of the Church or the brethren who have made such satanic attempts to destroy his good name is prompted by the spirit of the devil. The following accusations were made openly in the circle: 1. Brother Guy H. Musser said, 'R. C. Allred has used my father as (Melba: Here again he used the name he will not speak of me this is an open assault on Brother Allred's character. 2. Brother R. C. Allred also occupies the same position in stating in Brother Allred's absence, 'The Spirit of God left this class when Brother Allred came into this circle.' 3. Brother H. Musser certainly became an instrument in prejudicing the minds of the circle when he got up and said, 'We ought to vote on this issue, I feel that I cannot sustain Brother Allred as a member of the circle and I want to know if you will sustain me in this position.' This shows prejudice. Brother H. Musser said in open circle, 'Once my confidence has been destroyed in Rulon it cannot be restored again.' This also shows that Brother H. Musser's confidence had been destroyed in Brother Allred without his having given him an opportunity to defend himself or before he had heard his side of the question. 5. Brother Charles E. Littman questioned the authority of the circle to question him when in open meeting he answered Brother Allred's question as to why he would not sustain him. Brother E. Littman said: 'If it is done right, I might.' 6. Rulon C. Allred and his father questioned the authority of President Musser to act in a position of any President Musser in any position, and this is a question about the approval of the Council.' (Melba: This was relative President Musser's calling Brother Allred to the Council. Here is a thought: There were High Priests Apostles designated in the Revelation of 1859, in the Church of John Taylor was visited by the Prophet Joseph and the Savior. If we were to judge the matter as we and his associates had done, would not these holy men have had just as much reason to reject the authority of John Taylor in his old age since he did not get their approval or consent? I bring these things to your attention because it is written in PRIESTHOOD OF TRUTH, 2nd Ed., page 40: 'It is also well to note that when the Twelve were originally chosen to this highest order in the winter of 1843-4, it was by the direct command of God through His medium, which is the only way that men are chosen for this Apostolic Order of the Priesthood. You are certainly guilty of high-handed procedure and are insubordinate to the mouthpiece of God, and my charge against you shall face you in the judgment day. Your motives are prompted by covetousness and jealousy, and are well known to your file leader, and to God Himself, whose mill may grind slow, but they grind exceedingly fine. I have nothing but pity for you unless you repent speedily. To me, Joseph W. Musser stands in the same position that the Prophet Joseph Smith faced when every man in his Council, save two, stood against him, and this was the crowning experience of his mission in mortality. I humbly request that these statements which have been written to avoid having my words mis-stated or misrepresented, be attached to the minutes and be a permanent record of my opinion. I know the Gospel is true, and that these experiences will help me in my determination to give my all to His glorious work, upholding truth and justice, no matter what the consequences. Amen.'

That is the end of Brother Buthorse's plea. On Sunday after Sunday school, the last of January, Brother Joseph answered the following questions by Rulon's brother, Rulon C. Allred: 1. Did Rulon ask you for his appointment? 2. Did you surrender your authority to the Priesthood Council as a body? 3. Did you appoint Guy Musser as your mouthpiece? To the first Joseph answered: 'Brother Rulon has asked me questions upon principle, and doctrine but he never asked me for a blessing such as I bestowed upon him when I called him by revelation and set him apart.' To the second: 'I never bestowed my authority upon the Council. I could not have done so. I am responsible to God in these matters as long as I shall live, and even if I had done, they would have to act under my authority as long as I lived, and abide in my decisions.' To the third: 'No, I never did any such thing. I gave him, Guy, a certain authority for the publication of TRUTH and so forth, and I am taking that from him.'

This is the extent of the information that I have on Rulon's appointment, I know that he has appreciated the sustaining faith and confidence of all you people, because it is as Joseph said, the Lord did sustain him and has helped others to understand and have faith in Rulon and to help him in his work. I pray continually that the Lord will set his House in order so that we can soon see the time when the Priesthood will be united, and the Church and all the Priesthood and all the various offices and callings throughout the world will be able to see eye to eye again and have all these conflicts ironed out and understood. I think it's a most glorious day to look forward to. I pray the Lord will bless you to be able to digest this end remember it and help others to see the history of the past twenty years, and that we will all be able to uphold our present Council, our leaders, knowing that they have been called of God, and that He will be with them, in the name of Jesus Christ. Amen.

RULON C. ALLRED

May 15, 1966

Murray, Utah

Our position with regard to the Church and its Authorities.

Brethren and Sisters, we have nothing to hide. I am making certain that these things are being made a matter of record. You have the right and do to preside over any work which you have the authority to do and are willing to do. The President of the Church is not called by revelation. He is called by the people. This is in accordance with the words of Brigham Young, The Prophet of God is called by revelation and whether Joseph Smith had been sustained by the people as President of the Church or not, he would still have been God's Prophet, and as God's Prophet, not as President of the Church, he held all of the keys of the Apostleship and could perform ordinances that were applicable both on earth and in heaven. What he sealed on earth would be sealed in heaven and what he loosed on earth would be loosed in heaven.
Now, the President of the Church, the beloved and wonderful old gentleman, David O. McKay, is an Apostle. He came to his presidency in the Church, and his ministry, as was manifested by the church, and God recognizes his function in the Church in all of the offices that he fills in accordance with the will of God, and in those things that he can not perform, by the voice of the people and the policy of the Church, the Apostleship has the authority to perform and perpetuate. Men were especially and specifically committed this authority by John Taylor, under the direction of Joseph Smith and Jesus Christ. When they were set apart, Christ said that as long as the Church continued to perpetuate these holy principles (i.e., Celestial Marriage and the United Order) and did not depart from them to continue to function in the Church and subordinate their functions to it, but when the time came that the Church was to sign such a document (i.e., the Manifesto), which comes from the devil, and utterly depart from these principles, then they were to take over in the perpetuation of them.

Now the Church Authorities are presiding over the Church of Jesus Christ of Latter-day Saints. They are functioning in the place and order revealed by God, and the Church is commanded to sustain their President and their leaders in their offices and callings, and as long as they are performing in their offices and callings according to the will of God, God will sustain them and we are specifically instructed through John Taylor by Joseph Smith and Jesus Christ, and by Joseph Musser as well that we are not to interfere. In other words, we have the authority to preach the Gospel in all the world, to seal for time and all eternity, to loose for time and all eternity, but we are not to interfere with the functions of the Church as long as they continue to function in their proper order according to the will of God. To attempt to transgress the provisions laid down by President John Taylor.

Now, John the Baptist held the keys of the kingdom. Joseph Smith said that he did. God, through Gabriel, overthrew the power of the Jews and rejected their authority, and set John at the head. There were High Priests in those days who would not recognize John. Zerahemias sustained and John killed between the sustaining and the rejection. Zerahemias recognized Christ and those same Priests were instrumental in taking the life of Christ also. But John the Baptist, though he held the Keys of the Kingdom (I want to emphasize this) in all the world, his mission was. His mission was as Elijah's mission was. Elijah was called to prepare the people for the coming of Christ whose office was greater than his own. And though he held the keys of the Kingdom, Joseph Smith said that God honored him the more because he stayed within the calling that he had given him and did not usurp authority beyond that which God wanted him to exercise, that he might have utilized bad he been a men seeking authority.

Now, we have authority, the authority that God has given us, but we are under specific instructions not to exceed that authority in any field where the Church is performing its functions honorably and acceptably before the Lord. The ordinance which we perform must meet with God's approval and be ratified by His servants in authority over us, in time and eternity, if they are to be binding.

In the revelations of the Lord found in the Doctrine and Covenants, we have it written that the President of the Church and his counselors and the Council of the Twelve Apostles and the First Presidency of the Seventies and the Presiding Bishopric, who were called the Presiding Priesthood of the Church, shall be sustained by the vote of the Church in every general conference, and that the President of the Church and his counselors and the Council of the Twelve Apostles shall be sustained by the Church as Prophets, Seers and Revelators.

This is the word of the Lord. Now that is our duty, to sustain them in that appointment, but it is their responsibility to be worthy of it.

RULON C. ALLRED

Sunday Evening, March 12, 1967

Instructions on preparing to enter the United Order.

It's a joy to be with you tonight brothers and sisters. Being fully aware of my limitations, I have, during the past few months, spent a considerable amount of time in fasting and prayer in getting as close to the Lord as I can with my limitations in order to know what He expects of me, and of the Council, and of us as a people.

Many of you have come to me in the past year and have expressed your desire to live the United Order. I know by the revelations of God that He will not be pleased with this people, with the responsibilities that rest upon us, nor can we be acceptable in His sight until we live the United Order. It is with these thoughts in mind that I want to say just a few words to you tonight to help you to prepare your lives for the responsibilities of this great task should you as individuals undertake to live it. Nobody will be asked into the United Order or compelled to live it. It will be presented to you on a basis of free will. If you will be present before the Lord, and if your circumstances are such that you can live it you will be given that privilege. If you are not in a position to live it because of your burdens and your debts and responsibilities you will be told to get your affairs in order so that you might live it if you still want to. It is with this thought in mind that I am impelled by the Spirit of the Lord tonight to talk to you regarding the United Order.

President Brigham Young tells us that we cannot live the United Order successfully and properly unless we are out of debt. If we were to apply this principle to our lives under present conditions it would be impossible for most of us to live the United Order because we are heavily in debt, and the capitalistic credit system, which we have become a part of, which is a part of the world, puts interest rates and so forth which makes it impossible, but we are going to start the United Order among a select group of individuals and expand it out as rapidly as we can where they can at least come close to the majority of its principles. Because we are going to do this, there may be some of you who find this a very tender place in your hearts, that you really want to live it, and it is because of this that I want to talk to you for a few minutes tonight and warn you again about desiring any future debts or any kind unless you have submitted to the Lord in finding any future debts or anything of this nature, because you may find that by an improper selection of obligations you will put off your opportunity to enter into the United Order. To do so would be to start to practise in your lives another principle that Brigham Young said that we must apply to our lives if we were going to live this law, and that is: You have in your midst those who can work on automobiles etc. and he says; "Take your pay and fix those automobiles and do a good job of it."
crossing your income." Now there are not very many doctors among us. I have tried very hard and very prayerfully to get other doctors whom we could trust to work with us in relation to our sicknesses that come among us, but if we will adopt one principle into our lives and apply it as we ought to, we will save ourselves thousands and perhaps tens of thousands of dollars in this one place alone. Do not call in any doctor until you have first got down on your knees and asked the Lord to help you and enlighten your minds in treating your sick. Then call in the Elders and ask them to administer to the sick. Then if your prayers and your faith are not sufficient to heal your sick, then before you call in another doctor, if it is humanly possible, and since I am the only reprobate among you, call on Brother Allred and ask him to help you. You're going to have to pay somebody else, and you needn't be too worried about paying Doctor Allred. Many of you haven't been anyway, and I'm not worried about it because my first responsibility is toward this people, and if you can't pay me I won't hound you to death for it, and I certainly won't be any worse than somebody else. Let me administer to your wants insofar as it is possible. Let me give you your medicine. You can get it for about half-price that way even if you did pay for it, and what is far more important, when you have a baby or a child or a wife who gets sick, you won't get all up in the air. If you have forgotten to call upon the Lord, and you lost faith in the Elders, and you call in another doctor, you might find that in a week or two you are owing the hospital and the doctors fifteen hundred or two thousand, and in one instance, ten thousand dollars. How long do you think that it is going to take you to get out of a debt like that? It is upon this principle that I am appealing to the brothers and sisters tonight: Keep your debts among the group insofar as it is humanly possible. Do not assume any obligations that you do not have to. As for myself, I am going to retract, draw in and dispose of every obligation that I possibly can. I advise you to do the same. If you will follow this procedure, if you will keep the work among yourselves, if you will try to get out of debt, if you will not assume any obligations without consulting the Council and let them help you in it and counsel with you on it, you will be in a position when the times comes that those among us who can be called up will be called upon that you can be numbered among those who live the United Order, and you won't have to be waiting for another three or five or ten years. This is the message that I want to give you tonight. I pray God to bless us all with the spirit of our responsibilities and help us to draw very near to Him that we may be found worthy to represent Him and the fullness of His Gospel in the earth, and I do it in the name of Jesus Christ. Amen.

KULON C. ALLRED

Sunday Evening, February 19, 1967

Birth Control

Brothers and sisters, I'm going to give you something in the name of the Lord tonight, and you can write it down in your log books. The curse which was going to come upon all the earth in the last days was to be in consequence of their transgressing the law, changing the ordinances, and breaking the everlasting covenant. The first commandment of God to man through Father Adam was: "Multiply and replenish the earth and subdue it." It was not until in the days of Lamech that we have it recorded that they learned how to prevent women from bearing children. It was not until our day that nations as a whole and our nation in many of its states have adopted laws which legalize abortion, the destruction of our own offspring after we have invited spirits from Heaven. The curse of God upon the world and upon this nation will be in consequence of this greatest of all sins, in the which we destroy our own offspring and justify ourselves in it upon the basis that it is done legally. This God cannot and will not condone. God ordained a covenant whereby the husband might have more than one wife in order that they might raise up a seed unto the Lord. We have the responsibility through the Gospel and this Holy Covenant of literally raising up a seed in the New and Everlasting Covenant, which can be taught in the ways of Almighty God. We invite these children and we love them and we have the tremendous responsibility of bringing them up in the light of the Gospel lest their waywardness and their falling short of what God expects of them falls upon our shoulders. Everywhere.

Everywhere, particularly here in the United States from which it has emanated to every nation upon the earth, is the doctrine of birth control. The means by which it is accomplished are justified in a most beautiful manner in the discourses that we find in the scriptures, and in the newspapers and various periodicals of the day. God believes in birth control. The Priesthood believes in birth control, but the only kind of birth control that God will condone among the Latter-day Saints is self control, because it enhances the character and broadens the soul and the individuality and the virtues of both men and women, and when that birth control which is advocated by the world creeps into our midst or into the Church, it will bring the curse of God upon us.

Birth control has its place too in the designs of Almighty God, for He has ordained a plan whereby all those who cannot come up unto this order of the Priesthood (meaning the New and Everlasting Covenant of Marriage, if you please) will not have any offspring or kingdoms in the worlds to come, worlds without end. All of these others who are propagating as they will under the laws of men will have no seed.

Now, if this isn't birth control, then I don't know what is. In the Kingdom of God, God has ordained a plan whereby His Elect might bring chosen spirits into the worlds to give to Jesus a pleasure. I pray God to bless us all to give to Jesus a pleasure. I pray God to bless us to give to Jesus a pleasure. I pray God to bless us all with the spirit of our responsibilities and help us to draw very near to Him that we may be found worthy to represent Him and the fullness of His Gospel in the earth, and I do it in the name of Jesus Christ. Amen.

KULON C. ALLRED

Wednesday Evening, March 22, 1967

Murray, Utah

It is later than we think. We've got work to do.

If I read that clock correctly we've got about two and a half minutes left. Brother Joe has often taught us, and I believe it, that the angels come when we commence and they leave when its time to quit.
I want God's angels to be with us so I'm not going to take a lot of your time. I want to bear you my testimony that you and I are here because we have a work to do and the most important thing in life is to listen to God's word as given to us and to apply it in our lives, and to make ourselves capable and righteous and virtuous, possessing all of those godly attributes that will enable God to use us as His instruments in bringing to pass His holy purposes. I don't care whether I die tonight except for one reason, and that is: I've got work to do, and I want to do it so well that when I'm called home I will have filled the measure of my creation in the hands of God. I want you brothers and sisters to realize that you have work to do and the time is Oh so short. It is later than we think. It is later than we know as pertaining to our individual lives and as pertaining to this world and the judgments that are coming upon it, and its salvation and your and my salvation is dependent upon how we use the minutes that God has given to us and that are left now. We're never going to have another time in our mortal existence which is coming to a close to live the fullness of the Gospel and to prepare ourselves for the exaltation we hope to attain. We can't attain it because of somebody else's work. When our time here is gone, and the Gospel which God has given in its fullness has been neglected by you and me, we cannot let somebody else do that work for us that we might inherit that glory that might have been ours if we had used this time for ourselves. This is our last time to live the fullness of the Gospel as far as you and I are concerned. When the Israelites lost their opportunity under Moses and rejected the fullness of the Gospel and did not enter into His rest which is the fullness of His glory where they might have beheld His face, they forever lost that opportunity. We are today as Israel gathered out from among the Gentiles having our opportunity. Are we going to say: "We do not want to see the face of God" as ancient Israel said? and is God going to be obliged to say unto us: "My anger is kindled against you and I will take from you the fullness of the Priesthood and the privilege of coming into my glory?" That depends upon you and me. Oh God help us to realize our time is so terribly terribly short, and to utilize our time to perfect our lives and to bring to pass His holy purposes in my prayer in Jesus' name. Amen.
2. And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem;

4. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

5. O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.

ISAIAH 2:2-5
The principle of obedience to husbands by wives, and by the brethren to their Priesthood leaders, obedience in political matters.

One thing that every good wife ought to think about when her husband gives her instructions is: Is he a good man? Has he in times past, and is he at the present time doing everything that he can to serve the Lord and to keep His commandments? Is he obeying His file leaders? Is this going to interfere with my salvation if I follow his counsel or is it just going to interfere with my feelings? And if it's just going to interfere with her feelings, she's going to benefit from following his counsel even if he is wrong, because she will gain his confidence, and he will learn that he was wrong, and he will admit it, and she will become a fast and wholesome counselor to him. Let us remember that God has required of his prophets in nearly every age of the world to do even those things which are against conscience. Abraham was living where the religion of Moloch was being lived, and that religion required that at certain festival times their sons and daughters, chosen by the priests of that religion should be offered as sacrifice, and God had stated that the religion of Moloch was an abomination in his sight and a stench in his nostrils. Isaac was a child of promise, and when he became of age wherein he could hold the Priesthood and magnify the offices and blessings of the Gospel, God said, "Give up thy son and offer him as a sacrifice." It was teaching that Abraham had had. It was against every principle, but Abraham had learned to know the voice of God, and to trust in God, and he had covenanted with God that he would serve him at all costs and under all circumstances, even to the laying down of his life and to the giving up of his wives and children if necessary, and so great was Abraham's faith that though he could not understand why God should require this of him under those circumstances, yet he did as he was told and God said that He accepted of his offering and accounted it to him for righteousness. And, as Sister R. brought out, Heber C. Kimball walked the floor for three days and nights over the matter when Joseph asked him to bring his wife, Wilhelma, to him and give her to him to be his wife. It was against everything that conscience could dictate, he couldn't understand it, but one thing that he did know, and that was that Joseph was a prophet of God, hence because he knew that, he was going to follow that counsel and take the consequences whatever they were, and in doing so he obtained the promise of eternal life. And if you sisters will keep these things in mind in relation to your husbands, they will give you strength. And if you brethren will keep these things in mind as it concerns the Priesthood that presides over you they will give you strength and integrity beyond that which you could ever otherwise have.

The policy of seeking the permission of the presiding authorities before seeking political office was strictly adhered to from the days of the Prophet down. My father has served as Senator in Wyoming, as Speaker of the House of Representatives in Idaho, and he was nominated on the Democratic ticket for Governor of the State of Idaho. He wrote to President Heber J. Grant and asked permission to run for this office because the Democratic Party, which was in ascendancy under Governor Alexander, had backed him all the way, and Alexander had put the finger on him as the man to follow him in office. But President Grant was afraid that his running for office would bring the issue of polygamy up again, because father had a polygamous background. Though he had no opponent in the Mor-
mon Church, he was so afraid that it would bring persecutions and railings upon the Church again that he wrote a very nice letter to my father and asked him to resign. This letter was the result of two of the Senators of the State of Idaho, who took the matter right up to President Grant, asking that Brother Allred please not run because of his polygamous background. Brother Allred sent a letter to Grant expressing his desire to run and to be nominated for the Senate. It bothered him, it disturbed him, and he felt very bad about it. As he saw it, it was a wonderful opportunity, but he withdrew from the nomination at President Grant's request.

My father was in politics at the time that Moses Thatcher was running for Congress, and he took sides with Moses Thatcher, and in reading his diary, you will find how badly he felt about what took place. He named one of his sons after Moses Thatcher. This is of importance to us, and I think that we ought to get correct principles in order here. The Brethren, the Councils of the Presidency of the Church, and the Brethren of the Quorum of the Twelve Apostles, and the leaders of the Republican Party, and the leaders of the People's Party met together in the Cardo House in a huge conclave, and they decided, without discussing technicalities, under the direction of the First Presidency of the Church and those who were in a position to know, that it would be in the best interests of the Latter-day Saints to vote uniformly on the Republican ticket. Moses Thatcher took a stand that he supported Democratic principles, that he was a Democrat by choice and by principle. He took this position, and he stood firmly by it, and there were many Democrats who took this position, and in effect: "This is a matter of politics, and we'll vote as we please." Now Moses Thatcher was in a position where he was very vulnerable, because not only was he sustaining the Democratic ticket against the candidates of the Republican Party, but he was running for office on that ticket. Naturally, when he took an opposite stand, those who would have supported him, who were sustaining the Church turned their back on them, the Republican Party, and voted against him, and he lost out in both ways. This is often the case. This I have often reiterated to the body of the Saints, and I want to reiterate it now. The Church of Jesus Christ of Latter-day Saints is God's kingdom, and it is God's government, and it is God's government by a vote of the people, and if we are not satisfied with the way it is doing, we have a right to change it. But in the Church of Jesus Christ of Latter-day Saints, we have a vote, and we have a voice, and we have a right to speak out, and we have a right to be heard, and we have a right to be heard in the Church. And I want to say to you, my brethren, that the Church of Jesus Christ of Latter-day Saints is a democratic government, and we have a right to speak out, and we have a right to be heard, and we have a right to be heard in the Church. And I want to say to you, my brethren, that the Church of Jesus Christ of Latter-day Saints is a democratic government, and we have a right to speak out, and we have a right to be heard, and we have a right to be heard in the Church.

The only justification that we have is all the world in being, and the policy of the Church as it exists today, is that we know by all evidence, both external and internal and spiritual, that the policy of the Church disagrees with the commandment of God, and the word and the actions of the leaders themselves in times past, and that the course that we are pursuing is acceptable to God and righteous in His sight. And if we do not know these things, and if we cannot justify ourselves upon this premise, and if the Church takes action against us because of actual sin or an evil spirit, we'd better watch out because the Spirit of God may withdraw from us upon that premise. Let us be sure that the course that we are pursuing is acceptable to God, and that the counsel that we are receiving is in accordance with that policy followed by the Prophets of God from the beginning of time. Upon this premise we can know that we have not severed the relationship that we have with our Heavenly Father.
ters. Sometimes we are so selfish that we will receive without giving at all. God expects us to magnify every ounce of our talent and ability to build this temple so that everything that we do will be with mankind. Every time I get to discussing the United Order with this people, the statements of the various members of the class come to my attention. I am going to write this as this: I get to thinking as this: "Here we have a group of people who prepares the way for the freedoler, the man who never gave anything but always takes." These two things are uppermost in my remembrance of these things now. The United Order is not lived properly until every man, woman, or child who takes in more than he takes out, no longer exists. In order to emphasize this for this simple reason, that if I gain a dollar today on a transaction and lose a dollar or two dollars tomorrow, what have I gained? If I gain a virtue today and lose another virtue tomorrow, how far can we go as a nation and the United Order bring us? I don't think we can do it. I don't uphold others and I'm taking from it, how have I benefited, as an individual, this program?

Now here is another aspect of this that I must consider: Some of us by circumstances, by sickness and by limitations that we have no control over, from time to time might be obliged to live from the Order when we get into it. It's like President Brigham Young said, "It's no disgrace to be poor, (and here's the clinch line) but it is a disgrace to remain that way." If we are under the necessity of drawing from the Order more than we have put into it for a little while, then the law of compensation demands of us as God's servants that we eventually equalize that situation by our efforts, and if we will always keep these things in mind we will find that we can live the United Order.

When the United Order was given, the circumstances did not exist that would cause us to buy our homes under this law. Suppose when we buy our homes for twenty or twenty-five years and God made no special preparations or revelations to comply with the conditions as they exist right now, but God undoubtedly knew that He was going to have an anointed people and the conditions and the circumstances under which He would live the law. I have a lot of people who come to me and say, "I can't do this, I can't do that." I think we will turn around as God and say, "I'm going to pay $500.00 a month on them and I'm heavily in debt, and I haven't anything to give to the Lord." Well I'm going to tell you, the Lord in His wisdom and understanding knows how to apply our circumstances to our condition so that we can get into a position so that we can live it, and we have got to have some preparatory steps so that we can get into a position so that we can live it, and I will give you an example of some preparatory steps that can be made. I have often said this, and I'm going to say it again now because a lot of people say: "Well now Brother Allred gets up there and he always talks about himself." The reason I talk about myself is because I'm scared to death to talk about you for fear that I will offend you. I've tried it a few times. Suppose Brother Allred has got two or three homes and he's paying $500.00 a month on them, and every dime that he earns is used up taking care of a couple or three kids and he hasn't any surplus? He doesn't have any insurance even, and if he kicks the bucket tomorrow, it's just too bad. What can he offer to the United Order? Not a dog-goned thing, except that he might prove that he means when he said to the Lord: "All of it just, including my time and my talents I will give to the Lord. I will consecrate even my wives and my children to the Lord, and my houses and my farms and farms as I don't have, (because these homes are owned by the bank, he doesn't own them, he only has an equity in them). All right, we can't live the United Order the way the law has provided here. We have got to make some modifications, and our contracts are going to have to be drawn up to meet with the specifications of new laws and new taxes and new circumstances. But Brother Allred can say like old Noah said: "Such as I have I give unto thee. I can't give you any alms, but rise up and walk." He can say: "I mean what I say, Lord. I'll give all of the surplus that I have in the bank, and my time and my talents and my names to you, because the law provides that you distribute between the brethren who will be just as considerate and just as strenuous with them as they will be with you our dear brethren and sisters is going to be the test of our program. I will get out. We will put that as a surplus from you and we'll put it into the common fund and we'll give you a stewardship. You take your debts and you take your homes and you pay for them, and you see to it that you pay an honest tithe and all of the surplus above that that you possibly can." That is about the only way that they can work it out for a guy that got himself into a mess like that, but he can do that.

And then as he goes on and as the Order increases and the blessings of God attend us, and it's going to take years to make this possible due to the accumulation of this surplus fund and so forth, the Priesthood will reach out and put one man in debt, or one woman in debt or one business. I got a business that if we take this money that he is earning and put it into his business, he can hire twenty or thirty or forty of us, and we will establish, we will bring the business and the company along, and sooner or later, through the application of these principles in our lives we will all get out of debt.

Now the Lord gave a revelation in which He said: "Let that Order which I gave unto you be held in abeyance until My people return to Jackson County," and the people have assumed that the Lord meant that the United Order and the Law of Consecration were ordained and required of them. There isn't anything that could be more fallacious. The law of the United Order as it pertained to the redemption of Zion had to be held in abeyance because He couldn't redeem Zion because they had forfeited the conditions and the privileges and the opportunities that they had, but the law itself was still applicable. Why do we know it? Because Brigham Young received a revelation from the Lord saying: "I establish the United Order upon the restoration among my people," and he received it long after that revelation found in the Doctrine and Covenants was given.

And so the law is applicable, and we have got to apply it in our lives. If we had started out and made it applicable, we would not be in the situation that we are in today and the Church would be independent above every financial, temporal power on earth. This I know beyond a shadow of a doubt. The city of Enoch was translated because of the application of these principles, and the City of Zion is going to be translated because of the application of these principles. The city of Enoch today by the application of these principles, and we can belong to that City, and we can put our arms around those exalted beings when that City returns to the earth if we will apply those principles to our lives. We are far down the road, so far down the road that now we have got to climb up through the underbrush to get to the top again. But with God's help we can do it. We will have to apply these principles in a limited way in our lives until we can apply them in a whole comprehensive way. The laws that we now have can be complied with and we can work our way back to this perfect order, and until we have made it perfect,
we cannot redeem Zion. God says that He has got to have a people some-where that can do it. I believe that we are that people, my dear brothers and sisters, inasmuch as that we can do it. I have that faith in myself and in you. I have seen you meet the opposition of unconstitutional laws to comply with some of the laws of Almighty God. I think that you can meet that opposition in every temple of the Church and never be made to give in to the opposition. It is not the privilege of man to establish the United Order. For twelve years or more we have delayed doing this because of our weaknesses and the weaknesses of the people, and because of the experiences that we have had that have discouraged us from ever attempting it with such a rebellious bunch as you and I are. But we can get ourselves in order, and with God’s help we will get ourselves in order, and the time has now come for us to do it. We are on our way. Now after I said this up in Montana the other day among the people where we have been sacrifice-a great deal so that we could get them started so that they could live the United Order under ideal circumstances, I spent a good part of the evening discussing the matter with a brother who came over to me to take my evening away from my family to explain to me that he just simply couldn’t do it and wouldn’t do it. So I just want to give you this glad message. You don’t have to. In fact, you will never have that privilege unless you are invited into it, and if you are invited into it, then you can still say no. So don’t let it bother you too much.

KULON C. ALLRED

Sunday Morning, March 12, 1957
Murray, Utah

The Kingdom of God must be within us, Children of Truth to make others happy. Compliance with the laws of God necessary in order that our light might shine to the glory of God.

The Kingdom of God must be in our hearts. The Savior brought this to the attention of His disciples so many times. The Kingdom of God is an organized government with its laws and its provisions, but those laws and those provisions must be in us. We must make them a part of us, an integral part of our makeup, of our testimony, of our habits, of our lives, that they are a part of our talents, part of the attributes that come from God which we have acquired from God through the application of the outward Kingdom in our lives so that it is an inward part of our very existence.

I would like to digress for a moment. There are so many of our young people who think that they know everything at a certain age. I’m not picking on the young folks. I say that God gave us this great urge, this great egoism in order that we might not lose confidence in ourselves at the most precarious time of our lives. But if we don’t direct it properly we go into bygone and forbidden paths and establish precedents which rob us of the Spirit of God and deprive us of the blessings that compliance with the laws of God would have given us. I draw your attention to this fact because God gave us parents that they might teach us and bring us up in the way that is right, and the parents have a tremendous responsibility in regard to this. Christ set us the pattern in all things. He was literally the Word of God to us, and I would like to draw your attention to this one fact: that this work of spiritual preparation is not just to be done by the child but by the parent as well. It is the work of God to prepare Himself for the work which His Father had given Him, His parents came and reproved him, and He said: “Know ye not that I must be about My Father’s business?” But it is just the same with us; we must be about our Father’s business. It is not just our business to prepare ourselves, but it is the business of the father to prepare Himself to the work which His Father had given Him.

Now the word of God is truth. Not only that, it is more than truth. It is light. All other things that do not conform with truth are not light, they are darkness. They lead us astray. They are built upon the foolish traditions of our fathers who exercised their agency contrary to the will of God. So we want the word of truth, which is the knowledge of things as they actually have been and are and will be, and we want the light that this word of truth will bring into our minds and into our bodies and aid us in the sanctification of the same. “And whatsoever is light is spirit.” I would like to emphasize the fact that the word of God is truth, the word of God is light, and that light which you have is the light of God, how great is the light that is in you. But if that light is darkness, how great is the darkness that is in us. It is the light that makes a difference, it illuminates our soul, it makes us understand. It makes our lives joyful and happy, and we are outgoing, and that radiance goes to others, doesn’t it? But if that which is in us is darkness then we recede into ourselves, the Spirit of God withdraws from us. We may be filled with the spirit of egotism but we cannot shed forth any light to others or quicken their understanding nor make their lives happy. In fact, our lives are miserable because the spirit that is in us is not the spirit of light, it is the spirit of darkness. How little we comprehend the magnitude and the beauty of the word of God as it is written in our scriptures. The word of God is truth, the word of God is light, the word of God is spirit, and when we partake of that spirit, and that spirit which is in us, we partake of the spirit of God, and that spirit which is in us, we partake of that spirit, and that spirit which is in us, we partake of the spirit which is in us, and we help others to understand these things.

We are under condemnation today, and we have been under this condemnation since the organization of the Church because we have had the word of God and we have not complied with it. Your leaders have been aware of these things. To a great extent they have not complied with the word of God nor can they comply with the word of God until you will help them comply with it, because this is not something that we can attain complete perfection in until we have others to help us. This, of course, can be exemplified in the greatest simplicity when we say that man cannot be made perfect until he complies with all of the laws of God. Now he can’t attain complete perfection without the help of others. When a man is brought upon the earth, he gets some help. The first commandment was to multiply and replenish the earth, and he’s not going to get very far without a wife. Another commandment shall it bring forth children, and when he gets some help in this matter it is a very difficult matter to comply with this commandment. And so in the same manner we may demonstrate the fact that we cannot keep the word of God without the help of others. We may have its precepts indelibly impressed upon our hearts. We may desire to live the laws of God in order that we might obtain...
its blessings. We can apply its principles to the best of our ability in our families, and as long as it is linked to our families alone, we are only scratching the surface, because the commandment is: "Thou shalt love thy neighbor as thyself. He shall be your family as much as your children are, and you shall apply these principles as it applies to you. The Saints since the beginning of time have had this holy commandment given to them, and in a few instances they have applied it in their lives to the perfection of their lives, and we dare to claim that Christ abideth there forever, and He is with them. He visits with them. He talks with them. He is their every day associate, and we can attain to this condition upon compliance with the same conditions that they complied with. The Nephitites, practicing it among themselves for two hundred and sixty years, lived it so perfectly, so beautifully that the historian says that there was never a more happy people upon the face of the earth than these. Now we are under condemnation as individuals, leaving the body of the Church and applying it to our lives individually in that we have not been fully compliant with the ordinance of the Gospel which will sanctify and renew our bodies, and until we can love our neighbor as ourselves and prove it by forsaking our vain and foolish ambitions which apply to ourselves individually, which do not include our neighbor, until we can forsake them we will never be sanctified. This is a part of our sanctification. Sanctification comes through obedience. Sanctification comes through the ordinances of God, and compliance with its ordinances, and is as a single ordinance of the Gospel that we cannot comply with, that we will not comply with, that we have not complied with, then to that extent we are imperfect, and the application of the Savior where He said, "He who transgresseth the least of these commandments is guilty of them all." Why is he guilty? Because he hasn't sanctified his life. It is because he hasn't brought forth the end result of the Gospel which God wants us as individuals to obtain.

One of the primary parts of the Gospel, a very essential part of the Gospel, is to teach the Saints in these latter days to be so constantly bound by the Prophet through the revelations of God was: "Ye have received freely, therefore give freely. Go ye into all the world and preach this Gospel unto every creature." Many of you will bring these truths into this order of godliness. But you can't bring them into the fullness of that order until you comply with it yourself, and your light is to shine so that they can see your good works and glorify God. Furthermore, you can't let your light shine to the extent that it must shine in order that God might be glorified, that His Kingdom may come, until you have complied with its laws, and as you comply with all of its laws, then it becomes easy for you to teach the application of these laws in their lives that they may be brought into the fullness of these things, and the whole Church is under condemnation because they didn't comply with the laws because they were still under the bondage of sin, and this, the Lord said, "pertaineth unto Zion, even all." Those who are pure in heart, those who have received the Gospel, they're still under condemnation because they haven't complied with these principles in their lives as they ought to have done.

Owen A. Allred
Murray, Utah
Wednesday, March 22, 1967

Dear Marvin that he wasn't a good speaker and that he didn't know how to express himself and often stumbled over his own thoughts. A big thought came to my mind while he was saying those things, that truth is not always the most easy or the least sweet, because it comes from the steaming lips than it is if it comes from the greatest poet on earth. Truth stands alone and it doesn't have to have any excuses. I think that we ought to take them to heart and think about them a lot.

I have few thoughts in my mind tonight that I would like to talk about for a few minutes. I don't think that there is anyone who loves children more than a person who has children. Marvin speaks from the bottom of his heart when he talks about children because they are his and he knows the consequences of raising them. I have been blessed with some wonderful, wonderful sons. I've got two boys in the service. I had one more, Larry just came back as you know, and I am very proud of those boys.

While I'm here tonight, I'd just like to mention something, and I don't know whether it will do any good or not. The Prophet, Brigham Young said that we should learn to forgive mistakes because it is impossible for us to have the time to make them all ourselves. I believe that this is literally true. When I am talking to young folks like tonight, I am talking to all those who are under fifty, because I'm over fifty. If I can say something that will help you, that will be of some use to you and will help you, I want to do it, to try to impress upon your minds while this gray matter that's inside is all there, that doesn't creep out and get mixed up in your hair like it does mine, where you can use it to better advantage.

When we're young, we find hobbies, we find things that we are very interested in. A lot of young boys will get a car, it will be mobile, and they will go without their meals, they will skip their meetings, they will even skip their school to be sure that that automobile is polished, is well greased and oiled, that the tires are well inflated and everything that is essential and necessary in good running order is taken care of. I have come out here in the garage and found my boys laying under that car and they will work and work and work on it from eight o'clock until seven o'clock. Think that they are going to drive it outside, and they push it outside, and it won't run. They don't give up. They turn around, get some help, push it back in, and work on it some more. An automobile is important to a boy. It's important to young folks as they are growing up, but there is one thing, brothers and sisters, that our Father in Heaven gave us that every one of us has that is far more important than any piece of machinery, more important than an automobile or radio or that damned TV (excuse the language, but I mean it) that wastes so much of our mental energy. GOD GAVE US A MIND UP HERE (pointing to his head) AND TOLD US TO DEVELOP IT, TO MAKE SOMETHING OUT OF IT. THAT WE WERE THE MASTERS OF THAT MIND AND THAT THE MIND WAS NOT OUR MASTER. ORSON PRATT SAID THAT ABSOLUTELY NOBODY WILL BE RESURRECTED IN THE FIRST DEGREE OF THE CELESTIAL KINGDOM UNTIL THEY BECOME MASTERS OF THEMSELVES, and that means to master your mind, is not master of the mind, and when we spend idle hours, thousands or hours, brothers and sisters, just figure it up if you think that I'm exaggerating, we actually waste, we actually spend thousands of hours in our youth wasting time, and when you get up here over fifty (I'm talking about something that I
know) and you look back and say: "Oh, if I could just grab fifteen or twenty hours out of a month, just a few hours, one day that I could sit down and learn, get something in my brain that I can take with me through all eternity." But when we're young: "No, we haven't got time for that. We won't pour dirty gasoline in our gas tanks, but we'll pour dirty trash into our brains, which is a machine that God gave us, and we don't think anything about it because that brain doesn't work good on it. We'll sit in front of a TV and we'll listen to and watch trash that is on that TV that is detrimental to the soul, very detrimen
tal to the mind and we think nothing of it.

Marvin talked here tonight on the filth that goes on in conversation. I heard a young man discussing this with his sweetheart on the telephone the other day (I wasn't supposed to be listening) and something was said on the other end about a story that was told that wasn't quite clean, and he said: "Well I wouldn't listen to those kind of stories, honey, I never do. If I hear somebody getting filthy minded, I walk away." Oh I wish that we could all be that way, because that is true character. So many of us allow our minds to listen to this kind of filth. It is not good for us. Let us learn to master our minds. Let us take advantage of every hour that we can while we're young. The books that are printed today, that isn't worthed right. We have books printed today that nobody in all the history of the world has had the advantage of hearing. There isn't anything that we want to learn that we can't go down here to the library and get a book on, and it won't cost us one penny to get those books, and they are good books, good education for us. They teach us how to get along with one another without having to use our tongue, how the human tongue, how particularly how to control our tempers, and the temper is so, so important.

We don't love with our minds, we love with our souls, and we've got to train that mind to do what the soul wants it to do, what it ought to do.

Young folks, all of you who are under fifty, when you've got a few hours of time, even a few minutes of time, leave the TV turned off. Leave the radio turned off. Take a book and read. Don't put it in the cupboard. Leave it on the rack and read. And then the next day and forever. Mormonize me, give me a few lessons on love and gratitude. Nephi, tell me what is expected of me in life that I may live a better man or a better woman, that I can better receive the love, better digest the love of my fellow man and woman." Or turn over here to another book and say: "Joseph Smith, the Prophet of God, Tell me what is expected of me, tell me how to be a good father, tell me how to be a good mother." Oh you can require all of them, thousands of them: "Come and teach me. All that you've got to do is to pick up the book, and have we got the energy to do it?

CANT YOU DO THAT? LOOK AT AN OLD MAN UP HERE THAT'S WASTED THOUSANDS OF YEARS. If he could grasp a few Mormon books and say: "I didn't waste so much energy." Yes, we have to have our play, we have to have some recreation. But when you've got time to read, and when you've got time to listen, listen to and read something that is of value and don't waste that time. I ask this in Jesus Christ's name. Amen.

RULON C. ALLRED
Murray, Utah
Sunday, June 25, 1967

Comments on the 85th Section of the Doctrine and Covenants

This is a very remarkable prophecy and record. I have heard people offer excuses for themselves upon the premise that the Book of the Law of the Lord is not the Law of the Lord, but I record or the Church. You had this section read in its entirety this morning because I want to emphasize to you, brothers and sisters, that the Book of the Law of the Lord is the record of the records of the Church. You will find that this is repeated for ten or fifteen times in the reading of this section: They that are cut off from the Church; They that have apostatized; They who have not sanctified themselves through the keeping of their iniquities; and so forth. This is a tremendous warning to all people. I wish to re-emphasize it to you. That is: If we have violated the covenants of God, if we have broken the laws of the Gospel, if for just reason, action has been taken against us and we have been cut off from the Church and our names are blotted out, it shall be fulfilled as was recorded in the Book of Ezra concerning those who have not kept their covenants.

The Children of Israel, about 600 years before Christ, had, by different invasions, been taken from their land, rooted up, and sold into captivity. On this particular occasion, as referred to, Ezra was a scribe, a keeper of the records, and Nehemiah had been called of God to take the Children of Israel back to Jerusalem to rebuild it and rededicate it and prepare it for the coming of Christ. These things are very significant. It was prophesied, that if Ezra had been sold into captivity, they had lived as servants, they were gathered together in ghetos where their poverty was almost impossible. They were beaten and driven as by the Egyptians in the time of Moses. There had been lost faith in God. There was one covenant however which the majority of them had remembered to keep: "Thou shalt not marry among the heathen nations, nor shalt thou take unto thee wives of the foreign nations among whom thou shalt dwell." And that is the reason that Ezra was sent back to build up Jerusalem, when he had obtained a special favor from Cyrus with millions of dollars of money to go back and rebuild the temple and to gather together again the Children of Israel at Jerusalem, which was a marvelous thing to them at that time, they started to look up the records to find those who were worthy of the Priesthood and who had the right to build the temple and to work upon the walls. They found that the baronies of the Council of Priests and those whose records could not be found because their fathers and their mothers had married among the Syrians, the Persians, and the Medes, and among those who had no right to the Priesthood, and they had been blotted out from the records, and they were accounted as "bastards", and they were not numbered among the Children of Israel, they were cast out. Now the Lord tells us in our day, that if we have violated the covenant, if we have apostatized from the Church, and our names are blotted out because of transgression of the law, neither we, nor our fathers, nor our children shall be had in remembrance of God in the day of His coming. Now this is a terrible thing to contemplate. Brother Elie Jensen, years ago, recorded in his diary: "If we, who have dedicated our lives to keep the fullness of the Gospel alive, justify ourselves in transgressing
the law of God, we will find that our lot is more intolerable than will be the lot of those in the Church who are still numbered among them who have not violated the covenant." So let us remember these things and set our lives in order, and remember to keep the covenants and the commandments of God, that when the time for our salvation shall come, all who have attended to their duties in order as promised and promised in this section, we can be justified before our Heavenly Father, and that Holy Being who comes clothed with light for a covering, whose soul will be filled with the Spirit of the Lord, and whose mouth shall be foiled utter, nor the lie of the truth will say: "You have been found worthy." This is what you and I must remember to keep in mind.

Now, if we have apostatized or have given just reason for our names to be taken from the records of the Church, when the House of God is set in order, and the Priesthood are given their lawful inheritances, when Adam comes to the valley of Adam-on-dam, and Joseph, as holding the keys of this dispensation, as an immortal, resurrected Being, comes to set things in order, then neither we, nor our fathers, nor our children shall have our names upon the records of the Law of God. (Question from a sister in the congregation: "Do you mean that if I transgress, and apostatize, I will cut off the salvation of my fathers?" This is referring to the Priesthood, but it can refer to the women, for instance, who have transgressed the law and have had children outside the covenant. Here is where we are coming to specific violations.

This says: "Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church. They shall not be found in the church, nor in the names of the fathers, nor in the names written in the Book of the Law of God, saith the Lord of Hosts." Now, how can righteous fathers or mothers atone for the wickedness of their children? If a man has two sons, and one is faithful and the other unfaithful, the faithful son will be sealed to his fathers by the holy ordinances of the Gospel and the work for the dead. However the unfaithful son will be cut off. His name will not be found. Nor the name of his fathers upon the records of the Church, because they are not his fathers by sealing, and he is not the son of the faithful fathers by sealing. He has no claim upon them, nor do they have claim upon him.

I've stirred your hearts up a little bit this morning, and I've done it deliberately. I hope that I've stirred you up enough so that when you get home, you will get down on your knees and pray, "God help me to sanctify my life so that I won't be numbered among those people who fall into this terrible category, whose names are blotted out as they were in the days of Ezra, the Prophet." This has a specific reference to our time now, and it has a specific law that it may be applied to as well as the fullness of the New and Everlasting Covenant, which is all of the laws of the Gospel. It has reference to the law of marriage. In that day they married among forbidden tribes, and the blessings were taken from them, and their children were not numbered among the people of God. Today it is estimated that 51% of the population of the United States is negroid or have married with the negroes. Think it over. At the same time as this is made, there is nothing under the sun that this severe condition of thousands have lost their identity with the negro race, and now number themselves with the white, and they don't know whether they are negroes or not, and it is estimated that approximately 74% of the population of the United States has negro blood in them. Now, the negro cannot hold the Priesthood, he cannot enter into the House of God and receive the higher ordinances, covenants, and sealings for time and eternity, and if that blood flows in our veins, we cannot have these blessings for ourselves or those of our fathers who participate in this curse, and yet every force is now being exerted to cause this to happen. The Priesthood gives us Patriarchal Blessings which define our lineage, and tells us that we are of Israel, but if we marry inadvertently or foolishly, or without the revelations of God to dictate us among those who have negroid blood, we rob ourselves of these blessings and this heritage, and our children are robbed of it as far as mortal life is concerned, forever. You can only know whether it has happened to you by revelation, and we must be very, very careful to stay close to the Lord so that it won't happen to us, because it has been promised that in the day of the setting in order of the house of God, and this is promised in the Bible, the Canaanite will be cast out from the House of the Lord. This has reference to the Temple, to the Church, and to the Priesthood, and this is something for us to remember.

I see our young men, our unmarried young men, and our unmarried young women going out just feverishly hunting for a mate, for someone whom they can love, someone whom they can claim as their own and they intermingle with the people of the world, they go to world dances, they go to world parties, they freely mingle with the members of the schools, in the high schools, and when dad or mother say anything about "be careful, we want you to marry someone who will be worthy, someone who will give your children the right to the Priesthood," they could not care less, they could not care less. They are not only involving themselves and their immediate future, they are involving their descendents for ever and ever, and this is something that they have better start to care about, which you and I had better start to care about, so that we will be careful about this very properly that we shouldn't let our hearts run away with our heads, nor the carnal desires of the flesh run away with the spiritual promptings of the Spirit of the Lord. Though Solomon was one of the wisest of men in his day, he violated this covenant of God. These are things that we must think about.

OWEN A. ALLRED
Murray, Utah
Wednesday, June 28, 1967

Avoid even the appearance of evil, think before you act.

I love to hear my brothers and sisters hear their testimonies. I love to feel the feelings that they give to me. It's a wonderful privilege to be one of the fishermen fishing for the souls of men. It's a wonderful privilege to associate with men and women whose bait that they use for catching these souls is pure and sweet. During the last few hours of opportunity of getting into some problems. Sometimes I don't know why my Father in Heaven ever asks me to stay by my brother Rulon and take a little bit of the load off of his shoulders and get a hand of the mud that mires them in the face. But I don't think that I have complained about that because I know the load that my brethren carry, particularly Rulon, and it is a great honor to me to know that he can say: "Brother Owen, will you take care of this problem for me?" and that he feels that he can say: "Brother Owen, width that the Gospel not catches all kinds of fishes. In a great
deal of sense; this is true. Each one of us have our individual charac-
teristics, and brothers and sisters, if we were to go through the con-
gregation tonight and ask each one of you individually who has the
most problems, every one of you would vote for yourself. I'm sure,
because each one of us has our individual problems, and nobody
understands them like we do, and of course nobody has as many problems as I do ---
like the dickens! There are a lot of people that have more problems than
I do. I've told you before that I'm the most blessed man in this bunch,
I'm. I'll argue that with anybody.

But a problem came up the other day, about a week ago. A man
brought up a problem of our people. A certain man was pointed out as the
--- oh --- example, I guess that is the proper word to use, the
example of our people. "Now he does this, and he does that, he does the
other. Is this not the case?" Well, if you say "no," he
that, he doesn't do that," you're not telling the truth. If you say:
"Yes, he does do that," then you're admitting that he is an example of the
group, and a lot of these questions that they throw at you are,
shall we say, loaded? so that if you answer "no" you're in trouble.
For instance, my boss was talking one day, and he said: "I can ask
you a question that you can't possibly answer yes or no to without
inigmatizing yourself." I said: "Well, I guess you could, but I don't
know what you're going to say," and he said: "Well, do you think
your wife?" This is a great deal of the sense of the question that was
asked. If you say "no," why you admit that you did, if you say "yes,"
why you are still guilty. The question asked was: "Does he do these
things?" and he had already stated that he was a good example of all of
our people. Well, I just refused to answer his question, but it put a
lump right here (pointing to the bottom of his heart). I shut the
brothers and sisters, we have an example of every one of our people. We
cannot afford, as Brother Rulon has said so many times, to do anything
that even resembles evil. Not only do we effect ourselves, but we effect
everyone else. If I was hauled into court this morning for grand larceny, before I got out of that courtroom, he would
have forgotten about the ten thousand dollars that I stole from the
widow next door and the whole subject would be that I was a funda-
mentalism, and that the聚合 are for being a fundamentalist, not for the
money that I stole. You think about it, and that's the case. I was talking
last night with my sweet wife, and in 1944 they chose a man that lived
near by on the hill, he was one of the poor men, a farmer, and a father that you could find in this city. His earnings were for
his benefit and not for his family. He was a playboy in every sense,
and his family went hungry and they were improperly clothed and im-
properly housed. There was a disgrace and shame in the family, and
he was set free just as quick as he turned state's evidence and said:
"I'll tell you all about everything that I know," He was a
very great help to the community, and he was completely his charac-
ter was. We have a great deal of the same thing today. If we tell a
story about our brother and it comes back that we have lied about him,
we've hurt everybody that we are associated with. If I go into my
brother's home, who that brother is the blood brother or a brother in the Gospel, with evil intent in my heart, and
try to deceive him, not only do I lose his confidence, but in a short
time everybody that I associate with will be judged according to,
brothers and sisters, I think of the statement that my dear father
said: If you want to know how one person can condemn or snub or
miser everybody that they associate with, put one rotten apple in a
basket of all good apples and see how long it takes for them all to
become contaminated. It works awful fast. So brothers and sisters,
I'm not going to take any more time. I just want to ask each of you,
please, in your words, in your actions, think before you do anything,
ask yourself: Who are you hurting? Who are you benefiting? What is the
old statement? Before you act, think! Think of what you're doing,
where you're doing it, and why you're doing it, because if you do a
wrong, you do not just hurt your own self, you hurt all of us. That
goes for me as much as for anybody. If you truly love your brothers and
sisters, just as much as you do yourself, don't drag them down. If
you must do something wrong and you cannot resist temptation, for good-
ness sake, do it away from this people, run as far as your body can.

RULON C. ALLRED
Murray, Utah

Wednesday, February 22, 1967

Respect for one another is essential for love to exist in the
home; knowledge without intelligence; the majority is not
always right.

I am grateful to be here. I am very happy to see the large attend-
dance that is here. I am sure that all of your hearts have been touched
by the testimonies already heard and the beautiful singing. I am
delighted that this last song has touched my heart because all the world is
beautiful when there's love at home. I can't imagine anything that is
more sad than when there is not love at home. No wonder the world is
in its present condition because of the lack of love and the things
that should exist between father and mother and parents and children.

How sincerely, my brothers and sisters, I pray that through the goodness
of God and His intervention in our behalf we may have love at home.

Love is the product of unity of purpose. Love is the end result of res-
pect for one another. I cannot imagine a home that can be filled with
love where children do not respect their parents, where they have for-
gotten the commitment to honor their father and mother that their
days may be long upon the land which the Lord their God gives them. I
think that it is entirely appropriate that parents should respect their
children and their rights and their privileges, and not deal with them
in anger or unjustly, but the home that has no discipline is a home
of discord. When children begin to be about sixteen or seventeen or
eighteen years of age, all too frequently they get so wise in their
own opinion that they lose their respect for their parents and they
breed, by their spirit, discord in the family, and an evil spirit from
one child in a family is like a rotten apple in a barrel of apples. It
contaminates and destroys. Evil spirits in our midst here also have their
influence to contaminate and destroy.

How blessed we are, brothers and sisters, when the light of the Gospel
is in our hearts and in our eyes, when our love for God is re-
clected in our love for one another. How terrible it would be to live
in a world where they have no belief in God, no testimony of the sac-
sification that the Lord Jesus Christ made for us, no hope for a res-
urrection, where death ends everything. How blessed are we to have the
assurance from the Spirit of God that this life is only a beginning,
and that we can go on through time and eternity from one exaltation to
another; that the knowledge that we acquire here does not perish when
we lay our bodies in the grave. I can't think of any sadder contemp-
lation upon life than the assumption that when we have lived for forty or fifty or sixty or seventy years, having devoted ourselves to acquiring knowledge and dexterity and faith and hope and charity and love, that then, through the weaknesses of the flesh, we are obliged to lay our bodies in the grave and that is the end of it. This, to me, is one of the saddest things to think about. And yet, this is the attitude that the majority of mankind has today respecting life. How dark is that life which does not know that God, our Father in Heaven, who loves you and me and all that is in the universe, has commanded us to be holy because the glory of God is upon you. The testimony that Jesus is the Christ. Oh, all the learning in the world cannot bring us the happiness or the usefulness or the love, or the accumulation of all that is good, that the Gospel of Jesus Christ and this simple testimony can bring us.

The Glory of God is intelligence, and intelligence is the accumulation of which is power and the wise use of it, because we may be ever so wise and learned and be fools in the sight of God because we don't know how to use the knowledge that we have acquired. The greatest example we have of knowledge without intelligence is in Lucifer, who was a Son of the Morning, who lived with the Lord Jesus Christ and with us in the spirit world; who knew the glories of that heavenly family into which we were born; who was acquainted with, and dominated the lives of many of us in that great world. He was a brilliant spirit, so brilliant that he just knew more than the Father did in his own estimation. He had a plan, which, notwithstanding it had never been adopted in any of the worlds before (for there were those down there who had had some kind of idea that it would work better if it were put into operation than the plan of his Father in Heaven), and that is to force all men to be saved whether they want to be or not, and to take away their free agency. He said: "I'm so sure that this is going to work that I'm going to try it. I want all the glory, I'm not going to share it with anybody else," and his plan was rejected. We see this spirit among us today. We see it in men in high places. We see it in the lives of our children in our colleges, and we are going to need all of the power that the Spirit of Almighty God can give us to save our children and to bring them up in the light of truth with these influences against us.

As early as 1822 Almighty God said: "My Spirit has withdrawn from the leaders of this nation and the time is at hand when I will visit them with judgement and reward according to their evil works." Since that time the works of Lucifer have been increasingly manifest in this nation. This National Government has been increasingly destroyed, villified, and its provisions broken. The enemies of God have been conquered, more or less, by the unjust edicts of the land. The body of the Church, like ancient Israel, has bowed the knee.

One of the Brethren was in my home the other night, and he read some excerpts from some of the lectures given at the Institute of Religion. One statement that the professor made was that John Milner had predicted (and he gave his references) that the body of the Church, the majority of the Church would always be right. Brother John said: "When I looked at that, I couldn't find anything that sustained his assumptions." Now truth is a knowledge of things as they have been and as they are and as they are to come, and if you can sustain that statement by example in any of the peoples of the world, I would like to see it. In the Book of Mormon we are told that when the majority was right, God's Spirit would be with them and bless them, but if the time came that the majority of the people had their hearts set upon that which was wicked, His Spirit would be withdrawn from them, and the manifestations of His approval would also be withdrawn. They would cease to have the visions and revelations and the visiting of angels and the speaking in tongues and prophesying, and how much do we see of those things today? If the majority is always right, then Joseph Smith was wrong in the days when he first instituted this principle (plural marriage) because the majority was certainly against him. If the majority is always right, then Brigham Young was wrong because he re-instituted the Fullness of the Gospel in these valleys of the mountains, and re-established the people and re-committed the commandments and tried with all his heart to establish the Fullness of the Gospel among them for about thirty years and he failed. It is singular that the majority was right and he was wrong. All of these things that he taught them were wrong. The majority voted in the Manifesto and accepted it when the Prophets of God up until that very time said that if they did this, the Spirit of God would withdraw from them and they would no longer receive revelations, and would have to suffer the consequences of their actions in doing so.

I want to testify to you brothers and sisters here tonight that the majority is not always right, that Joseph Smith never made any such statement. The closest that you can come to that is the statement that he did make to the effect that the records of the Church would remain with the majority of the people, and that's logical and proper.

I like to think about this a little bit. If the majority was right, then Samuel was wrong. When the children of Israel wanted a king and Samuel went up and before the Lord and said: "Oh Lord they have rejected me, you have rejected me." That's "right majority" again. God was in the wrong. If the majority is right, brothers and sisters, when we are here tonight and there are people out there that don't agree with us, two billion. And if the majority is right, and the Church is two million and we're a couple of hundred here tonight, my goodness sakes, we'd be two million wrong. That's right, the majority is right, why did the Prophet Joseph Smith say that out of this enlightened generation but a handful, figuratively speaking, would become Gods. All of those that don't become Gods, that are worthy that are worthy and an eternal weight of glory are right and the Gods are wrong. It's the silliest assumption in the world.

Brothers and sisters, it is a marvelous thing to be engaged in the living and the preaching of the Fullness of the Gospel of Jesus Christ. There isn't anything in this world that we can do that will be more glorious than living the Gospel and preaching it and teaching it to others. We have every reason to be the happiest people on God's earth, and if we are living the Gospel and if it is in our hearts, if its love is in our homes, if its glory radiates from us, we are the happiest people on God's earth, and there are not very many of us. I'd rather be engaged in defense of the Fullness of the Gospel of Jesus Christ with a handful of people, than to belong to the vast majority who are supposedly right and who do not know the love, the light, the Fullness of the Gospel which we know, and I pray, brothers and sisters, that the Spirit of God will rest upon us; that our knowledge of the Lord will increase; that our understanding will be intelligent, and that we will become like our Father in Heaven whose glory is intelligence and who said: "This is my work and glory, to bring to pass the immortality and eternal life of man." And God's children talk about, "What a wonderful thing to know. How sorrowful, how pitiful is the plight of those who do not know this and have no hope of a glorious resurrection or of the continuance of this short which we are making here or going to eternal glory. May God bless you, brothers and sisters, and pour out His Spirit upon you and fill your lives with happiness I pray in Jesus Christ's name, Amen."
RULON C. ALRED

Sunday, March 5, 1967

Murray, Utah

The suffering of God; What I want my children to remember; The greatest danger confronting young men and women.

It is a pleasure to be here with you, brothers and sisters. My heart has been deeply touched by the testimonies that have been borne by our young folks. I wish to commend Brother Joe for taking this course tonight, because if your hearts have been touched as mine has been, then you have all been benefited. I sometimes think that we only half hear what is said to us. Tonight I particularly realized the statement of the scripture which said; "For God so loved the world that He gave His only begotten son, that whoso believeth in Him should not perish but have everlasting life." We are the children of God and He gave us that gift of taking the most intelligent and the most brilliant and the most lovable of all of His children and let Him give himself as a sacrifice for you and me, and if for one moment you and I could realize His love for us, and how He suffers when we disregard His counsel, how troubled in spirit He is, how the elements groan and are at unrest because of His suffering for you and me and because of the wickedness of the world, if we cared at all for Him, we would cease from all of our evil ways and do everything in our power to serve Him. One of the Apostles asked: "Or can we love God if we don't love our brothers and sisters?" There are so many of us who think we honor God and don't properly honor our parents. No son or daughter will ever know the anguish that they are conveying to their father's and mother's hearts by their waywardness until they get into a position where they are enduring the same anguish for creatures, we love our children more than life. This is not a vein statement. Every mother loves her life upon the altar every time one of her children comes into existence, and the biological process of bringing that child into existence is only the beginning for the children of this world, and their acceptance by God and by us, and their being taught and trained to walk in the paths of holiness and virtue and to seek a good example can never do anything that will give them the excuse that, "Oh, I can do this because I saw father do it," when he sees his child become the object of his longings and his hopes and to himself and the example that he sets. And that father re-experiences the agony that our Father in Heaven is suffering for you and me, and has endured for the children of this world and our own suffering for our own children. God does not suffer any other sorrow except this sorrow which you and I inflict upon Him. Did you ever stop to think of that? He has no pain of body or soul because he is a perfect, marvelous, intelligent, altogether unspeakably wonderful individual and a character and holy being. Enoch, in talking with Him was shown the world from beginning to end, and he said: How is it that thou art so weak, seeing thou art holy and above all eternity? And he answered that he was weakened by the wickedness of his children. When the Three Nephites were translated, they were told that they would not taste of death until they would never suffer the pains of hunger or thirst or deprivation as far as this mortality is concerned, and that when the time should come for them to pass unto death, they would be changed in the twinkling of an eye into immortality, and that they would endure it as if it would be the same to the Son of God to suffer, and that would be over the wickedness of this children of men. Now we need not contribute to God's suffering. We need not be partakers either of his anxiety or his wrath because of our transgressions, because as parents we have been brought up in the ways of the Lord and we can cease from all evil and bring our children up in the ways of the Lord, and if our children will, as parents who set them this perfect example in precept as well as in actions, they need not cause God to suffer nor their parents to suffer. I think that every child who spoke before this audience, and was a cradle baby, whatever they may have felt, or how ineffectual they may have felt because of their realization that they have disappointed their parents. The fact that they are here, the fact that they got up and had the courage to say things in the name of the divinity of this work, that fact that they know that God lives and that Jesus is the Christ and that He is our Savior, that Joseph Smith is a prophet of God has made the world proud of those mighty thankful and. I would like every child who is here to realize that no father among you, no mother among you does not ceaselessly pray for your welfare, and is more concerned about your life than you know. It is here to be, before they have lived long enough to realize the value of your lives and your eternal salvation, and if I were to teach my children anything that I wanted them to always remember, it would be this: God, in His infinite mercy, has left in every dispensation of time, individuals who have seen God, who have been administered to by his angels, who have had the sweet outpouring of his Holy Spirit, who have given the unspeakable and indisputable testimony that God lives, that He is our Heavenly Father, and that we have a Savior who is concerned with our welfare, and that we are not sacrificing anything when we submit to our parents and follow in the footsteps in which they lead us, but that we are making it if it is God's will. In geometry we learn that the straight line is the shortest distance between two points, and the farther you diverge from that straight line, the longer it's going to take you to get from one point to the other. If we can travel a million miles to get the short distance that is between us and Celestial Glory, God has given us a program of life, a short mortal existence with an average life now in order of millions of years, in which we can be taught all the laws of Christ that were revealed in this dispensation by which we can go from this life directly into Celestial Glory and be joint heirs with Jesus Christ, and we can get there in twenty years. Put it this way: God, Savior, and from His precepts in this mortality, which is given to you to prepare to meet God, it won't take you seventy years nor seven hundred years nor seven thousand years. As unthinkable as it seems it might well be a million years before we had another opportunity to have them presented to us for our acceptance or rejection. If only we would realize how valuable our moments are here and take them to heart, the message that I would give to my children is: One of the most necessary things in our lives, whether you are fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one or twenty-two years of age, covers the decade scale where we get to the point where we think that we know everything, whether you're in those years or not, don't get the idea that you are very smart. The only one of you who is really wise is that boy or girl who realizes that they are not wise at all and realizes that they are beggarly-minded to learn a few things, and if you will get that into your hearts and carefully probe your way to a safe knowledge and onto firm ground, and get mighty proud and mighty intelligent, that's the time and that's the time when God's physical nature drive you so hard, getting your feet upon firm ground, then you will be able to go on into eternal lives by watchful carefulness, and the greatest danger that confronts any young woman or young man during this period of time is the danger of self conceit.
Self conceit is the greatest danger that we can have. Try to remember that your parents love you so much that their greatest and their chief concern is that you may keep the commandments of God and be saved in His Kingdom. These are the things that I want to teach your children, and my actions to be as loud as my words. I pray God that that will be my happy lot in leading them in paths of light in the name of Jesus Christ, Amen.

RULON C. ALLRED
Wednesday, April 19, 1967
Murray, Utah

Unless we are endeavoring to keep all of the commandments, we are not justified in being in our present position. The Millenium and the destruction of the world; Why Celestial Marriage was given as a commandment.

We live in a wonderful age, in the Dispensation of the Fullness of times, in the Saturday night of the world's existence, and it's nearing twelve o'clock. The world is ripeing in its infirmity so fast that all of those things spoken by the mouths of all the Holy Prophets since the world began concerning our time are needing their fulfillment. The Spirit of the Lord has withdrawn from the leaders of nations, and without that Spirit there is natural chaos, anarchy and wickedness prevailing. The spirit of the evil one is emanating through our schools and through every institution of learning, and making itself manifest among our youth. The destructions which are going to be poured out will not wait upon the earth without about in the most natural manner, and it will be so terrible when it does come among us that we will hardly endure it. Alma said that he wished that he had the tongue of an orator, but he might desire the Holy Ghost unto all who would hear it, and that he might have the voice of thunder that every ear might hear his testimony, and yet he said that he did err in wishing this because he knew that the Spirit of God moves upon all men according to the deserts of their hearts and that all who will hear, may hear. We have been gathered out from the world and we have been gathered out from the Church as a small nucleus of people who believe in or profess to believe in every principle of the Gospel as revealed through the Prophet Joseph Smith. If we do not believe in it, that is, in every principle of the Gospel, as revealed through the Prophet, and if we are not endeavoring with all our hearts to keep all of the commandments of the Gospel, then we are not justified in the eyes of God for being in the position we are in tonight, because we are supposed here because of our intent to keep every commandment. Therefore, if we violate the least of the commandments of God, we are under condemnation. In keeping the commandments we have the promise that through them and by obeying the ordinances, we might be sanctified of all sins unto the renewal of our bodies, and in attaining perfection, become like Jesus Christ and be with him.

Now the time is at hand when Christ will come upon the earth. He will first appear as Lord of Lords, and the Lords upon the earth are those who hold God's Holy Priesthood and who preside over their families in the office of the Priesthood in righteousness, and have obtained the title of Lord over their posterity. Then He will reign as King of Kings, but when He comes as King of Kings, He will come with the great powers of destruction, the brightness of His coming and the terrifing He does upon the earth. He purifies the earth by His coming where it will defy description. We are in the time, we are NOW in the time when the Lord could come into our midst, appear before us, speak to us and instruct us as I appear before you tonight if we put into practice those principles of the Gospel which we know as perfectly as it is in our power to do so. And if we are to believe President Brigham Young, the Millenium will be upon the earth for some time before the world knows anything about it, and before he who are living the Gospel and who are complying with its ordinances. Christ will appear among such a people and instruct them and make Himself and send to them, and send through the lips of His name long before the world knows anything about it and before He comes as King of Kings. We have had the Gospel in our midst for a long time. The majority of the Saints in this last dispensation have been very negligent in observing its laws and its commandments, and to the extent that we are negligent, we have fallen short of having that portion of the Spirit of God to be with us which sanctifies and perfects our own lives. The Prophet Joseph Smith tells us in the Lectures on Faith that any religion that does not require the sacrifice of all earthly things has not the power to exalt us or to give us the fullness of exaltation. The Gospel as restored through the Prophet Joseph Smith has sufficient power but the Saints as a body have never complied with all of its ordinances. The Prophet Joseph Smith says that the Law of Celestial Marriage was given by way of commandment and not by way of instruction, and that he was told by the Lord that if he did not practice it and introduce it among his people, that he and they would be damned. Why was he so emphatic? Because he knew that without the training and the application of this principle in the lives of the Saints, it would be very difficult if not impossible for them to have the spiritual attributes that would enable them to enter into the presence of God and become like Him, because His family organization is patterned after the family of heavenly, and it is only the organization of heaven, and in the family organization of heaven, we will certainly have no part in it in the worlds to come. He also revealed to us that eternal law which was so beautifully practiced by Enoch, the City of Enoch and which enabled them to be taken into the presence of the Celestial kingdom with them, and which was so beautifully established by the Savior and his disciples upon this continent among the Nephites where it flourished for many centuries, and it is true today as in all ages, because they lived the fullness of the Gospel, and you and I can obtain that fullness upon no other basis than by living all of the Gospel. We have been coming to it slowly. We are coming to it in the midst of so much contradiction and travail in the outpouring of the spirit of the devil as well as the Spirit of the Lord into our midst as we try to introduce it, that you can hardly realize it. But I have seen it and I have seen it. I and I have said to the families practice this principle in our lives, we cannot possibly demonstrate before our Heavenly Father and our Savior, Jesus Christ, that which we profess to believe, that is, that we will give up all of our property to the Gospel of the Church of Jesus Christ, and until we have done that, we cannot obtain that perfection that we seek after. And this people can never be that people which will push spiritual things up to the top and be the nucleus of the celestial realm until we practice these two principles which justify God, our Eternal Father in sending His Son, Jesus Christ and the Prophet Joseph Smith back to the earth to visit John Taylor on the night of September 26 in the year 1886 who prepared a foundation for the perpetuation of these two principles lest they be taken utterly from the earth. The groundwork for
the establishment of these two principles is here. The power and the authority to live therein is here. The only thing that you and I are waiting for is the preparation of our own hearts by the application of these principles in our lives, and as we prepare our hearts and our homes to be caught up into the clouds of heaven to meet the Savior at his coming. May God grant us that privilege is my prayer in the name of Jesus Christ, Amen.

JOSEPH B. THOMPSON

Wednesday, June 28, 1967
Murray, Utah

Living the Gospel is more important than searching the mysteries; Children must be taught to control themselves.

It's a pleasure to be with you tonight, brothers and sisters. I feel that the Spirit of the Lord has been with us here tonight, it is indeed comforting. There are a lot of things that have been said and done here that have been uplifting to us. There is an old saying about a flute when it is played that is quite haunting to me, it touches deep inside the soul. I enjoyed the number very much.

One of the things that has crossed my mind quite a bit of late is the living of the Gospel of the Lord Jesus Christ, and how we should do it. Of times we are so busy in searching out the mysteries of the kingdom of God that we don't have time to live the Gospel of Jesus Christ. I've seen many times, men's lives, they delve deep into the scriptures, the mysteries, to understand this principle and that principle, this prophecy and that prophecy, and yet they don't understand their own family, they don't understand their own children. They want to know the circumstances under which this earth came into being. They want to know what life is going to be like after they leave here, what the spirit world is like, what the conditions will be in the spirit world. They can think up a lot of problems or one nature or another: "If this condition existed, what would be the condition in the spirit world, etc.

Yet, in trying to understand these things, they fail to understand themselves, they fail to understand their wives and their children, they fail to understand some of the most basic principles of the Gospel, and unless you can keep all of the principles of the Gospel, you're guilty of one, you're guilty of the whole. Many times I've heard of individuals whose wives have been on the verge of separating themselves from their family, their husbands, and from this very condition, and from these associations were more concerned with the meaning of the beasts in the Bible or: "How do we understand this image in the Bible that was made with the clay feet and the golden head and the different parts of the body?"

If we would exert as much energy and as much effort as these individuals who love ones around us, we could beautify our lives tremendously. There is a principle taught that signs follow those that believe, and many people are sign seekers. "Well, if this is the true work of the Lord, then show us a sign." The prophets have told us that a man seeking a sign is a wicked and an adulterous individual. Many times we're doing this very same thing in the governing of our lives with our loved ones. We're doing this very same thing, we're seeking after the mysteries of these signs, these spiritual manifestations, and we're destroying the lives of our loved ones around us. The Lord told us in the scriptures: "What doth it profit a man though he gain the whole world and yet loses his own soul." Many of us would like to be missionaries, to preach the Gospel and to save souls. One of the striking things about one of the earlier prophets of the Church was that he said: "Here I am down here trying to teach you how to save your children while my own children are back home going to hell." So, if we save this person or save that person, by teaching them the Gospel, that's wonderful, but if we fail to teach our children, if we fail to teach our wives, then we are failing, we will be held in condemnation. Even the Prophet Joseph Smith was chastized by the Lord because he was failing to teach his children. How would we teach our children to be obedient to the Gospel of the Lord Jesus Christ? Would you put them in long dresses, look like hair, and forbid them to conduct themselves only thus and so in their family affairs? to only speak when spoken to etc? We must teach the children that they have their free agency but they must learn to exercise this free agency with degree of courtesy towards others. If a child can only speak when given permission to, the child learns nothing by that, but if a child learns to speak at the proper opportunity, being observer of others, that it doesn't out in others' conversations, then it learns to control its own soul, its spirit. He learns that it's not a sin to become angry but is a sin to lose control of your anger, he learns to control his anger, and he doesn't do anything rash or something that he would be sorry for the rest of his days. These are the things that we must teach our children. These are the things that the husbands must teach their wives.

We have so many false teachings that come out in the world today, particularly by our wonderful and marvelous psychologists and teachers. They build upon their own wisdom, they must give full expression to itself or it can do damage to the child. But a child should learn to control itself, to control its temper, that it can't give vent to its feelings and take them out on anyone that gets in the road. This is a very great thing. If a child should give vent to yourself, get an ax and go out into the woods and chop wood until you can work it out of your system, go out somewhere where you can hurt it in on account of how much I know how to use charity and get it out of your system and work it off. For a man to come home and raise cane with his families and his dear ones is not justifiable, and God will not uphold him. For a woman to lose control of herself, and in front of children, is wrong, and God will not uphold her in doing this. Now the husband may be guilty of a lot of the things that the wives say about him, but it's wrong to say it in front of the children, because said the husband will change but she's planted an image in that child of what the father is, and either the child will turn against the mother or it will turn against the father. And for a husband to express his anger and his desires of his wife in front of the children does tremendous damage to the children. As a child, I didn't think that there was anyone as perfect as my mother, and I still like to think of her that way. As I get older, I can see that she is not right. But she says, small things, and I can see that she has to have her exaltation and her salvation the same as I do, but I can see it now with different eyes then I could if I was a child, because I know now how to use charity and I have love and she not for it, because I know her strength as well. But to have had an image planted in me when I was young of what a terrible person she was, or as someone else may have seen her that way would have been an injustice to me. And it would be an injustice to my children to have that same image planted in their hearts what you
may think of me. I remember once, when my daughter Kathleen was just a baby, and some of the girls wanted to paint her up with lipstick, rouge, and all of the things that go with it, I objected very strenuously to it. Now we are taught not to use lipstick, rouge, etc., not to follow the fashions of the world, and when I made an issue of it: "Oh the little baby doesn't know the difference." I wasn't trying to be strict with the child, but I wanted to teach the child correct principles, and then when she got older, she could choose then for herself the course that she wanted to take. But if we implant in them these things before they are old enough, how realize the importance of choosing for themselves, and they grow up with an intense desire for these things, then we have done that child an injustice. So we should teach the children correct principles, a correct order of living, to govern themselves, and if they will themselves, and then when they become in their teens, and in their twenties, they're on their own then, they choose for themselves the kind of lives that they are going to lead, and if they want to follow the teachings of the Bible, I have given them, then I would be great for it, but if they choose to go against it, I can know then that I have done my part, and that God will vindicate me, and it's up to the individual then to choose. But if I can see what I have failed in because I didn't teach them, that I let others destroy their lives, and I helped to destroy their lives by allowing these things, then I have done the child a great disservice, and I have put myself under condemnation before my Father in Heaven, and will be held accountable.

Now, the thing that I see in the Gospel, it isn't how many scriptures that we can quote, it isn't how we can confound others with the great mysteries that we have comprehended, but it is how we have lived these. And then we have applied it to our lives, and having applied these principles to our lives with full purpose of heart, governed and controlled our families in righteousness and according to the dictates of the Spirit of God, which does not allow confusion or control lies to get loose. These mysteries of God can be opened to our view, and we'll comprehend them, we'll understand them, and we'll understand them in their simplicity, in their purity, and not by the great wisdom that we have dug up out of our own brains, which may be contrary to the will of God and His Spirit. God will open to our view that which we need at the time that we need it, and it will be plain and precious and beautiful, and there will be no mystery to it. But we're not entitled to these things except by keeping the commandments of God, for the things of God are understood only by the Spirit of God. And except we have the Spirit of God, we cannot comprehend these mysteries no matter how long we ponder upon them or study them or work with them. But we should have our families in control and have the spirit of the Lord in our homes, that there isn't quarreling and bickering and fighting going on in our homes, because I am sure that the Lord is not going to reveal any great mystery to your mind if your wives and your children are fighting in the home while you're trying to convey these things. It must be that we have this spirit, this love, one towards another, that we can have it in our homes, that we can have it with others that we come in contact with. The Lord tells us that: You cannot say that you love me, when we cannot get the Spirit of the Lord and keep it, that we can have the spirit of unity, the spirit of love in our homes, and then if we can do this, these other mysteries will no longer be mysteries to us, all of the principles of the Gospel will be open to our view, and there will be nothing complicated about them, and a child can understand them and they can be presented to us in the plain, simple, beautiful truths that they are. May God bless all of you I pray in the name of the Lord Jesus Christ, Amen.

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