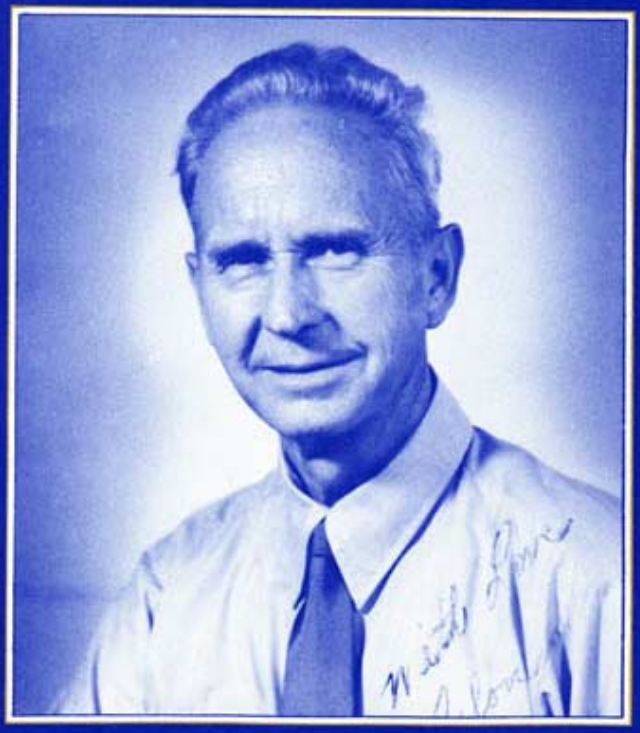
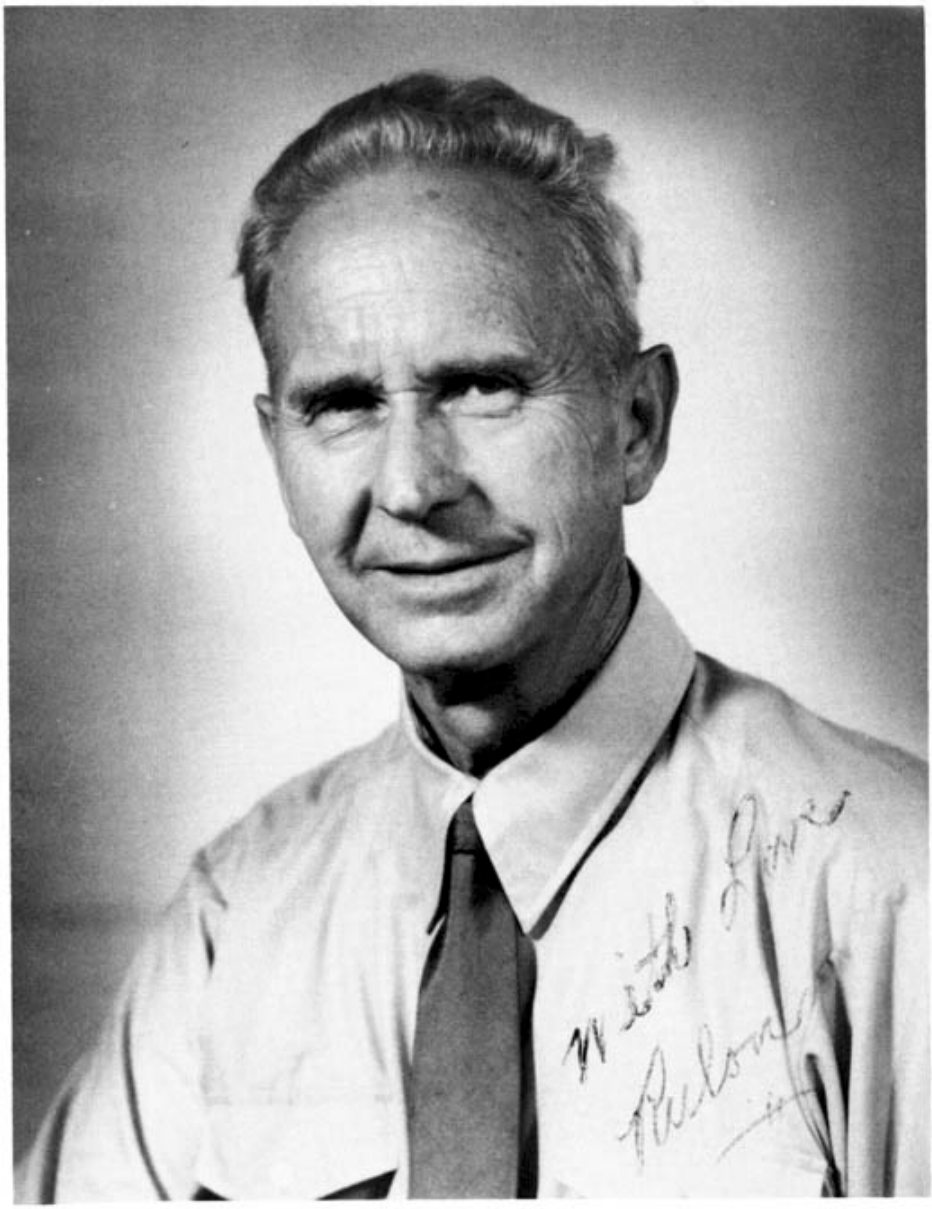
Treasures of Knowledge



Selected Discourses and Excerpts from Talks by

Rulon C. Allred



Pulsow C. Alfred

Treasures of Knowledge

Selected Discourses and Excerpts
From Talks by

Rulon C. Allred

Volume One

The Bitterroot Publishing Company

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INTRODUCTION

In this dispensation few men have better understood the necessity of living every commandment of God than did Rulon Clark Allred. His understanding and appreciation of that necessity came from a personal awareness of the commandments of God. He also keenly understood that a man must be called of God by proper authority to preach the gospel and to receive or administer its ordinances. These discourses reveal those important insights.

Throughout his life he gave numerous discourses. These talks, however, are a reflection of the zenith of his earthly understanding and vision. They are also a reflection of his spirit and his dedication to the responsibility of not only teaching the restored gospel, but of also being a living example of its principles and practices.

He loved the gospel of Jesus Christ. He loved the Lord's servants who perpetuated it in righteousness. He not only loved the Church founded by God under the direction of the Prophet Joseph Smith, but he sustained it in its rights and righteousness.

His deep and abiding love and concern for all of God's children is evident here too. He tried to practice and teach that principle of "in as much as you have done it unto the least of these, my children, you have done it unto me."

Above all, he loved the Lord. He sought Him and found Him. His love was measured by how well he kept every commandment of God. And his success in keeping His commandments is measured by his fruits. Thousands loved him. But, more so, thousands loved and served God better because of his teachings and example.

The wealth of scriptural and historical knowledge to be found in these discourses is priceless. The understanding of the purposes of God, the Spirit will testify of.

Every talk given was given without notes or a written text. He relied upon the Spirit of God for his utterance of that which he had abundantly stored of the food of eternal life. The Lord directed the selection of what to feed the people.

None of the talks recorded have been changed. Deletions have been made only in those references to personal situations that might have offended or embarrassed someone.

As one reads these treasures of knowledge let him seek for the Spirit of God to appreciate and understand them-by that gift they were given.

Louis R. Allred

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11 October 1961. Salt Lake City, Utah. THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IS THE ONLY TRUE CHURCH AND WE MUST UPHOLD IT. THE POSITION OF THE PRIESTHOOD IN RELATION TO THE CHURCH.

My beloved friends, it is indeed a pleasure to gather and meet with you, and to partake of your friendship and sweet spirits, and to partake with you of the Spirit of the Lord. God said that where a few meet in His name, there His Spirit would be.

We are meeting now in His name, and we acknowledge His goodness to us. We also acknowledge His Son, Jesus Christ, as our Savior and our King. We uphold His servant, Joseph Smith, as our Prophet; and we accept all that was revealed through him, and we try to exemplify in our lives every principle he advocated. We declare ourselves members of the Church he organized, The Church of Jesus Christ of Latter-day Saints.

Recently I received a letter from a Saint in Las Vegas in which she stated that the missionaries of the "Church of the Firstborn" had been there preaching their doctrine to the Saints in that area. Also, their "prophet", Joel LeBaron, had been there denouncing me and others, saying, "Rulon Allred holds no authority. Why, he still holds to the L.D.S. Church and claims to be a member of it."

Yes, brethren and sisters, I do claim membership in the Church. The Church will always be God's Church. He organized it, and He still recognizes it! It is the only Church He does recognize and sustain! How do I know this?--Joseph said, "I will give you a key by which you may never be deceived if you will observe these facts. Where the true Church is, there will be a majority of the Saints and- the records and the history of the Church also."

Brigham Young said he knew that after his death the Church as a body would reject some of the higher principles of the gospel. "Yet," said he, "you may despair of ever seeing the time when the Priesthood of God, or His Spirit, is completely withdrawn. There will always be enough Priesthood remain with the Church to bear it off triumphant. For there is not time enough for God to set up another church and prepare another people."

I declare that the Church officers, President David 0. McKay, and the other general authorities are sustained by me and by God as the head of His Church today.

The members of the Church are the elect of God, gathered out from all the earth and are the most righteous people on the earth. The majority of the members accept all of the revelations and principles of the gospel in their hearts, but most of them dare not or are not strong enough to live them.

The only reason we are meeting outside of the Church is because of a special revelation given to President John Taylor. The Lord Jesus Christ and the Prophet Joseph Smith spent one full night with John Taylor, outlining and laying the steps to keep alive the higher principles of the gospel. President Taylor was commanded to set apart men and confer upon them the powers of the Priesthood required to officiate in these principles. He gave them the authority and the responsibility to keep those principles alive.

This authority has come down through John Woolley and his son Lorin and through Leslie Broadbent and John Barlow and Joseph Musser and to this body of men.

George Teasdale once said that when the Church rejects the fulness of the gospel, they will lose the keys to the higher principles.

The Church is not a theocracy. It is a theo-democracy, and it has the right, as it has in every age of the world, to accept or reject the commandments of the Lord. They were acting in their agency when they voted against plural marriage and accepted the Manifesto.

Many of those who claim to be Saints ridicule and condemn the Church for its stand. Yet, there are only a few of its members who are outspoken and wish to bring action against us. Most Latter-day Saints are tolerant of those living these principles, but they feel that the time is not right to live them.

Joseph Musser told us to cease condemning the Church and judging it, but to turn our eyes inward and judge our own actions and improve our own lives. We had better be careful when we sit in judgment on our Church. God will do this, and He will separate the wicked from the righteous, whether in the Church or out of it.

The Book of Mormon is full of the revelations and the commandments of God. There is even a greater portion of that record which is sealed. When we live by the principles already given to us, and God can see that we will obey His laws, then He will open the sealed portion for us. So it is with the Church today. When they strive to live all that they have, the higher principles will again be given to them.

Today is a day of revelation and outpouring of the Spirit of God, and many are enlightened, but not enough to sit in judgment on His Church. I will not do it! God will do it! We must not sit in judgment on those whom God has called to officiate in His work.

It is a difficult job just to keep myself and my families in order and in harmony, but I am trying. We all must try. If we live each day the best we know how, ere we are aware we've lived a good week, a good month, a good year and before we know it, a good life, and God will accept of our good works and reward us accordingly.

It was this way in the beginning. Those who were faithful and kept their first estate should have glory above those who did not, and those who live well this life will have more glory added upon them than they can imagine.

God's Spirit is here. The angels are very near us. If we would only prepare ourselves a little more, they would speak to us and we could see them and have them constantly with us. Let us strive a little harder and obtain some of these rich blessings.

God is waiting for the time when every faithful bearer of His Priesthood can see through the veil and receive revelation and counsel and be a strength to His work.

This is Mormonism!

I am striving, working, hoping, and praying to be worthy and prepared to see my Savior with these eyes, and to touch and feel His hands with these hands, and hear His voice, and have Him accept of my efforts.

May we all gain this blessing, I pray, in the name of Jesus Christ, Amen.

4 January l970. Place unknown. THE POSITION OF THE CHURCH CONCERNING CELESTIAL MARRIAGE AND THE NEGRO HOLDING THE PRIESTHOOD.

The government is behind the move to make the Church of Jesus Christ of Latter-day Saints acknowledge that the Negro can have the Priesthood. The devil is behind it, too. And the devil has no intention of giving up that battle until he has gotten the Church of Jesus Christ of Latter-day Saints to submit to it, just as the devil had no intention of giving up the battle until he got the Church of Jesus Christ to submit to the law respecting religion and denied to the Church the right to practice their religion as it was guaranteed to them in the Constitution.

The government admitted through their duly appointed representatives that if the Church of Jesus Christ of Latter-day Saints was not a Christian church, that they would not have forced this inhibition upon them, that there were three million Indians who were not Christian, who were practicing polygamy. They were not going to enforce that upon them, because they were not Christians. But the Mormons were Christians, and they would have to bow the knee to a Christian edict of monogamy, or they would have to be destroyed. I want you to know that upon this principle the government succeeded in destroying the Church.

The government has no intention of ceasing its battle to humiliate, demoralize, and force the Church to give up every principle as a Christian faith that would brand them as the Church of God. This fight is going to continue, and it will get worse. This is just another excuse to make it seem plausible. The sad part of it is that about 50% of the membership of the Church is in harmony with giving up that God-given religious edict from our eternal Father, that the Negro cannot hold the Priesthood. Ninety-seven percent of them were in harmony with giving up the fulness of the gospel and eternal life that was attached to it when the government insisted upon it. So you'd better brace up, brothers and sisters, and tighten your belts and get ready for the battle. It's here. God bless you.

4 January 1970. Place unknown. THE GOSPEL IS BELIEVED TO BE TRUE BY MANY, BUT IS ONLY LIVED CORRECTLY BY A RIGHTEOUS FEW.

There are a number of kinds of people in this world. There are Caucasian and Oriental, and they are divided into Russian and Mongolian and Japanese and Chinese and Hindus; the English and the Americans, which are not so distinctive from each other; the French, German and many others. Out of all nations of the earth God has gathered a handful of His people who have heard the voice of the servants of God and who have accepted the gospel. There are all kinds of people designated as Mormons, numbering about two and one-half million. The Lord has said that the Kingdom of God is likened unto a net that was cast into the depths of the sea, and it brings forth all manner of fish. And so have we in the Church of Jesus Christ all manner of Mormons, like we have in the world all manner of human beings.

In the Mormon Church we have tithe-payers and non-tithe payers; those who keep the Sabbath Day holy and those who don't keep the Sabbath Day holy; those who take their children to Sunday School and those who don't take their children to Sunday School; those who believe they should obtain the temple ordinances and those who believe that it is not necessary; those who believe in celestial marriage but draw the line between celestial marriage and plural marriage, which God, through the Prophet Joseph Smith, never was able to do. But these divisions and opinions divide us into various camps, whether we like it or not, and therefore various types of Mormons, so to speak. These faithful Mormons who believe in keeping the commandments of God, all the commandments of God, are divided into more classes of people-those who preach the word but do very little about it, and those who are the laughing stock of the world and of the Mormons and who preach the word, believe the word, and practice it. These are a peculiar breed of people, and we're going to talk about them.

In a recent estimate of the number of those who believe in the fulness of the gospel, Mayor J. Bracken Lee, now mayor of the City of Salt Lake, said that he believed there were 5,000 people in the state of Utah who believed in the practice of plural marriage. I think we can conscientiously double that number, and then we can start to do some dividing again. There are maybe 10,000 people who believe in it. Out of that 10,000 there are 5,000 people who believe in following the rules and regulations governing the practice of it. We can almost divide that 5,000 into another 2,500 each-those who believe in being governed, and those who practice it according to the government of God as laid down by the Prophet; and those who are making a rather poor success of living the principle in their lives, who, due to weaknesses of their own, are having trouble in their family, or who through unintentional or deliberate unconcern for the gospel of Jesus Christ, are not able to live the law in a manner acceptable before our Heavenly Father.

I don't believe I've been too rigid in this position to have narrowed down the total number of those who are living this commandment as they ought, to about 2,500 out of 10,000. I have good evidence that Brigham Young meant what he said, when he said, "The principle of celestial or plural marriage would damn more than it would save," because that's only one-quarter of ten thousand. The Prophet Joseph Smith in speaking of this subject said that notwithstanding all the wisdom and learning of this day, there will be but a handful, relatively speaking, who would gain celestial glory. And this is the truth. Figures bear me out pretty well. 2,500 out of 3 billion people is not a very big handful, and if 2,500 make it, we are doing very well. Now, I've brought these things to your attention, brothers and sisters, because I am at least numbered among those who believe that we ought to practice what I preach, and I want to exemplify the word of God as I know many of you do in your lives. But we cannot be proper representatives for our Heavenly Father until we have made a degree of success out of the heart's intent. We cannot fulfill the mission that God has given us, nor the destiny that must be ours in this, the dispensation of the fulness of times.

Christ said, "When I come, there will be no man who shall stand with me." What did He mean by that? He meant that notwithstanding all your efforts, notwithstanding all my efforts, notwithstanding all our combined efforts, because of our weaknesses and imperfections, we can none of us stand up and exemplify complete sanctification and the attributes of God, to sustain Him in all things. This is a rather discouraging feature and a rather discouraging picture. I do not paint such a discouraging picture to discourage you but to get you to realize that we have got to be a peculiar people if we fulfill our destiny. We have got to make every possible, diligent, and persistent effort to sanctify our lives in order to partly fulfill the responsibility that our Lord Jesus Christ has placed upon us. We can never do this without complete dedication.

So when we seem a little peculiar to our fellow Mormons because we are foolish enough to actually believe that what the Prophet Joseph Smith taught us is true and binding upon us, don't let it upset us too much. I would presume that the way the Jews treated Jesus Christ, they must have thought him a little peculiar too. And if we can diligently magnify our responsibilities and endure some small things for the gospel's sake and let our lights shine for the glory of God, we are indeed blessed. We have taken of the sacrament to remember the covenants and commandments of God and to re-promise that we will keep His commandments to this end, that His Spirit might be with us. Brothers and sisters, if the Spirit of God is with us, it can purify our bodies, our minds and our spirits, and help us to be the people God wants us to be. I sincerely hope this will be our happy lot, and I say it in the name of Jesus Christ, Amen.

11 January l970. Place unknown. THE POSITION OF THE CHURCH CONCERNING CELESTIAL MARRIAGE AFTER THE MANIFESTO WAS SIGNED. INCIDENTS CITED OF PLURAL MARRIAGES BEING PERFORMED AFTER THE CHURCH HAD SUPPOSEDLY GIVEN UP THIS PRINCIPLE.

(Before the tape starts, 132nd Section of the Doctrine and Covenants) ...

and then He tells us that all others who enter into any other orders of marriage will be ministering servants. One wonders why the principle is so sacred and so divine and so beautiful. But when you consider that the first commandment that God ever gave to the children of men, to Adam in the Garden of Eden, was to multiply and replenish the earth and subdue it, and without this procreation it is impossible for the Gods to increase themselves and extend their domain and their kingdoms and their worlds, then you begin to understand how important it is. The woman who has no children, who longs for them, who knows they are the stars in her crown of glory, can understand that this is the most sacred and holy thing, especially if she loves her husband with all her heart and soul. She wants him to have an endless kingdom, and she wants to have children that she can claim as her own in the new and everlasting covenant.

Now when this was first given to the Church and first revealed to the Prophet Joseph while he was translating the New Testament, the Lord told him it was too early yet to institute it. But he talked about it to Oliver. Oliver Cowdery fell in love with a woman, whom he took as a wife outside of the covenant. He grieved the Holy Spirit, and the Prophet rebuked him. Later on, Oliver found the Prophet with Fanny Alger, in 1835, and he accused him of adultery. The Prophet explained that it was not adultery, that she had been given to him of the Lord. This is the reason that in 1838, Oliver Cowdery was cut off from the Church on eight accounts against him. Among them was that he had accused the Prophet of adultery. We don't find the Prophet accusing Oliver of anything in his act in regard to this. All the accusations were by Oliver against Joseph. Joseph simply put the matter to the High Council, and they excommunicated Oliver from the Church.

In 1841, 142 and 143, this doctrine was continuously referred to by the Prophet Joseph, along with salvation of the dead-baptism for the dead and the endowments for the dead-the turning of the hearts of the fathers to the children and the children to the fathers. These great two things were touched upon perhaps more in his discourses and in his writings than anything else in those closing years of his life. We find that in these three or four years, he had 35 other wives sealed to him during his remaining years of life. The Prophet had at least 56 wives while he was here in the flesh, and there have been another 200 or more sealed to him since that time. A man who stands in his position in celestial glory, there is not one of those wives who will not only honor him as Lord, but look up to him as a shining light and as a God and literally worship him. Because if ever there was a man who walked this earth who was pure and holy and good, there was none who excelled him, except it be Christ and Father Adam.

Now, this principle was seized upon by the devil and by the sectarian ministers and by the government as that doctrine of our faith in which they might have the greatest hope of overthrowing the Kingdom of God and the Church of Jesus Christ and the Priesthood, because they found there was so much prejudice within the Church, so much weakness within the Priesthood that they could make it a bone of contention within the Church. And they chose that as a means of overthrowing the Church. They did do just exactly that. The Church repudiated themselves when they turned their back on that divine law. In other words, Parley P. Pratt in the legislative congress held at Fillmore for the state of Utah, in its first session stated that the government of the United States was seeking to overthrow the Kingdom of God and destroy the Church of God by seizing upon this principle. He said they could not take any one of the principles of the gospel whether it was baptism or the laying on of hands for the gift of the Holy Ghost or faith in the Lord Jesus Christ or the endowment or anything of the gospel or plural marriage, and repudiate it and have faith in the system. If they could get the Church to repudiate this principle, they would destroy the Church. The government has fought against this principle through the years.

In 1890, they got the Church to repudiate that principle. But the reason they got the Church to repudiate it, was that the Church as a body, in their hearts, had long before repudiated it. Less than 3% of the Priesthood ever abided that law, and less than 1% of the body of the Church ever at any time believed in it or accepted it as a doctrine of their faith. That didn't alter the fact that it was a divine law, a part of the new and everlasting covenant of the gospel, restored in the dispensation of the fulness of times with the promise of God that this gospel now restored should never be taken from the earth again 'til Christ would come in His glory, and God cannot lie.

Now the Manifesto of 1890 stopped it within the Church by a voice of general acclamation, because the word of God is, "Let the people have what they want. If they don't want my law, let them have what they want." When Samuel complained to the Lord, "They have rejected the Priesthood, and me, that I should be a prophet and that I should rule over them." The word of the Lord unto Samuel was, "They have not rejected you, Samuel, but they have rejected me, the Lord their God. Nevertheless, hearken unto the voice of the people and grant unto them according to their desires. But warn them and tell them the things that will come upon them." This happened exactly this way in relation to celestial plural marriage. The leaders of the Church repeatedly warned the Church, "You reject this law, and the moment you stop sealings for time and eternity, you will not have your wives beyond the grave. Why? Because you go into holy places and you enter into a covenant with God that you will abide all the laws, rites and ordinances pertaining to this holy bond of matrimony in the new and everlasting covenant, and upon the basis of your covenant, God promises you blessings of Abraham, Isaac and Jacob. Are you going to receive those blessings if you don't obey the law of Abraham and Isaac and Jacob? You certainly are not. And therefore, when you have violated your covenant, you fulfilled the word of the Lord in the 82 Section of the Doctrine and Covenants, wherein the Lord says, "When ye do not what I say, ye have no promise."

That this is generally understood by the leaders of the Church is so amply borne out that it cannot be denied. We will give you an irrefutable hoard of evidence to substantiate this. We could do that now, but we are going to do that in the near future.

That the Church leaders and the Priesthood in the Church understood this fully, is exemplified by a number of things that were taking place. In 1886, President John Taylor was in hiding, and he received a revelation in September 26 and 27 of 1886, wherein the Lord told him that He would not revoke the law of celestial marriage or patriarchal marriage because it was everlasting. But He said, "I have borne with this people through these many years because of the perilous times and because of the weaknesses of the Saints. Moreover, it is pleasing unto me that they should use their free agency regarding these matters." At that time John Taylor refused to sign any agreement on behalf of the Church for the government. But exactly at that time, John Taylor took the stand (and this is not generally known) that as far as the Church was concerned, no more plural marriages would be performed. No signing of agreements or promises were made. Angus Cannon in testimony in the fall of 1888, said that he had gone to President Taylor asking for permission to perform plural marriages, which permission was denied. That's in congressional testimony. From that time on, 1886, the Church officially ceased performing plural marriages. If a man entered into that holy covenant, he had to seek after it with all his heart and soul and find out that there were men appointed in the Priesthood who were keeping that principle alive.

Notwithstanding this, it was as late as 1889, the Lord gave another revelation to Wilford Woodruff in which He advised the Church, in fact commanded the Church and their leaders, not to make any further promises to the enemy—not to bind themselves by any covenant to the government—because the government sought to destroy His Church and His Kingdom in this means. If they did it, they would repudiate God and His laws. Yet, in a year from that time they did just that and signed the Manifesto. Anyone can read the Manifesto and know that is certainly isn't a revelation. One of the things that is most outstanding about the "revelation" of the Manifesto is the fact the unknown to most members of the Church, a Manifesto almost word for word for the one that was signed in 1890, had been signed a year earlier by the Church Leaders. But it wasn't quite what the government wanted; it didn't bind them down quite enough, and they had to sign second one. We are going to produce that first Manifesto for you, signed by the leaders.

Now, the Manifesto of 1890 was supposedly the word of God. Inquiring after it, the leaders of the Church asked, "We know it isn't a rvelation, but is it the result of a revelation?" Wilford Woodruff said, "Yes it is the result of a revelation." "Well show us the revelation." Wilford Woodruff couldn't show them the revelation. I always thought it was because there wasn't any, but there was. It was the revelation of 1886, because in this revelation God says, "Moreover, it is pleasing unto me that henceforth my people should use their free agency regarding these matters." And He didn't want the Church to be longer

bound by that covenant because they didn't want it anyway. It was upon the basis of the 1886 Revelation that Wilford Woodruff signed the Manifesto.

The day he signed the Manifesto, my grandfather, Byron Harvey Allred, Sr., came with his two wives to Salt Lake City and heard the Manifesto accepted in conference. With them they had a young lady, 21 years of age, named Mary Eliza Tracy. She had promised to enter into Grandfather's family. In fact she loved him very much and the two senior wives wanted her with all their hearts and souls, because they loved the Lord and His laws. When this happened they were all in tears.

They went to President Wilford Woodruff and said, "What are we going to do; we have come to obey the law of God and we have received a manifesto in which you have told the leaders of the Church that you advise them not to enter into any contracts forbidden by the law of the land." President Woodruff said, "As President of the Church I can do nothing for you. But if I tell you to go somewhere, if I send you to someone, will you promise me that you will do exactly what he tells you to do?" And Grandfather said, "Yes." He sent my grandfather and his two wives and Mary Eliza Tracy to Matthias F. Cowley. Matthias F. Cowley performed the ceremony in Salt Lake City, the very day the Manifesto had been signed. Not only that, two or three days later Anthony W. Ivins was set apart and sent into Mexico to perform plural marriages. He married my mother to my father on the 15th of July, 1903, thirteen years after the Manifesto. He was in that calling, acting as an agent. I wrote to President Heber J. Grant, in fact my beloved first wife wrote to Presi- dent Heber J. Grant, because she was definitely and positively opposed to this principle. President Heber J. Grant wrote back and said, "Your mother was sealed to your father on the 15th of July, 1903, at the Mansion House in Colonia Juarez, Chihuahua, Mexico, by Anthony W. Ivins, with the perfect knowledge and consent of the First Presidency of the Church."

Q: Was he later cut off for that?

RCA: No. Father was cut off about thirty years later for what they termed "insubordination" because he continued to insist that he was right in doing that. He wrote the Leaf in Review, and that was the final straw. He wrote that book substantiating the continuation of this principle. He substantiated it in such a way that it brought reproach upon the Church. My father was once nominated for governor of the state of Idaho. He had served as Speaker of the House of Representatives and in the Senate. He was a very well-known man and there was little doubt that he would have become the next governor. Governor Alexander had been the governor of the state when Father was Speaker of the House and Governor Alexander put his vote of approval on my father, that he was the man to go there. When it was learned by certain Republican senators of the state who were very good friends of my father that he was going to run for governor and they could see that it was a political matter, they wrote to President Heber J. Grant and complained against my father. They said they didn't think he should run for governor because he had a polygamous background, and it would reflect upon the Church and the people. So Father received a letter from President Heber J. Grant, in which he was very respectfully asked to resign from being a nominee for the

office of governor, which Father did, so it wouldn't bring reproach upon the Church.

The fact that that marriage was accepted by the Presidency of the Church, the fact that that marriage was not out of harmony with the policy of the Church-one policy was to the world and the other policy was toward those who desired to live that law--was positively proven to my personal satisfaction on the 21st of September, 1921, when the Cardston Temple was dedicated. I was there at that dedication. President Heber J. Grant presided. President Heber J. Grant said in his opening remarks that the place where that beautiful temple had been built had been selected by revelation, and that that revelation had come to John W. Taylor, who had stated that this was the exact place where the temple should be built. And now this temple was built and now it was being dedicated. He wanted to inform the Saints that President John W. Taylor was now present in that assembly and that he had been sitting in that chair, and he pointed to the chair. He said, "Brother Taylor has been with us most of the time in these meetings, and I have seen him here." Now, here John W. Taylor was present at the dedication of the Cardston Temple and yet he was cut off from the Church. He had no membership in the Church. He was an "apostate". He was an excommunicant. Yet the President of the Church said he was there, and he was lauded by the President of the Church as "a great prophet and leader".

After the dedication of the temple, myself and my mother and my father, because I was the oldest living son of my father and mother at that time (there were 8 others of us present at the dedication), went to President Heber J. Grant. Father said, "Brother Grant, you possibly will remember that this good woman was sealed to me by President Anthony W. Ivins in 1903, in old Mexico. President Ivins instructed me that if I ever had an opportunity to have that sealing validated in the House of the Lord so that it might be a matter of record upon the records of the Church, that I should take advantage of it. Since you know about it, and since my wife and I know about it, and we are witnesses of this fact, could we have this sealing made a matter of record in this temple today?" President Heber J. Grant turned to Brother Wood who had just walked by and said, "Edward, here is a marriage I want you to perform now. And after you have sealed them here in the House of the Lord, have all of the children sealed to them, that it might be a matter of record. God bless you, brother."

Now don't tell me that marriages in 1903, thirteen years after the Manifesto were not accepted by President Heber J. Grant, who outwardly was the greatest proponent of prosecution of polygamy that ever lived, because I was there. I heard those words and I knelt at the altar when I was sealed to my father and mother. Not only that, but we have positive records of marriages that continued all down through the time of President Lorenzo Snow and Joseph F. Smith. There were many, many records. Five of us, my brothers and myself, went up to the residence of Brother Stanley Ivins, the son of Anthony W. Ivins, a few months before his demise. We asked him if he would be so kind as to show us the diaries of his father which he said he had and would show to anyone who wanted to see them. He said, "Yes, I'll be glad to." So we spent several hours with him at his home. At my request he showed us the entries of marriages that his father had performed.

Hundreds of them in old Mexico' And with his permission I opened the pages with his help, too, because he knew right where they were and found where my mother had been sealed to my father, the date entry and the witnesses. By the way, after that marriage, and it was also entered, President Ivins had sealed a second wife to a brother well-known by my family. They were sealed, both, in plural marriage on that exact date.

I have known Brother Walter Steed who had had his third wife sealed to him by Anthony W. Ivins in old Mexico, and I found the entry there. I have heard of Brother Joseph Robinson and David Robinson, bishop of this ward (pointed across the street)-he is not now bishop, but he was at this time-tell of his father having entered the principle in 1904. I wanted to bear this out. Brother Stanley said, "I think he is in error as to the date." I said, "Well, he said this was the last marriage that Anthony W. Ivins performed." He said "Well, it's there." So we turned and found that instead of it being the 3rd of March, 1904, as Brother David Robinson had stated, it was the 3rd of March, 1903, that his father had taken his 4th wife.

Now, we went through records, and we found to my own personal knowledge at least sixteen entries that I knew to be plural marriages, that Anthony W. Ivins had performed, of the parties that I either knew or knew of. Before my mother had passed away, she gave us the names of approximately 75 couples, at least half of whom were still living, and many of them here in Salt Lake City who she knew had entered into plural marriage in Mexico after the Manifesto. She would not let us write them down, because she said, "I am not sure how many of them are living, and I would not hurt anybody for all the world." But this I know, I have met a number of these people. Some of them happen to be quite close. One of them was my own Grandfather Clark, my mother's father. He took his 5th wife down there. All of this continued even after it was supposedly stopped by what they call the "Little Manifesto" of 1904, in which President Joseph F. Smith said that there were no more plural marriages being performed, and that the Church would not permit it. These marriages still went on.

We have an entry in the personal diary of Douglas M. Todd, Sr., in which he tells us that in about the year 1907, he had gone into the canyon above the temple in Salt Lake City, where Matthias F. Cowley had given him and "E.M.H." his blessing. Well, this kind of looked like this might be a plural marriage, and we were interested. So we went to his son, and his son within the last few weeks said, "Well, I can tell you this from personal knowledge. When my mother died, my father married again. And his second wife was a great disciplinarian and very harsh with the children. It made Father very unhappy. Father was a very close associate of Apostle Merrill, the father of the present Apostle Merrill. He went with Apostle Merrill to the Logan Temple and there poured out his heart to Apostle Merrill and told him of the trouble he was having with his family. President Merrill said, 'Why don't you take another wife?' And Apostle Cowley, up above the capitol building, sealed (giving the full name) to my father."

Now these things are of interest. It is of interest that the presidents of the Church, while in their office of president, continued to violate the letter of the law. The Manifesto, by their own admis- sion, stopped plural marriages in all the

world. It also forbade them from living with plural wives in all the world. They agreed to this in the Reed Smoot Investigation. And yet, though it supposedly did all of these things, Heber J. Grant was accused and found guilty of three separate accounts, nine years after the Manifesto, continuing to live with his plural wives. Joseph F. Smith was fined and recordedly pled guilty to the charge of living with five of his plural wives and having eleven children born to them, after the Manifesto, up to and including the year 1907. He was the president of the Church'

What's the matter with this Manifesto--if it a revelation from God? Why didn't the leaders of the Church themselves abide by it? The only reason in the world they didn't was because as President Smith said, they considered their contract and covenant with God more binding than any contract made with the government. And they continued to obey their contract with God. And President Smith said he was willing to take the consequences. He said that right out in the Reed Smoot Investigation. And after he came back from the Reed Smoot Investigation, as late as 1907, he had testified there that no plural marriages had been performed in the temples since the Manifesto. And a little sister came down from Shelley, Idaho, and she just took the hide off of him. She said, "You can't tell me that. You are the one, President Smith, who sent my husband and me through the temple, and I'm a plural wife, and you know it"' President Smith said, "Yes, I know it, but we don't want the world to know it, do we?" Don't you think I was justified in protecting the Church and you, and others, in the testimony that I gave?" She went home feeling better about it.

How do I know this? Because Stanley Ivins told me the date that that took place, and he knows the names of the parties concerned. There are many such instances after the Manifesto. In fact, there were so many plural marriages performed in the Logan Temple that they almost had to cut it down.

Now in the Improvement Era, John A. Widtsoe says the Manifesto was a revelation from God. Now, I know that John A. Widtsoe knew differently. I know that he was with the group that went and heard the revelation of 1886 read by John Taylor. And John Taylor told him and others of the steps that were being taken to perpetuate that principle independent of the Church. I know that he knew that it was true. But that was a good statement for the public, and the public were entitled to the question they asked and the answer they got.

Now, so much for an introduction. Do you have questions?

Q: Why did Anthony Ivins deny the 1886 Revelation?

RCA: It was policy. It was incumbent upon him to do it if he was to stay in harmony with his brethren and the Church. He had to do one of two things, either take the position that he did or get removed from office. And Anthony W. Ivins was doing God's own work in his office. And he felt justified in doing it. But if you will carefully read what Anthony W. Ivins said, he didn't deny it. Now, Anthony W. Ivins wrote that denial in answer to a letter written by my wife, and at my request, in the which he was asked if such a revelation existed. And he said, and I want you to notice this, "I have gone to the Archives; I have found the purported revelation. It is written in pencil, undoubtedly the handwriting of President John Taylor. But it does not have his signature, and it is not binding upon the Church because it was never ever presented to the Church." All of which

is true. I see no denial. But then he concludes by saying that he knew of nobody who had entered this principle since its official denial who had ever been happy. Well that was rather ridiculous, because that would include Heber J. Grant, Joseph F. Smith, nine of the Quorum of Twelve Apostles, and at least 110 others who were known to have entered into it after the Manifesto, some of the outstanding men of the Church. Not only that, but if his statement is correct, then he was a very inconsiderate man, knowing that he was bringing nothing, nothing but heartache to his daughter Lucille, when he gave her to President Guy C. Wilson of the Juarez Stake in old Mexico, in June of 1906. And he performed the ceremony. My mother was present. And Aunt Winnie Jessop was present at that marriage. President Guy C. Wilson was president of that stake, and he lived with all three of his plural wives until his death right here in Salt Lake City. President Ephraim Chapman, who was president of the Manti Temple for 40 long years and died in 1954, when he died his obituary gave the names of three wives, all living in Manti, who had children by him. And he was president of the temple all that time. One reason I know this is true is because his third wife was my aunt. I knew her very well.

Not only that, Edward Wood was president of the Cardston Temple for nearly that long, 38 years, and he was in plural marriage all the time. I went to the Mesa Temple during the presidency of President Udall, President Jones and President Louis Y. Card. President Louis Y. Card was dismissed after two years of service as president of that temple. There had been an official complaint issued against him because he permitted two of his plural wives to work in the temple.

Q: When did President Wood get dismissed from the Cardston Temple?

RCA: Shortly before his death because of ill health, about 1956.

Q: Where can we get a copy of the talk that was given by John Taylor to the men after the 8 hour meeting in Centerville?

RCA: I have it and can furnish it. It is a detailed account, not given just as a record, but as an affidavit. Not only that, but we have additional affidavits. I have had members of my family tell me on more than one occasion, when they called on Daniel R. Bateman, who was at the meeting, who experienced these things, who was introduced to the Prophet at that time by President John Taylor, who have testified and given us affidavit to it, too. We have Lorin C. Woolley, Daniel R. Bateman, and George Earl's testimony to the fact that they were present. In the mouths of two or more witnesses.... We can furnish you these things. But there's a funny thing about it, people who must see these things and must have affidavits of them to prove it--they cannot discern by the Spirit of God as to the truth-are in exactly the position that Martin Harris' wife was. She wouldn't believe it unless she saw the record. When 116 pages had been typed, Martin Harris wanted to show it to his wife because she and other friends who would believe it if they saw it, insisted on seeing it, and the word of the Lord was, "No." These kinds of people who must see these things, they will be shown them, but they rarely believe because they didn't want to believe in the first place.

I find countless men and women, some of them in high places, who tell me, "Well, I'll live that principle the moment David O. McKay says I can, or tells me to." But you can bet your life they are not telling the truth, because they won't ever believe it if that's the basis on which they accept it. The truth of the matter is, they usually use this for an excuse. They have no intention of using it on any other basis. If he would tell them to live it, they would apostatize from the Church.

Q: On the 1886 Revelation, in the first place, revelations are not signed, and in the second place, is it not true that while the revelation was not presented to the Church at large because of the perilous times, it was presented to those of the Quorum of Twelve who were available, and it was accepted by them?

RCA: Every member of the Twelve who was available was taken to President Taylor's hiding place, and the revelation was read to them and accepted by them. Talmage was among them. President Joseph F. Smith was in the Hawaiian Islands and was called home. And we have it in his own diary that the first thing when he got back he was picked up by John Woolley and taken to the hiding place of President John Taylor. it doesn't tell you in the history what he did there, but Lorin Woolley and others said that John Taylor explained to him what he had done and asked his cooperation, and that this was the means the Lord had ordained to keep that principle alive when the Manifesto was signed. President Joseph F. Smith knew this. This explains a lot of things about why President Smith conducted himself and acted on behalf of the Church on at least two occasions, in 1904 and in 1911, and denied that there was anybody who had the right to do it, because he knew that as president of the Church he had to take this position for it.

In either the fall of 1904 or 1905, my father was living in old Mexico with his plural wives. He had been sent down there to live that principle by President Joseph F. Smith. He was near death with typhoid and sent for President Smith to come to administer to him. In the administration, he was promised that he would live to fulfill the full measure of his creation and that his years would be extended out because of his faithfulness to a divine principle of the gospel. Father refers to it in his diary; he didn't record it. Now it can't be that there is anything very bad about it or very wrong about it, because President Smith gave him that blessing, and he was living plural marriage at the time, contrary to the Manifesto edict of the Church.

Not only that, you will find in your April, May, and June issues of the Improvement Era last year, a group of articles that tell you about the migration into Mexico to perpetuate the principle of plural marriage. It says, "We want the readers to understand that this was not an individual movement by a few members of the Church, deluded, and who wished to live the principle of plural marriage. This was a movement sponsored by the Church in order to establish these people under conditions where they could perpetuate this holy law." Now-since we know that this took place between 1900 and 1906, where does that put the Manifesto? That was in the Improvement Era, 1969. You've got this and you've got it in detail, and it tells about their moving down there, a lot about it. Now, I know that

this testimony as given in the Improvement Era was true, because my father and my mother and my grandfather and mother and my older brothers and sisters were all intimately associated with those details. And my grandfather, because of his age, was called to go with three other men on flatcars to Colonia Dublan, Colonia Juarez and Casas Grandes and hundreds of women and children on flatcars to get them out of Mexico into El Paso in the United States--El Paso of of the north. And so great was the responsibility that rested upon grandfather to find sleeping places, shelter, food and clothing for those women and children who picked up and moved out of that country in such a large mass, that he died the first night after reaching El Paso. A few of the older brothers were chosen to accompany the women to see that they were safely conducted out of Mexico, while the men gathered up their horses and what belongings and cattle they could in order to make that trek. That was in 1912.

Q: What can we expect on the Negro problem now?

RCA: Well, the government of the United States is fully determined to again make the Church bow its knee in relation to the law. They don't care very much about whether the Negro gets his rights as far as improving their circumstances are concerned, unless they can use it for political advantage, which they are doing in any event. But they will continue to press the Church until the Church gives the Negro the Priesthood. You may count on it. They are going to make the Church bow its neck and to repudiate the revelation of God on the subject that the Negro cannot hold the Priesthood. You can count on it. There is a growing sentiment in the Church to bow to this. The government is determined to do this, and the government is going to insist upon doing it, not because they want the Negro to have the Priesthood-that doesn't mean anything to them-it does mean something to them to again make the Church bow its neck and conform to the law. And when we do this, we are doing just exactly as the Hebrews did when they were in captivity.

They pulled the golden statue down the main highway, and they said that every knee must bow and worship the golden statue. And all Israel bowed down, save three who were in the congregation, Shadrach, Meshach and Abednego-they refused to bow. Now it is written into your Doctrine and Covenants that we believe in being subject to the laws of the land and honoring them-Section 56. We don't read the rest of it, we just read that and stop right there. So the three Hebrews were the only ones who didn't do right. All the rest of Israel did right. It's a strange thing about that--the king's advocates immediately picked them up and took them before the king and said, "These only refused to bow down, and they are residents of provinces unto you, oh King, and you have honored them." And the king loved them. The king said, "Do you suppose that your God could deliver you from the fiery furnace which is prepared for those who do not bow down, to the golden image according to law?" And they said, "We don't know whether He will or not. There is only one thing we do know, oh King, we will not bow down to your golden image 11 So they threw them into the fiery furnace, and you know the rest of the story. You've got the same thing with Daniel. Now all Israel bowed down then, with the exception of two or three people. There were four at that time who wouldn't bow down, Daniel and the three named. And today,

all Israel as far as the body of the Church is concerned, has bowed the knee to this edict. Taylor, No.

George Teasdale said that the principle of monogamy which the government was forcing upon the Mormons was the golden image of today for modern Israel, in Vol. 4 of the Journal of Discourses. And he said that if we bow down to it, we will e doing what they did. And he also said that if we ever did do that, in conference assembled, that God would reject the Church as a body. We did do it. And to the extent that we rejected, God has rejected them. In other words, they cannot receive the blessings predicated upon obedience to law....

1970. Fireside. Salt Lake City, Utah. NEGRO. CHURCH BONDAGE. TRIALS. CELESTIAL MARRIAGE REQUIRED. MANIFESTO.

COMMENT: ... Brother Rulon feels very acutely his position and responsibility and desires to teach people. But he very, very faithfully follows one precept, which is that he does not interfere with people's lives, and he will not answer a question unless it is first asked. He has made it a point to never do this. There are many people who make it a point not to ask him a question, and as a result he makes it a point not to answer them. It is a situation here where we must learn to ask for our blessings and for knowledge, that we might be able to receive it.

I pray that the Spirit will be continually elevated to our Heavenly Father that we might ask those questions which will inspire all of us to a greater dedication to the work of God. And we pray that those who ask those questions also might be elevated by the Spirit of the Lord to increase understanding among all of us. Do not hesitate to ask and do not hesitate to inquire on many of those matters that are of great importance to us. So, Brother Rulon, if you would like to take charge however you see fit, we'll put the evening entirely in your hands.

Q: I wonder if you could interpret in Genesis where it says the Gods looked upon the daughters of men and found them ... and took them unto themselves.

RCA: The sons of God looked upon the daughters of men, and that is true. All those who had accepted the gospel and obeyed were called the "sons of God". Those who were the daughters of men were begotten of those who had not kept the commandments, who had not the royal lineage, thou shalt not marry them. And these men who had kept the commandments married the daughters of these men who were not holy, who were not righteous, who were not of the chosen lineage, and therefore forfeited their birthright blessings. They were numbered among those who were destroyed.

Q: I've been told that if we can get our lineage back to the time of Christ that we don't need to worry about our forefathers past that point-would Christ's atonement take care of all those who were, prior to His time, part of His dispensation?

RCA: No, that is not true. We are instructed to do the work back to the time of Christ. Our dispensation is from this time until His dispensation. And those who

were living in the time of Christ for 100 years or more knew the gospel principles and did the work for the dead. And it is for this reason that we find Paul writing in Corinthians, "If the dead rise not at all, why then are ye baptized for the dead?" And they were doing this work for the dead. As far as we have record, we do not know of the endowment. But that work back to the time of Christ will be taken up during the millennium under a special dispensation. At that time we may be privileged to do the work beyond that time. That will be the privilege of those who hold the Priesthood. It will be under the direction of the servants of God.

Q: In the 24th Chapter of Luke, vs. 36-39, it says that the apos- tles were met together and had the doors and windows shut, and Jesus appeared to them. They were frightened and supposed they saw a spirit. But He said, "Why are ye troubled and why do thoughts arise in your mind, for it is I, myself. Handle me and see." Now, will Joseph Smith -like that incident when Jesus appeared to the twelve apostles-there will be blood in his veins?

RCA: No, Christ didn't come with blood in His veins.

Q: Didn't they feel Him and touch Him?

RCA: Yes, but there is a distinction. They have flesh and bones, enlivened by the Spirit of God. We have flesh and bone and blood, enlivened by mortality, and the life is in the blood in mortality. The life is in the spirit in immortality. Christ was a resurrected, immortal being. He could, as a resurrected, immortal being, eat mortal flesh, and the purification of his body would make that possible. "Handle me and see, for a spirit hath not flesh, and bones as ye see me have." When the Prophet Joseph comes, he will be a resurrected being, quickened by the spirit. No blood will flow in his veins. All resurrected, immortal be- ings are material, but it is a more pure and refined substance. They can pass through these gross material walls and doors which we have to open. As it has been said, if you were to try to go through that screen, you would strain yourself.

Q: I have talked with several people who speculate as to whether the Negro will hold the Priesthood or not, and they made the statement that if the Church gives the Negro the Priesthood, they would leave the Church.

RCA: They'll probably leave the Church-or others say they will--if they don't give the Negro the Priesthood. The truth is, my dear brother, that the Prophet Brigham Young and the Prophet Joseph said that all the righteous seed of Abel and Seth will have to be redeemed, or will have to have their opportunity for redemption, before the Negro has his as pertaining to the Priesthood. President David 0. McKay said that the Negro will not have the Priesthood in this mortal life. The first shall be last and the last shall be first. This is now our time, our first time. We will have the Priesthood if we prove ourselves worthy of it. After all of us have had our opportunity, then the Negro will have his opportunity if he proves himself worthy of it. The average Negro will not ever hold the Priesthood simply because he does not care enough to do it. But there probably will be those holy men who will arise to that position, who will not hold it in this mortality.

Q: You do not think the Church will give it to the Negro?

RCA: Oh, I didn't say that. The truth of the matter is that the Church is now giving the Priesthood to many Negroid people. There are many who have been given the Priesthood, who have been let into the temples and received their endowments and have been sealed for time and eternity. And they know it. The Lord tells us in the 14th Chapter of Zechariah when He comes to set the House of God in order and to cleanse Jerusalem and Zion, that the Canaanites will be cast out of the temples of God. This means nothing more nor less than that they will be in there, and if they are in there it will be at our invitation. That invitation is now being made, and it is a sad commentary upon departure from....

Q: I'm sure we're talking about people who have a lot of white blood in them. What about the situation where you'll have the pure black?

RCA: This is something that I cannot predict. It's like the coming day of Christ. I know it is coming, but I don't know when. The Negro has already been into the temples and has desecrated the temples, and President Brigham Young said if you have a drop of Negro blood in your veins, you cannot hold the Priesthood. Now, I didn't say that, Brigham Young was not the author of it, Joseph Smith was not the author of it. It was God. God ordained that situation in the days of Adam. God will not change no matter how much fuss we make about it. The rights of the Priesthood are held by our being worthy of them. . being conferred upon you and me, but they cannot be controlled except upon principles of righteousness. The first principle is that God says you can't hold the Priesthood, and you can confer Priesthood upon a man and he still will not hold it.

COMMENT: In North Carolina, the Seminole Indians have been obviously infiltrated with a great deal of Negroid blood, because there are so many Negroid characteristics that are not in Indian characteristics, the kinky hair, the lips and broad nose. And there are people there who are just as black as any Negroes you have ever laid eyes upon, who are members of the LDS Church, and who have been told in their patriarchal blessings, there was no mention made of this lineage. And yet I know that surely because of the escaping slaves, they have joined with the Indian tribes and have been taken in by those Indian tribes and have amalgamated with them. It's true that the Seminoles are a more industrious group than the average Negro is, where the Negro who escaped from slavery is probably more industrious than the average Indian.

RCA: In many lands, islands of the sea and many areas, the Negro blood has gotten mixed with the white. It was this mixture of the races in the days of Noah, along with the wickedness, that made it necessary for God to destroy the race in order to start a pure lineage again. But in keeping with the covenants that He had made in heaven relative to those who had kept at least some conditions pertaining to their first estate, He provided a channel through Ham and Egyptus. But that lineage was watched over very carefully for many, many, many generations. That God has watched over it, the Doctrine and Covenants tells us that our lineage has been hidden from the world with Christ in God, that we might be light-bearers to the gentiles and be saviors unto His people, Israel. This is true. And if there is Negroid blood in our veins, we cannot hold the Priesthood. That's one of the saddest things in the world. But it was a foreordained condition. God said in

Abraham 3, that those who kept not their first estate could not have glory with those who kept their first estate. There is a difference in glory. ...the white race and the Negroid race, and they don't have that glory. Again, Paul tells us that God set beforehand the bounds, the times and habitations for all the flesh upon the face of the earth. Now this is truth. We are told again in the Pearl of Great Price that they separated the blood of Cain from the blood of Shem and Japheth and they would not mix it. And you find in the life of Isaac that he and his wife were greatly troubled because Esau had violated the instructions that they had given him and had gone and taken to him two of the daughters of the Canaanites. There again you have the Hittite blood coming back into the Israelitish blood and mixing among the nations. Yet, you have the positive statement that in the last days the Savior shall come upon Mt. Zion and redeem the house of Esau. Well, that redemption is going to include salvation for the dead, to the extent that they may, through faithfulness, get into the celestial kingdom through baptism. This again is ... to the work for the dead; and if endowments, etc., are done for those by revelation and they do have the Priesthood, it will not be in mortality again; it will be vicariously done.

Q: In Revelation concerning the woman that brings forth a child and she has to flee into the wilderness because of the dragon--I've heard two different versions on this. One I've heard that it can't involve the child, and the other version is that it is the Priesthood of God. Which one is this?

RCA: In the Inspired Version as translated-in the 12th Chapter of Revelation-by the Prophet Joseph Smith, he tells us that that is the Priesthood of God. But the Kingdom of God which is to rule the world with an iron rod and will preside in all things civil, will preside over the Church. And that is the Priesthood of God in the Kingdom of God organization. That is the Kingdom of God that shall be cut out without hands and will rule the whole earth. And it is the Priesthood first, then the Kingdom, then the Church. And the Priesthood is that Kingdom. But the Kingdom cannot be there without the Priesthood. The 12th Chapter of Revelation in the Inspired Version identifies this son that would come forth from the Church as the Priesthood.

Q: When the years of 120 were set on man, was it set by God or was it set by man through his living?

RCA: There are two factors. First, the wickedness of man shortened his life through sickness and disease because of wickedness. And second, by the changing of the world's rotation, its position, the way things were changed when the earth tipped upon its axis during the time of Peleg, the shifting of the continents, made it not conducive to long life as it will be when it receives its paradisiacal glory. Both of those things will be factors. The first, however, is wickedness.

Q: In Chapter 8 of the Book of Mormon, Moroni sees our day and called us hypocrites that pollute the holy Church of God and that we are ashamed to take upon ourselves the name of Christ. When I first read that, the only thing I could do was place our Church in that position. I began to rack my brain as to why this was so, and if it was our Church-I've talked to others who don't seem to feel that

this is our Church. Previous to that in other verses, it does speak of other churches, but still it seems to mean our Church.

RCA: There is no question but what this is the time when the book shall come forth, when men shall wear stiff necks and high heads and teach, "Come to me and with your money I will give you salvation, etc." Then he goes on ... story to call the children of men to repentance when the gospel shall come forth among the gentiles and say, "Oh ye hypocrites, ye polluters, why have ye polluted the holy Church of God? Why do ye not think it more priceless as the value of endless life than that misery of the world .... 11 This has definite reference to the Church. It is not the only kind of such reference. We find many such references beyond the Book of Mormon. We also find references in prophecies concerning the last days in Daniel 7 and 12. Daniel says that in that day many that are ... shall be overcome, and he undoubtedly refers to this day. And he also tells of the image that has a head of gold and a breast of brass and legs of clay mixed with iron and 10 toes, and a stone cut out of the mountain without hands shall roll forth and break this figure down and fill the whole earth. He goes on to explain that out of the two kingdoms that will be divided from the Roman Empire of that time or from the ... Darian Empire, and you come down to the iron empire of the Roman kingdom and you go down into the kingdoms that came out of that Roman kingdom in Europe which were the ten nations of Europe. And out of those ten nations was one nation that would be a small horn and would be diverse from all other nations that would be lifted up in pride above all other nations and would speak loud words against Almighty God. In that day it would prevail against the Saints. That is a statement of literal fulfillment of prophecy, just as truly as that prophecy refers to our giving away-au we have to do is read the his- tory. History tells us that the government of the United States as an entity came forth from those ten European nations. They did make war against the Saints; they did prevail against them. The history is here. Daniel's statement was a prophecy, and this is the history of the fulfillment of that prophecy.

Q: ... a prophecy that a certain principle that they were hiding for would cause half the Saints to apostatize and maybe the other half. Was he looking forward to the fulfillment and is it yet to be fulfilled?

RCA: No, he was looking forward to that fulfillment and it was an inevitable result because of the covenant with death and agreement with hell which they had made. It is inevitable for us to straddle a fence and stay on one side-you can't straddle all the time, you move to one side or the other. The Saints got to a point after the Manifesto--where for 13 or 14 years they secretly, as a Priesthood, kept this principle alive. But again, eventually where only 97% or 98% who didn't believe it made the agreement with death and hell, this percentage cut down to one-half of 1% and one-quarter of one percent. The general position now the Church inevitably takes when you get on the devil's side, is for him to win you over. And the Church's position is beyond a shadow of a doubt the position that celestial plural marriage is not essential to salvation. But the prophets of God, and Joseph Smith the Prophet, and Almighty God have said that it is. Now, we have to take our choice.

Q: ... we hear of prophecy a in the latter days that a Lamanite prophet would arise. Does this mean the prophet is going to be an Indian?

RCA: He will be of that lineage which comes of Joseph, who was the son of Lehi. That is very plainly stated in the Book of Mormon, Chapter 3 of 2nd Nephi. I will answer that by saying that when Brother Bautista was set apart as an apostle by Joseph W. Musser and he gathered out hundreds of the Lamanites and instituted the fulness of the gospel among them, this question was asked Brother Musser. He turned to Brother Bautista and he said, "This man could well be that man. Whether he is or not depends upon him." God wanted a man who would spring forth from that lineage and who would restore much of the gospel to his people. Brother Bautista did this. Frankly, I do not think that Brother Bautista was that man. I anticipate its fulfillment at the time of the redemption of Zion, and it will be of Lamanite blood; there is no ques- tion about it. It will be the blood of Joseph through Ephraim and Ma- nasseh. The blood of Ephraim will predominate. And this was true in the case of Brother Bautista. His patriarchal blessing said he was of the tribe of Ephraim. But we are told he will be mighty in bringing much of the gospel that was lost to their remembrance and to the remembrance of their brethren, that he should be a descendant of Joseph, the son of Lehi. There are two prophecies there. One of them refers to the prophecy of Joseph the Prophet, who was like unto Joseph who was sold into Egypt, whose name would be called after him, and it would be after the name of his father. We know this was the Prophet. In fact the succeeding chapters make this very clear. The other reference has reference to a chosen individual who would come through the loins of Joseph, the son of Lehi. There is no reference as to what his name would be. This has been misconstrued by some.

Q: It is inevitable that war is going to break out between the Arabian countries. It talks about two missionaries who win be over there and preach the gospel and be killed and lay for 3 days and then be resurrected. A great army is to come, I think, out of the north, but....

RCA: A confederacy of nations will come out of the north, Gog and Magog ... sons of Japheth, being a great gentile nation.

Q: In this war that shall be waged....

RCA: It is the preliminary to that great war. There are details pertaining to that war that cannot be fulfilled in the skirmishes that are now taking place. Russia is the country spoken of. She is directing the affairs of the Egyptians, because she will use the Egyptians as her tool. Egypt as a nation will be utterly destroyed. There is no question at all about that. Russia will finally, openly come out in battle array against all Israel, not only in Palestine but even the United States-all Israel. The final, great battle will be fought at Jerusalem. At this time they will take half of the city, until Christ Himself shall intervene. The Mount of Olives will be rent in twain and He will rain fire and brimstone from heaven upon them. There will be so many of them slain that it will take seven solid months to bury their dead. This is in Ezekiel 39. Now, this is at our doors, brothers and

sisters. The outline of Ezekiel as to the actual domain that Israel would again possess, including the city of Jerusalem which she now has, is almost identical to her present possessions. The groundwork is laid. That time is near at hand.

COMMENT: Russia is getting bolder and bolder, too, as to her part in setting the others up against Israel.

RCA: Indeed. Russia is a true emissary, and has ever been, of the devil. The gentile rule, the temporal rule, the moral rule, the carnal rule of nations is exemplified in the sons of Japheth, whose names are indicated in the mixture of nations that would come up against Israel in the last days. And she is to become more mighty and more mighty. Russia absolutely has every intention of dominating and ruling the whole world. If we escape from Russian communism in America, it will be because of God's intervention, because we haven't enough sense to do anything about it. The Spirit of God has withdrawn from our leaders, from the top to the bottom. They are full of corruption. The news media and advertisements promote communism. Everywhere it is promoted. You cannot get an unbiased report that does not misrepresent the police and the forces of law and order. And this situation will get worse and worse until the prophecies made by the Prophet Joseph Smith are fulfilled, in which mobocracy and those who destroy the Constitution will have war and mobocracy to their heart's content. It will be a terrible thing, brothers and sisters. This is why we must keep the commandments of God and stand in holy places.

Q: Then we should be a peculiar people not necessarily politically, but in getting our homes and lives into order.

RCA: Do everything you can to be prepared with water and food to a minimum of two years. Then primarily and along with it and as an absolutely essential part, the really important thing is to set your lives in order. Keep the commandments of God. Get the Spirit of God. Keep it in your homes, and fulfill the prophecy wherein the Lord promises, "If you will stand in holy places, I will pass you by when mine indignation is passed out."

Q: When you refer to water are you referring to specific storage or....

RCA: Specific storage of water. If you've got wells, that's fine, but you're going to have an awfully hard time getting artesian wells for all of you.

Q: When you refer to stay in holy places, do you refer to our homes?

RCA: Yes sir. Have your homes dedicated, live holy lives, keep the commandments of God, let the Spirit of God be your companion, remember your prayers. "Whosoever remembereth me and calleth upon my name and seeketh my face and keepth my commandments, shall see me and know that I am." That is God's promise to us in this dispensation. And that is in our power to attain if we will live the gospel to our very best ability. And we will make the places, our homes, holy places. And in another passage He says, "Go ye into your secret closet and call upon me and I will preserve you." In other words, you have your homes, your secret place. When the indignation of the Lord is poured out, God will spare those places. This has been literally fulfilled in our own day. Those Saints who were living the fulness of the gospel went into Mexico. My parents were there in Dublan, in Juarez, when Pancho Villa was raiding. They hated the Americans, and Pancho Villa and his hordes came through. They had determined

to kill every American there, and most of those Americans were Mormons in that vicinity. They fasted and prayed, and God turned them away, literally. And this is an example of what can take place.

Q: During the meeting that took place in Centerville, President John Taylor made a prophecy that the Church would go into bondage, both a temporal and a spiritual bondage ... the loan or the mortgage on the Church property will be paid off in 1978. Can we expect the return of Joseph Smith before that time? Or any other events that will be significant at that time when it is paid off?

RCA: It's very significant that it's going to be paid off at that time, and it's one of the things that will have to take place in the deliverance of Israel. As to when the Prophet Joseph Smith is coming, I do not know as to the exact time. But the Prophet Joseph in speaking of that time says that Adam would come to Adam-ondi-Ahman, and with Wm all of the patriarchs of the previous dispensations, and that they would call together all those who would be holding the Priesthood in righteousness upon the earth. And they would be in council and then be set apart and do the final gleaning among the children of men before the coming of Christ in His glory. And when this takes place, most of the Saints, members of the Church, will know nothing about it. So these things are at our doors. We live in the most momentous times.

One thing that troubles me more than anything else, and I say this in sincerity, is the fact that God has given us so much peace in the last few years. I go back 25 or 30 years ago, and we were being hounded and driven from pillar to post. We were being thrown into prison, we were really being persecuted. Now, I am not asking for trouble, because I'm weak and probably the biggest coward among you. But God's people are cleansed and purified by the persecutions and the trials and the hardships they endure. The Prophet Brigham Young said that you may calculate that God's work is rolling on with great rapidity when this people are driven and smitten and peeled. I'm telling you, brothers and sisters, don't get your feet wet in this work unless you expect some of that, because it is coming just as surely as you live. It is an inevitable thing associated with keeping the commandments of God. God knows that we are made strong by what we endure. Every son which God claims unto Himself He chastises, says the Prophet Paul. And after much tribulation shall you be redeemed, we are told. Christ is the example of enduring all things, that He might govern and have all flesh beneath His saving power and care. And you and I are to be joint heirs with Him if we keep the commandments and become like Him. He says, 'If they have scourged me and persecuted me and driven me, they will scourge you because the servant is not greater than his master."

Q: In the Doctrine and Covenants it talks about the scourge that is coming upon the earth and "shall begin at my house." His House is here in the Rocky Mountains. John Taylor is supposed to have had a revelation seeing the destruction that would come on the Church and the people in this valley. Would you comment on that?

RCA: There are some things we do not understand. If you carefully read the books of Exodus and Genesis and Leviticus, and if you carefully read the story of Christ and His apostles, you will find it is not just something that God has

predicted. It is an inexorable law. It is a principle that the scourges of God upon the world will commence with His people first. The word of God comes to them first. They are the light to the world. It is their duty to live the gospel by example and to teach the world by precept. They are given the Priesthood to the end that they might do it. And where they fail, then God's punishment must inevitably come upon them first. It is a divine principle. It has happened in every dispensation of the world. It cannot escape it now. It is coming upon the Lord's House right now, and it will increase until Isaiah's prophecy in Chapter 28 will be fulfilled where it is written that "these things... scourge encompasseth the land, it will not take us, for we have made a covenant with death and with hell are we in agreement." It identifies us' This thing that overcame us' And he says when it does go through the land, ye shall be taken by it, and it will be a vexation... That's how bad it's going to be.

RCA: ... John Taylor's time, continued down through President Wilford Woodruff's time until Lorenzo Snow's time, and it was so vexatious ... unbearable debt, and millions of dollars were borrowed by the Church from the Chase National Bank. This is a matter of record. I have looked it up. Twenty or thirty years ago this figure was still--a figure I will not quote-it was a vast amount. The interest alone on it ran almost to two million dollars a year. Now, this has been slowly paid off through the tithes and offerings of the people and the blessings of God upon the Mormon Church. At the same rate they are paying the loan off, it will be completely met, unless some other disaster befalls us in 1973. This temporal and spiritual bondage has reference to these two things.

Q: We hear about the Church being so rich, why couldn't they have put more on the bill?

RCA: Because the contract has necessitated paying it off at a certain rate and interest. Part of the contract stated they could not pay more than so much a month. Now, you go and buy a home, giving you this as an example, and it will stipulate in the loan that if you pay it off at so much a month, if you pay so much interest and so much on principle and so much in taxes and so much on insurance, you get $10.00 on principle and the rest goes on the other things. In 30 years you can pay it all off' But if through the grace of God you somehow raise enough money so you can pay it all off, then you must pay a fine. That fine, and I looked it up on a house that I have owned-that they owned-on the balance that had been nearly 2/3 paid off, was $651. Now, what do you think the fine would be if the contract with Chase National Bank were already met? That answers that question'.

Q: When you take a wife in celestial marriage under the covenant of the Priesthood, is it not true that you should love that woman with all your heart at the time you marry her?

RCA: Yes. The truth of the matter is that the love of God is something far different from love as you and I understand it. The love of God in a holy man's heart and in a holy woman's heart is not the kind of love that you and I are ordinarily acquainted with. But you can love a woman because she loves God and because she loves principle, and because she loves those principles and attributes of God that you represent in your life, she can love you from the moment she sets

eyes on you. This is the kind of men and women we should be. When that situation is found, you don't have to worry about whether you love her or not.

Q: When the persecutions come upon the Saints now, will it be worse than Missouri?

RCA: Where did you find that quotation?

Q: Seems like I heard it from a present general authority of the Church.

RCA: I do not know just exactly how he meant that. I'll be perfectly frank and say I don't believe he knew how he meant it, because he has recently had an opportunity to take a stand in relation to this principle, and he muffed it. It is such a tremendous responsibility. I admire him and I love him. But we cannot serve two masters. We have to serve God or mammon. And in this particular instance, he took a position that the sister who called him was told she should have nothing to do with that principle; it would destroy her. I don't know why he contemplates persecution coming upon the Saints, when he, with others in the Quorum of Twelve, are doing so much to prevent it. The persecutions that are going to come upon the Saints are going to be terrible, but they are going to be commensurate with our responsibilities. And we have the promise that if we will be faithful, God will fight our bat- tles. We can avert things being that terrible by being faithful enough to avert it, and that depends upon you and me. So I am not going to take that statement literally. I am going to take it perhaps as the in- spiration of the Lord warning the people that if persecutions were going to come, they were going to be terrible.

I'd like to tell you something, if you think this battle is not real. Within the past week, within the last two weeks, we have received a letter from the Church, informing us that they have received the news that we are doing things in the name of the Church. The Church is very jealous of their reins. They have been informed that we have the name of the Church on our checks and on our letterheads, which of course is folly-not true. But they have given us a very insulting and legal desist order from using the name of the Church in any manner. And if not, they will persecute us and prosecute us to the limit. Now, if you think they are going to love you and they are going to understand your predicament when you accept this principle and enter into it, you are mistaken. The apostasy of the Church itself, in relation to this prin- ciple, from the top to the bottom, is complete. I am not kidding you.

Q: I often wonder, unless it is conjecture, going back to the time when the Saints were being persecuted or were standing up in the time of Brigham Young and John Taylor-if the Saints had gotten together and said they did not care what the country thinks....

RCA: I'll answer your question before you ask it any further. If more than half the Saints, that majority, had obeyed this law and remained faithful to it, Christ would have come in His glory in the year 1890. Now, you say, "Why do you come to that conclusion?" The Prophet Joseph Smith, on the 14th of February, in the year 1834, said that it was made known to him by revelation that if the Saints would be faithful and go forth and preach the gospel and prune the vineyard for the last time, that 56 years would wind up the scene. And commenting on this, Parley P. Pratt in Church history said, "Whether this has reference to the coming

of Christ in His glory or the redemption of the Saints or the fulfilling of the times of the gentiles is not now known." Now, we'll let you answer the question as to which one it was.

Q: Some of the people who printed articles, which were reprints from newspapers around 1890, just after the Manifesto, speak of a certain happening that took place in Nevada, around Walker Lake, where certain Indians claimed that the Savior had appeared to them at this time. Can you give us a little information on that?

RCA: This received a great deal of advertising during this time. Many of the Saints gave it great credence. Investigation into it proved -and I say proved--that it was not true. I'll just sum it up that way --it is not true. Porcupine, one of the chiefs' names, said Christ had come to him and instructed him, and so forth. Porcupine was asked, "Did the Savior come to you?" "Yes, He came to me personally." "Well, what did He tell you?" "Well, that we should not doubt the law, that we should have a certain number of festivals each year .... 11 Just a lot of foolishness. Christ would not have gone to them. The greatest proof we have is the spiritual proof from the gospel itself: "I the Lord God do nothing save I reveal it unto my servants the prophets." Now, if this had been true, the servants of God at that time would certainly have known about it at a time when they were keeping the commandments of God and watching over His work. At that time there was not one of them who gave it credit. There were writers, Mormon writers, and sisters, who gave it credence. But you'll find none of the Priesthood did.

Q: The people in the Church who are contented and feel they are living all there is, are they going to come out striving for anything more, or what? They feel they are faithful in their own callings but don't strive for anything more. The Church doesn't have the fulness, and therefore it's not there in the Church....

RCA: Every man who is baptized and has the gift of the Holy Ghost and does the best he knows how, will get into celestial glory.

Q: Will they be ministering angels?

RCA: Every man who enters into the new and everlasting covenant makes a covenant. "Do you, brother, take this woman by the right hand and receive her unto yourself to be your lawful, wedded wife, and you to be her lawful and wedded husband, with a covenant and a promise on your part, that you will fulfill all the laws, rites and ordinances pertaining to this holy matrimony in the new and everlasting covenant?" "Yes, I do." Now, the sister makes the same covenant, and then they go out and anticipate-I'm going to answer that--this happened about 10 days ago. According to the temple president, a couple had that ordinance performed, and they said, "What do you mean by that--we will keep all the laws, rites, ordinances? I thought we had kept it." The temple president said, "I don't know what that means." So the couple are convinced that they don't have to do anything more about it. There's only one way to get out of that, and that is to read the scriptures. The Lord says, "I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise." If you made a contract with a man to build a house and he promised to give you $10,000, and you laid the foundation, and you went and asked for your $10,000, do you think he would give it to you?

You made a promise to the Lord that you are going to keep ALL the laws, rites and ordinances pertaining to the new and everlasting covenant, which you don't know anything about, and you don't care any more about it. All you need to do is open up your Doctrine and Covenants to Section 131 and read. In the celestial glory there are three heavens or degrees, and in order to obtain the highest, a man must enter into this order of the Priesthood, meaning the new and everlasting covenant of marriage. If he does not, he cannot have an increase. That will be the end of his kingdom. Then in the 16th and 17th verses of Section 132 it says that this order of the Priesthood was instituted of me and my father before the foundations of the world for those who are to inherit the fulness of our glory. Those who will not abide it shall be ministering servants to those who are worthy of a far more and exceeding and eternal weight of glory, and they shall remain separately and singly in their saved condition throughout all eternity. Now, that's what the Lord says about it, and it's found in your Doctrine and Covenants. And it's talking about the new and everlasting covenant of marriage.

Q: So all these people will be judged on their own....

RCA: Out of the books which are written shall they be judged. The books are right there. In the last conference, not this one, President Joseph Fielding Smith got up and said, "My brothers and sisters, no matter what you are taught by men, you are going to be judged by what is written in this book," and he held up the combination reference, "and the commandments that are in it. If you fall short of keeping every one of those commandments, you cannot enter into the fulness of celestial glory. I want you to hear this'" President Joseph Fielding Smith said that. I think he was trying awfully hard to send them the Spirit'.

COMMENT: A seminary teacher said that certain parts of the Doc-trine and Covenants were for the early days and not for now, that we didn't have to live polygamy now, and it is not required for the celestial kingdom.

RCA: Then he knows more about it than our Heavenly Father does. That's the only answer I have for that, because our Heavenly Father is very explicit about this, and I just quoted it to you-that's what He says. He doesn't say that any of you who enter this principle before 1890, this refers to you-but all of you after that, He's not going to require it of you. He doesn't say anything like that.

Q: What is the second degree in the celestial kingdom-who enters that and who doesn't?

RCA: ...reference to individuals who have kept part of their covenants. You have children who have just been baptized, received the Holy Ghost by proxy or otherwise, people who have been baptized, paid their tithing, gone to church, who have been very faithful-and again I am quoting President Joseph Fielding Smith's Way to Perfection, who says, "You may be baptized, you may pay your tithing, you may attend your church, you may partake of the sacrament worthily, you may do wonderfully in all these things, and still fall short in keeping all the commandments of God. If you do you can't enter into the fulness of celestial glory.'

Q: Would it have reference to most members of the Church today?

RCA: I'm going to quote Joseph Musser on that. He said, "God is going to look with a great deal of compassion upon members of the Church who have been deceived relative to these things."

Q: Those who are living monogamy to the best of their ability and are keeping all the other commandments, would these be part of those in the second degree?

RCA: Their righteousness could very well be part of their reward. God doesn't outline who is going to get into that second degree. It undoubtedly means, because it is higher than the first, that they are more faithful. But He positively tells us that they cannot have an increase, they cannot have children, they cannot have a kingdom of their own. That is the end of their kingdom. And that's all we have in the Doctrine and Covenants. You have ... over a period of 40 years on the subject where the prophets of God tell you the same thing.

Q: Would they be able to keep their one wife and the children they had upon the earth?

RCA: They would be honored for the good they did upon the earth. But President Brigham Young says they will not have a wife at all. didn't say that.

Q: They're still single?

RCA: That's right, they have the blessings that accrued through their faithfulness, but they cannot have an increase, they cannot have a wife, they cannot live with her as a wife.

Q: You touched on Adam and his wife. In reference to Noah, according to scripture he had only one wife. And apparently Lehi was bound by some covenant in regard to this, and apparently had only one wife. Would you comment on that?

RCA: God's design is that this shall be His law, and they can obtain the fulness of the blessings, but they cannot be condemned by not keeping the law that He told them not to keep. He says, "If I will raise up seed unto myself, I will command my people. Otherwise you shall hearken unto this thing." You may rest assured that the Priesthood, under certain conditions, has this law revealed unto them and do abide it. But they were, in that time, violating their covenants, breaking the hearts of their wives and their fair daughters. There were adulteries and whoredoms. And God said, "I will not permit you to do as the ancients have done. Unless I command you, you shall have one wife." Now, Noah doubtless had other wives who were not faithful and were destroyed in the flood.

Q: Is there such a thing as hell and outer darkness?

RCA: Yes, indeed. Such a thing is very literal. If the Spirit of God has withdrawn from you and you are fully aware of what you might have attained and didn't, the sins you have committed that cut you off from the presence of God and His light, and His light is withdrawn from you, both your mind and your condition will be in total darkness. And you will suffer a damnation of hell that is a spiritual torment beyond anything that can be described. It is very literal.

COMMENT: I'd like to go back and cover a point. You mentioned in the marriage covenant which is on page 31 of The Seer, that the individual before God and angels makes a covenant, and promises that he will obey all the laws,

rites and ordinances pertaining to this holy matrimony in the new and everlasting covenant. I'd like to point out that when you cross-reference this with verse 7 of Section 132, it says that the conditions of this law are these: all covenants, contracts, bonds, obligations, oaths, etc., that are not made, entered into, (which is the second thing when you make a covenant, you haven't entered into it yet. You enter into it by obeying the conditions thereof, which is obeying all the laws, rites and ordinances pertaining thereto. Then the third situation which comes much later is having it sealed upon you by the Holy Spirit of Promise of him who is anointed. There is only one man upon the earth who has the right to do this by revelation and commandment. Take a look at that verse 7 in Section 132, and this puts a very necessary emphasis on our responsibilities. At the very end of the verse it says, "Ali contracts that are not made unto this end have an end when men are dead."

RCA: And this may cause you to tremble, brothers and sisters, that every covenant that you and I made in the temple are the preliminary covenants. In fact, the endowment told you that these were conditional, that if you remain faithful, you would be called up to obtain the blessings promised. The sealing that was performed was a conditional sealing. Then when you have complied with its conditions, rites and ordinances, you can and will be called up. And this sealing is the sealing made by the Holy Spirit of Promise.

Q: What is the proper position of the patriarch in the Priesthood?

RCA: The proper position of the patriarch is below that of the presidency of the Priesthood and the Quorum of Twelve Apostles.

Q: Doesn't he hold the patriarchal keys?

RCA: If he is set apart to that appointment as Hyrum was, and Hyrum did hold that key in concert with the Prophet Joseph Smith and was second elder in the Church, the second highest position in the Church. In that position he was set apart to hold that position and magnify it. And if you go through Church history, the Prophet tells you why. The Lord had by revelation told him to give all these blessings to Hyrum to hold in concert with himself, that he might magnify his responsibility as a prophet of God to the world, not just to the Church.

When the president of the Church dies, we have a Quorum of Apostles, 13 or 14 or 15 in number, who are all in possession of the same keys, power, blessings and authority, except for seniority. If you doubt that, go back and read your 1880 revelation to Wilford Woodruff. Now, they all hold these keys and the same power and authority. When the president of the Church dies, the man who is next to him in authority in seniority and worthiness, becomes president of the Church by right. But he cannot occupy that position except by the voice of the people, because this is the position that stepped out of the ruins of a theocratic government into a theo-democracy. President Brigham Young said, "I do not care who you make president of the Church. But I know who it should be. I don't care if it's Ann Lee. If you reject the rights and authority that God has appointed to you, we will go out and build up the Kingdom of God in all the world." That's what he said to the Church.

So, the man who is next to him in authority becomes, by right, the president of the Church. It is customary to take that man and have the apostles lay their hands

upon his head and bless him to fulfill his mission and his calling. But they can't confer the right upon him. He already has it. This is an appointment given of God by his seniority. The Church may reject that appointment, but he will still, if everything is in order, be the presiding officer and presiding Priesthood in the Church. If he is in the Quorum of the First Presidency and is the oldest in seniority, and Joseph F. Smith was-the right was claimed by Francis M. Lyman. Joseph F. Smith said, "I don't care who you think it is. I know it is myself, because I was called so many years ahead of him. And the revelations of God says that it is my position. I am not contending for it as a right because I want it, but because this is God's will." That's written in your History of the Church.

Q: What are the requirements to get into the celestial kingdom?

RCA: Keep all the commandments of God revealed to you in your dispensation of time.

Q: I heard a comment on two-way radio. Someone called in who said he wasn't a polygamist but came from a polygamist family. He thought there would be less trouble for the polygamists if they'd just change their names; the Church wouldn't bother them.

RCA: Well, I'm sure he wasn't a polygamist, or he never would have made such a statement as that, because we have countless families, including the Prophet Joseph's who have changed their names, and it didn't change the persecution one iota. The officers of the land and others didn't care what their name was.

COMMENT: Jesus said you should love not only your friends but your enemies as well. If someone has done something to you, they become your enemy. But the Lord said you can't enter into the kingdom of heav- en unless you love your enemies.

RCA: It also doesn't mean that you should love your enemy as you would love your brother or your wife. It means you should accord him a fair hearing, a fair response, that you should not hate him because he sinned, but that you should hate the sin. It means you should try to win Mm, but it doesn't mean that you should treat him with the same respect that you would those who are faithful. The Savior said, "And who are my father and my brother and my sister? They who keep the commandments of God." We may love our enemies as Christ loved the world. God so loved the world-the world. This means the people in it-that He gave His only begotten Son, that they might be redeemed. But He didn't love them all alike. He loved them according to their virtues, the manner in which they kept the commandments of God and what they were capable of receiving and enjoying. We should love our enemies and show them due respect, etc; but if we know a man might come in and pollute our home if we let him in and let him share our bedroom when we're gone, or anything else because we know he is not worthy--so our love for our enemy must be the kind of love that takes in how much they are entitled to.

Q: Doesn't the Lord assume that each of us has the potential of doing that which is right if given the opportunity to do so?

RCA: The Lord does not assume that at all, because He knows that each of us will not have the potential. The Lord tells Abraham of those in the spirit world

who were valiant, and that he, Abraham, was one of them, and that he was called to preach the gospel to those who were not valiant, and they couldn't have glory in the same kingdom that he had. God is the judge. In all these matters God is the judge. God tells us in the Doctrine and Covenants that power is given the Saints to judge not only their brothers and sisters but apostles and prophets and presidents, by the word of God and the law of God. We sit in judgment on righteous principles. Yet that judgment must be a righteous judgment that metes to our neighbor the same kind of righteous judgment that we would expect if we were in his position; that we will love him as we love ourselves. But if we know that we have violated a promise to our neighbor, Brigham Young said we may know we have sinned against our neighbor and he will forgive us, or he may not forgive us. God may forgive us if our heart is right, but until our neighbor will forgive us that sin will not be blotted out. So these are things that have to be taken into consideration. We should love our neighbor as ourselves. We should be expected to be judged by our neighbor if we break a promise or if we mistreat his children or if we do something wrong. If he says, "Now listen, you dirty scoundrel, I'm not going to let you touch my children again; I'm not going to let you come into my house! If that's the way he deals with you, that's the way you should deal with them.

Q: In the last, latter days, the condition of the world is supposed to be worse than Sodom and Gomorrah. Are we already there?

RCA: We are asked the question, whether or not the world will ripen in iniquity. And the promise of the Lord in the Book of Mormon, is yes. The Lord will wait until they are ripened in iniquity and then He will drop them out. We hear all this discussion by learned professors and smart-alecky students about the great population explosion. And men in California had themselves sterilized as an example to the people of the United States, whose motto is, "No more than two children and a boat." They can have two children and a boat, and that's all. And when I hear about these things I think, "Oh, you poor ignoramus, you don't have to worry about all the population. You aren't even going to be here, nor are any of your offspring going to be here. Who are you going to worry about starving to death? None of your seed are going to be here. God says He will cut those kinds of people off from the world and leave them neither root nor branch. We have the promise that as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man. There will be few people left when Christ comes. They will be the nucleus that will form the beginning of the millennial reign. They have 3 billion people that they're worried about. They are just scared to death that if the world goes another 20 years there will be more people than they can gather onto the sun and the galaxy. They actually made that statement in one of the articles recently. This is the silliest thing in the world. The Lord tells us in the book of Isaiah, speaking of our time, "My people are destroyed for lack of knowledge, for they know not the word of God, nor do they walk in His ways." The people don't care anything about the word of God, and they get some of these foolish, ridiculous ideas. The world had the same kind of population before, and God just swept them off clean. He had only 8 men left. It is estimated by the best calculations we have that there were approximately 3 billion in the earth when the

world was destroyed by the flood. So, as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man. How many are left will depend upon our righteousness. We are told that there will be a nucleus left. Apostle Parley P. Pratt says that one of the things that will usher in the millennium will be, first, the Lord cleansing the earth of the wicked and adulterous people who dwell upon it. So the population problem will cease mighty quick. There is no use worrying about it. I was talking to a young smart-aleck student, and he was worrying about it. And he said he was only going to have one child. "Don't you believe in it," he said? I said, "Yes, I believe in it. In your case it should have started a generation ago."

RCA: Children will be born during the millennial reign-mortal children from mortal parents, during the entire 1,000 years. The children will be born under a covenant made by God to His spiritual children that everyone of them who were begotten and designated for this world would have an opportunity to have a body. The only ones denied that privilege are those who openly rebelled against God and were thrown out with the devil and his angels. There will be children born during the entire millennial reign, of mortal beings, who will communicate with the immortals. In the schools and universities there will be teaching and training at that time.

Q: Immortal as well as the mortals?

RCA: Just the mortals.

Q: Toward the end of the millennium, will they go through a trial period then as we are going through now?

RCA: You will have your trial, and the opportunity for this will be given. Those of us who have lived now have had our trial and experiences and our opportunity, and we will be numbered among the translated or the resurrected dead.

Q: What is the general, overall, economic picture?

RCA: I think that the overall picture is one of the darkest, most terrifying, most serious situations that has confronted the world since the days of Noah, that we are facing utter destruction that will be like it was then, so universal in its nature that it will be terrible beyond all description. The Prophet in his visions has described it. But for the Saints, it is not terrible. Even the trials of the coming time, to the faithful Saints, will not be terrible. There will be peace in Zion and in the hearts of the people of Zion, even in their trials and in their persecutions. The peace of God Almighty will be in their hearts. And it will be a great and a terrible day of the Lord, as Isaiah describes it. It will be great and beautiful to the Saints, but terrible for the wicked. So you don't have to look upon this as something we worry about or lament about. The only thing you and I need to do is ask, "What am I going to inherit by my conduct, and what can I guarantee to my children by my example to them? How holy can I make my life and the place in which I live? Can I save my own children and friends? Can I take the responsibilities that God has given to me to them and my dead? If I can do this, I have nothing to worry about. It will never be anything but a great, beautiful day for me." But it will be a terrible day for the wicked. That is God's statement concerning it.

Comment: Prophecies are given to us concerning the troubles coming upon the land. I think the Prophet Joseph Smith said this would not be between races, like the black against the white. The trouble today is not over the blacks not holding the Priesthood, it is over the war in Cambodia.

RCA: The trouble we are having is because the greater part of the population is wicked and perverted by communistic doctrines of the devil, and the communists are simply using the excuse to promote their destructive methods. All of these things are only excuses. Cambodia is a terrible excuse. The Negro is a terrible excuse. It was an excuse that was made up and agreed upon many years ago by the communist party. You have a lot of excuses that are concocted already, that no matter what the government does, it's going to be wrong. No matter what they do, it's going to be wrong.

Q: Is there any significance to the fact that we have at the head of our Church today a man whose name is Joseph, and whose father's name was Joseph?

RCA: That's very interesting, but I don't think so. I do think Joseph Fielding Smith is one of the finest men I ever knew. I do not agree with all points of doctrine. In fact I've argued a point with him. We of our stake genealogical board were many years ago in a room with Joseph Fielding Smith and others. We discussed with Joseph Fielding Smith, then an apostle, whether or not it was a fact that there would ever come a time when we would cease learning. He said that that was not true. The only way He would progress is in power, dominion and might, that He is through all things, that all things are subject to Him, and He knew all things, or the scriptures are not true. I do not agree with him. I do not understand it in that light. And I still don't agree with it. But I still think he is one of the finest men I've known.

Q: Do you think he should be allowed to function in the manner he is supposed to function, if he is a prophet of God?

RCA: I think he is the best man that could possibly be put in that position .... I know him well enough to know that he is not going to take any guff from anybody.

COMMENT: Joseph Fielding Smith had an occasion to talk with a young man concerning the Adam-God doctrine. President Smith said it was false. By the second visit to him, Joseph Fielding said a little bit of the same and a little more of the same. On the third visitation back after the man came armed with a lot of books and truth that the Adam-God doctrine was taught, Joseph Fielding Smith said, "Now go burn all that material. Of course it's true. Now keep your mouth shut!" Just a few days ago I was informed that this young man was ready to go on a mission, who has a testimony of the temple garments. Everybody was trying to talk him out of wearing the temple garments. And he went ahead and got the long-sleeved shirts and was preparing for his mission. Finally after going to see President Joseph Fielding Smith on several occasions and being unable to see him, he called him up long distance from Logan. He got Joseph Fielding Smith's secretary. President Smith was in conference at that time, and the secretary said, "Well, let me ask President Smith about the temple garments." This young lad had asked for permission to wear the long style temple garment on his mission. The secretary came back and said that Joseph Fielding Smith said, "By all means, you

have my permission to wear the long style temple garments on your mission, and if anyone questions you on it, just refer them to me." The secretary, upon further questioning, made the statement that Joseph Fielding Smith upon many occasions to several people said, "All else is nothing but rags. The only garment that gives you protection is the garment you take your covenants in, in the temple."

RCA: This I know to be true.

Q: Can you take off garments for such things as swimming?

RCA: This is a question where we run into the old conscience again. I remember I took off my garments to go in swimming. At Long Beach we had a group of people who believed in the fulness of the gos- pel. We all went in and got caught in a rip tide and were carried out to sea. There were four girls who were caught in the same rip tide with my wife and 1. I had an awful time getting those girls and myself back alive. I determined that the reason the Lord let that happen to me was to teach me that when I did not have the protection of that garment, I did not have the protection of the promise.

11 January 1970. General meeting. Salt Lake City, Utah. HOLY GHOST BEARS WITNESS OF TRUTH. WORKS UPON GENTILES. PROPHETS TEACH DIVINE TRUTH. PLURAL MARRIAGE NEVER TO BE REVOKED. MANIFESTO. PRIESTHOOD AND THE NEGRO.

I sincerely pray that the few moments I occupy, brothers and sisters, will be taken with the Spirit of the Lord as my only guide. The testimonies that we have heard tonight have strengthened all of us. Those who have spoken have spoken under the inspiration of God and have borne witness to that which they knew in their hearts was true. That which we know in our hearts is from the Holy Ghost, the Spirit of God. For the Spirit of God is light and truth and it comes from God, and it enlighteneth every man that cometh into the world, and it is expanded by the gift bestowed upon us by the imposition of hands when we have been baptized into the Church of Jesus Christ. That Spirit, if we have it, gives us a perfect knowledge of all those things we study out in our minds and pray about, asking God if it be true. God has told us through His prophets that there is nothing that concerns us no matter what its nature, that if we will go to the Lord and ask of Him if this be true, with true intent, but what the Holy Ghost will bear witness of it.

Now this Spirit which comes from God is enjoyed in the world. It was by this Spirit that all of the wonderous inventions that we have in this day and age have come forth. Men like Alexander Bell, Thomas Edison and others have done all of those things that they have accomplished and brought into the realms of science and invention, as they were dictated to by the Holy Ghost. Some of you may say, "I find that hard to believe, Brother Rulon." But it's not my doctrine at all. The Book of Mormon tells us plainly that in the last days when this book should come forth, that God would pour out His Spirit. And by the Holy Ghost it would work

upon the gentiles and they would bring to pass many great and marvelous wonders. And the things that are happening in our day are great and marvelous, and they are wondrous.

Last night I met with thirty members of my own family; that was just a few of them. Most of them were netted out over the western states here, and we just couldn't get together. But there were some of us here in Salt Lake City. About thirty of us gathered together for my wife's birthday. There were a lot of things we could have done. We could have played games, or we could have done a lot of things. But we bore our testimonies of the gospel. The Spirit of the Lord rested upon us, and it was a time of feasting upon the good things of God. Today a good part of our time is spent in preaching the gospel to others, and there is no work in the world-no work in the world anywhere-that is as edifying, that is as gratifying, that brings its own reward as rapidly and so completely as preaching the gospel of Jesus Christ does, because it is God's own truth.

There was nothing that the Prophet Joseph Smith ever taught, that he brought forth in this dispensation as a prophet of the Almighty God, that wasn't divine truth. And all of the prophets of God have, according to their ability, preached these divine truths. And those who have been leaders of the Church have taught them in a most beautiful and wonderful manner.

We marvel sometimes that the leaders of the Church don't give us more knowledge concerning these things, that they don't stand up and speak out. Why didn't President Joseph F. Smith, the president of the Church, and Lorenzo Snow as president of the Church, after the Manifesto, get up and tell the truth about these things? Why didn't they en- lighten the people? Why bless your hearts, the reason they did not is because the people forced them into a position where they could not. There was less than three percent of the Priesthood that ever received the fulness of the gospel in the Church of Jesus Christ of Latter-day Saints, notwithstanding all the pleadings and the implorings and the sermons and the exhortations that the leaders of the Church gave them concerning the fulness of the gospel. And if we are to believe some of the words of some of our most astute scholars of Mormonism, there was less than one percent of the body of the Church that ever believed the fulness of the gospel.

Now it has been a standing commandment of God that the servants of God should give to the people according to their desires. And when the people insisted over a long period of time that they didn't want the fulness of the gospel, God finally heeded their exhortations and their pleadings and gave them what they wanted. And when He gave the Church what it wanted, then the Church as such was not in a position to go to its leaders and say, "Now what are you covering up? Why don't you teach us these things which we didn't want? Why don't you stand up and exhort us and plead with us to live the commandments of God, which we have neglected and which we have said we didn't want'" We can say some of these things in honesty today, because we were not part and parcel of that large group of Saints who traveled across the plains and settled in these Rocky Mountains, and for two generations suffered at the hands of the government-trials and heartaches and tribulations which we just do not understand. In the first place, the Prophet Joseph Smith didn't teach these things to all the Church, did he? How

many of the Church knew about plural marriage in the days of the Prophet? A select few. Only a few who came and inquired. Only a few that the Spirit of God came and moved upon, or that the Spirit of God came upon, the Prophet to contact. So the Prophet wasn't a world preacher, a Church preacher of celestial, plural marriage. How zealous was Brigham Young in teaching it to the Church? From the day of the Prophet's martyrdom in 1844, until 1852, not a word was said about it. Crossing the plains, a few of the alert people observed that President Brigham Young had a surplus of women around him and that there were some of the leaders, like John D. Lee and others, who had more than one woman around. They got a little curious about it and asked questions, and some of them were horrified to learn the truth.

But Brigham Young never taught plural marriage to the Church until a special conference in the year 1852. Then in that conference he placed the proposition before the Saints and said, "This is the word of God; this revelation has been made known to the Prophet as early as 1831.11 The truth of this matter is, brothers and sisters, the Prophet received a revelation concerning plural marriage in 1829. But he said this has been taught to the Prophet Joseph Smith, and it is the word of God and you can't have exaltation if you don't fulfill it, and we open the door now by virtue of the holy Priesthood, which God has given,,- for you to live this law. And for 38 years the Church was exhorted and pled with to live this law, but coincident with their pleading from the leaders of the Church came the devil's determination. "I will not let this people live this law which will bring them back into the fulness of God's glory. If I can't stamp Mormonism out in its incipience in it's first principles, I can at least keep the people from getting into celestial glory. And I am going to concentrate my every effort upon doing just that." Legislators, priests, reverends, senators, presidents, all united in a determination that they were going to stamp out plural marriage in the Mormon Church if it was the last thing they ever did. Senators got up on the floor of the houses of the legislature in Washington, D.C., and they said things like this, and this is going to be a near-quote: "The Mormons are Christian people and because they are Christian people and believe in polygamy, they threaten the sacred monogamy of all Christendom. Now monogamy among the Christians must be preserved at all costs. We could permit it among the three million Indians who are polygamists, because they are not Christian. But we must force our will upon the Mormons to show our supremacy, if it's the last thing we do. We cannot let the Mormons practice polygamy."

And with this determination in the hearts, first of Lucifer himself, then with the spirits on the other side who did his will, and then his minions in the flesh, and then the emissaries that were his in the government, every power that could be exerted was brought against the Church of Jesus Christ of Latter-day Saints to get it to repudiate one of its fundamental doctrines upon which life and salvation depended. Because they knew if they could do that, they could in substance destroy the Church itself. They could make them admit that they were like themselves, that they would give anything for the love of the world, and that they could not regard the Church and the kingdom of God as a pearl of great price for which they would sell everything. They would give up a prize principle upon

which their eternal lives depended. They said, among other things, "We know there is only one doctrine among the Mormons upon which they are divided. In fact, there are only a few Mormons who are living this principle and are upholding it and who are advocat- ing it. The Church as a body is taking it down like a hard pill to swallow, and if we will step on them in relation to this principle, which is the word of God to them, we have a good chance of stamping Mormonism out. So we'll concentrate upon this principle. We won't make it apparent that we are fighting against the Mormon Church as such, we're just fighting against a twin relic of barbarism-polygamy and slavery. They are the two, and we are going to stamp both of these out. And we are God-loving, God-fearing men. We want the world to know this. And when we create this image, we can stamp Mormonism out."

In the year 1889, Wilford Woodruff said, "Do you think if they get us to repudiate the principle of plural marriage, that they're going to stop fighting against Mormonism?" He said, "They never will, because the devil is behind this battle and all of his emissaries are working to accomplish his will. And they will have accomplished a marvelous thing if they get us to reject this principle in conference assembly. But they're not going to stop the battle there. They will from time to time popularize other movements. They will make it seem very logical to contend against Mormonism, as such, upon a humanitarian basis." Well, now, I wonder what we would call this warfare to give the Negro the Priesthood, if it isn't on a humanitarian basis.

Read articles in your current Deseret News, in your Salt Lake Tribune, the "Open Forum" in your Tribune. See what Mormon people are saying about the poor, benighted Negro, who is the forgotten man. Of all of the people in America, they've all come in now, and they're going to lift him up to the proper and exalted place that he belongs because he has been trampled under foot for so long. But only the Mormons are refusing to help do this. They are not giving him the Priesthood, and this is the most terrible thing that they could possibly do to the poor man, because he wants the Priesthood, and he wants celestial glory, and he wants all of the blessings of God. They don't stop to tell these poor ignoramuses that read this and give it credence, that the great body of the Mormon Church doesn't hold the Priesthood. The best people we've got in the Church, our women folk, don't hold it, and we don't hear them howling for it. Not only that, we've only got about 23% of the men in the Church who hold the Priesthood, and about half of them don't magnify it. And I doubt if there's more than 7% or 8% of the Mormon people who go into the temple to enter into a holy covenant by virtue of that holy Priesthood, in which they promise that they will keep all the laws and rites and ordinances of the holy covenant of matrimony, which they quickly forget and don't do anything about; and yet we've got this common, humanitarian plea now. The Mormons have got to be stepped on; they've got to have another revelation telling them to give the Negro the Priesthood.

We've got copies of the Manifesto dating back to at least four years before one was finally signed and accepted and presented to the Church in 1890. Almost exactly a year before this was presented to the Church and accepted, there was a Manifesto accepted and signed by the leaders of the Church. But it wasn't strong

enough. The government and the devil's emissaries didn't like that one. They wanted something that was a little more compromising, that was a little more deliberate denial of faith that would humiliate the Mormons a little bit more. They were not satisfied with it. As early as 1886, brothers and sisters, the Church adopted a policy of creating the impression in the United States that the Church no longer sanctioned celestial plural marriage. Angus M. Cannon, in his testimony before the courts and the investigating committees of the Senate, testified that he had gone to the president, John Taylor, to inquire if he could not institute a couple into plural marriage, and that he had been denied that privilege because he had been told that the Church was no longer doing it. This attitude continued in the Church up to and including the time of 1890, when the Manifesto was finally accepted. So for four years at least, the Church was doing its best to save the Church as such, without a compromise and without a covenant on their part. But the government and the reverend gentlemen of the various sectarian churches, and the devil himself, said, "No, this isn't enough. We're not going to let you slip out of it this way. You're going to have to make a covenant." So finally in the year 1889, the Lord gave to Wilford Woodruff another revelation in which he told him point blank, "Don't you make any further covenants with this government or its representatives. Don't you bind yourselves to the enemy by promise, for they seek to destroy the Church of Jesus Christ of Latterday Saints. They seek to get you to deny my word and my law. Don't you do it. And if you will do as I counsel, and if you will plead before the courts as I tell you, and if you will remain faithful and keep my commandments, I the Lord will fight your battles." But the Almighty knew that the Saints had already given up the fight in their hearts. The Almighty knew that, and He was preparing a way of His own to perpetuate that principle, that was being perpetuated all the time with all the zeal and with all the courage that the presence of the Priesthood in the Church could use and establish.

Finally in 1890, President Wilford Woodruff signed a document that was drafted up by a commission of five men, two of them Mormons and three of them gentiles, which today is accepted as "a revelation". It was an agreement with the government of the United States that was acceptable for the time being, and it was apparent that the Church had in conference assembly, repudiated a divine principle upon which their salvation depended. And President Lorenzo Snow said, "We have voluntarily set aside a principle which all our lives we have been taught is essential for our salvation and exaltation to the fulness of celestial glory, and this we have done in order to be at peace with the government and our fellow citizens not of our faith." That's the kind of a compromise the devil had to have.

George Teasdale said in conference in 1876, "If this people in conference, with uplifted hand, ever repudiate the principle of celestial, plural marriage, it will be tantamount to an apostasy, and all hell will rejoice."

Attorney Bierbower prophesied and did everything he could to humiliate President Lorenzo Snow, who was president of the Quorum of Twelve Apostles at that time. He said, "We dug him out of his home like we would dig a gopher out. We went down through two trap doors, and we found him at the bottom of them because of the whining of a dog." And he says, "This apostle of the Lord, in spite of the fact that we had to finally get him here before the courts and dig him out

because of the whining of a dog who revealed his presence, is an artist at avoiding the law and in twisting and turning around it. Now we've got him before the courts and I'm pleading with you to send him to prison, because he's the most brilliant speaker, he's the most spirited orator, he's the most educated man that the Church has got. And I'll prophesy that if you will do this, the Church of Jesus Christ of Latter-day Saints will receive a revelation repudiating the principle of plural marriage, and this is what we must have. You must send this man to prison."

Well, they convicted him and they sent him to prison. He was asked if he wanted to say a few words, and he said, "All of the things that have been said about me remind me of the things that were said about Christ when He went to Gethsemane. But the things that I have suffered are as nothing as compared to what He has endured, and I will go gladly. But there are a few things that I must say to this court and one of them is this: Whatever fame Attorney Bierbower has received as an attorney and a lawyer, he will certainly fail as a prophet. God never gave a revelation repudiating a divine law, even though His servants went to prison or to death. God will never repudiate or stop this law, though I go to prison, and woe unto that nation or that house or that people who fight against that principle and the Church and kingdom of God."

Now what position does it put us in, brothers and sisters? Here we have an attorney saying that the Church is going to receive a revelation stopping plural marriage if Lorenzo Snow went to prison. And here you have the president of the Quorum of Twelve, who later became president of the Church, testifying in the name of the Lord that God would never stop that principle, even though he did go to prison and that Bierbower would certainly fail as a prophet. Our position in the Church today is tantamount to saying Attorney Bierbower was a prophet, Lorenzo Snow the liar who spoke in vain when he said, in the name of the Lord, God would never repudiate it or stop it. Now I want to testify to you as a servant of God that Lorenzo Snow was not a liar, and he knew he was not and he was among those men who went out to Centerville and knew that Jesus Christ and Joseph Smith had appeared to John Taylor and prepared a way four years before, so that this principle would be continued no matter what the Church or the government or anyone else did about it.

Wilford Woodruff later said that he had received a revelation showing him all the things that the Church would endure if they didn't stop it. They would lose their temples, they would lose their property, they would lose their tithing, they would lose their ward houses and everything, and that he did what he did by revelation. Well, brothers and sisters, that's true. For a long time I wondered why it was true and how it was true.

We've asked the leaders of the Church, "Show us this revelation." All we want is the word of the Lord in the matter. So I'm going to tell you what that revelation was. Wilford Woodruff knew very well what that revelation was, but could he give it as proof of the position he took? No. Why? Because it was the revelation of 1886, given to John Taylor at Centerville on the night of September the 26th, wherein the Lord said, "I have borne with this people because of their weaknesses and because of the perilous times, and yet have I not told them in great plainness,

through the mouth of my servant, Joseph, that if they would enter into the fulness of my glory and receive the blessings of Abraham, that they must do the works of Abraham? I have not revoked this law, nor will 1. Nevertheless, it is more pleasing unto me that my people should use their agency regarding these matters."

There was one-percent of the Church that wanted to keep that principle and keep it alive on their own initiative; there were 99% of them who said, We don't want it anymore. Well, didn't the one-percent have the right to use their free agency in regard to these matters without further compulsion? And shouldn't the ninety-nine-percent who didn't want anything more to do with these beliefs be relieved from the responsibility of suffering for disobedience to the civil law of the one-percent? This was God's will. And if you don't think it was God's will, let's read the Church history concerning the matter.

What did the Priesthood do about it? Why, they sent men into Mexico and into Canada where the government edict could not affect the continuation of that principle. And hundreds of plural marriages were performed outside of the jurisdiction of the United States. Notwithstanding this, in the Comprehensive History of the Church by B. H. Roberts, he said: "If a law was from God stopping celestial, plural marriage, it had to be universal in its nature or it would not be God's law, because God's law does not just pertain to the United States. It pertains to the whole world. Therefore if the Manifesto is the word of God, it must pertain to the whole world." Did it? No, it didn't. And this in itself again shows that the Manifesto could not have been and was not a revelation.

If you will read the diaries of the apostles of the Church at that time and the president of the Church at that time, you will find that in their secret councils, things that are just coming to our attention now, among themselves they were continuing the perpetuation of that holy principle. As late as 1910, 103 members of the Church, including seven members of the Quorum of Twelve, were found to have entered into the law and they had positive evidence that they had. The Church said that the Tribune was a scandal-monger and a fiendish instrument of hell. And it was. But there was one thing about what they wrote, and that was that it was true. I have known enough about these men whom they named to know the Tribune's report, that they had entered into plural mar- riage after the Manifesto, was true. My father, my grandfather and the seven members of the Quorum of Twelve were quite well known to a few of us. At least I know my father and I know he admitted it. I knew my grandfather and I knew he took his fifth wife long after the Manifesto. And I knew Apostle Anthony W. Ivins and of course talked with him considerably, and he had borne his personal testimony that he had performed hundreds of those marriages after the Manifesto. And of course my father and my grandfather and many of those people I knew, were among those for whom this ordinance was performed.

Now we're speaking with a considerable amount of plainness concerning these things today, to a group of people under circumstances where very probably a police car is parked out here a half block from where we are and putting this all right down, writing it down, recording against us. It has been done for years now. Be that as it may, the time is here when these truths must be known. God has ordained that whether we suffer imprisonment or death, that this principle will not be repudiated and that the time will never come until Christ comes in His glory, when there are not people who will keep it alive and perpetuate it and see that there are children born under that covenant.

We have the testimony of President Joseph F. Smith and Brigham H. Roberts and a considerable number of written testimonies substantiating this statement, that the time would never come-among them John Taylor of course-that children would not be born under this covenant until Christ should come. B.H. Roberts said it this way as he was bearing his testimony to the leaders of the MIA when they were waiting for President Smith. They were discussing the matter, and it was a matter of great importance to them then, because the fight against the Church was continuing openly in the most angry hostility, and he got animated. He pounded the table and he said, "The time will never come when children will not be born under the new and everlasting covenant of marriage, for God will somehow, someplace open the way where it can be perpetuated." And the people who were in the meeting didn't know that President Smith had stepped in and heard this statement. They all turned to face him as he gave a resounding "Amen"' This is personal history. Now brothers and sisters, we believe in God's truth, we believe all that God has revealed, all that He does now reveal and we believe that He will yet reveal many great and important things pertaining to the kingdom of God. And we know that we cannot be saved any faster than we gain knowledge and apply it and its saving principles to our lives. We know also that by living the gospel that we can become Christ-like in our attitudes and in our bodily and spiritual perfections. He wants us to have this perfection. But we can only attain it by adherence to the truths of the gospel. And these are the truths we are preaching to you people tonight, in our lives, by our words and by our example. And we are in our weaknesses saying, "Try to forgive us our weaknesses, brothers and sisters, but wherein we conform to the gospel of Jesus Christ, come follow me. Because we know that these things are true. We know that they are true as we know that God lives, that His Son was crucified for our sakes, that His glorious, shining sun is shining in the heavens to give us warmth and light, that we have eyes that see and ears to hear and that we have our identity as we know it is true, as we know these things. We want you to love God and we want you to love His truth and we want you to adhere to it and we want you to believe it so sincerely that you will sell all that you have to purchase this pearl of great price which is the fulness of the gospel, which will lead you back into God's presence and make you a joint heir with the Lord Jesus Christ." This is the testimony that we leave. This is the pleading that we offer for our sakes and for your sakes, because this responsibility rests upon me and these men to carry this work on until Christ sets things in order.

And you will never know how humbly, how constantly we pray to God to give us the strength to bear this work off, to be worthy of Him. And I bear you that testimony in Jesus Christ's name, Amen.

12 April 1970. Salt Lake City, Utah. IMPORTANCE OF THE SAVIOR IS SACRIFICE. KEEPING THE SPIRIT OF GOD AND AN ATTITUDE OF FAITH. HEALING THE SICK.

I pray that the Spirit of God may attend me in the few moments that I occupy. This morning I got up early, and there is a set of records that we have in our home called "The Road to Bethany." We have played them to our children and to the family on a number of occasions. My sweet wife put the record on that told of Christ being brought for trial, how He stood before Pilate, how Pilate didn't want the responsibility of condemning Him, how he did everything in his power as a mortal to see that He was released. He offered to release Him to the Jews. But they preferred Barabbas, a murderer and a thief.

Brethren, I listened in agony to the things that He endured, reiterated once again, in order that He might break the bands of death for you and for me and satisfy the demands of justice. I wish that record could be played to every man, woman and child once a week so that we could realize what Christ has done for us and what our responsibilities toward Him and our Heavenly Father are. And when we husbands feel that the load is getting a little heavy, the financial burdens are too many, the calls from our brothers and sisters are too frequent, that we would immediately repent and realize that whatever our burden is, it is insignificant. God has permitted us to endure some few things in order to prepare us according to our capacities that we might dwell in His presence. And when our sweet wives feel jealous or that their husbands don't love them any more, or that they are so inconsiderate, they should stop to realize that after all, the trials they are bearing are insignificant compared to the trials and sacrifices borne by the Son of God who was without sin, and who didn't need those trials to sanctify His life and to perfect Himself. He bore them for our sakes.

The topics touched upon tonight are timely. We ask our Heavenly Father to bless us, and we get down on our knees, and in a certain degree of humility and sincerity, depending upon how much we are in tune with the Spirit of God, we plead with Him to help us to sanctify our lives and fulfill our mission. I am going to speak from personal knowledge now, because I believe that if it affects me this way, it can and ought to affect you about the same way. I ask my Father in Heaven to help me to be of greater service, and then I am irritated because someone calls on me and because I am tired. I tell the Lord I am doing the very best I can, and I really am trying to do the best I can, please help me to fulfill my mission. I have brethren from Logan and brethren from Sonora call me on the phone and say, Brother Allred, why don't you get someone down to help us? Why don't you get somebody down here to give us strength? What are you brethren

doing?" Well, I know myself and my brethren are doing the best we can. We have a couple of responsibilities right here at home. But the point at hand is that we are not doing all that we can do. God is giving us wonderful opportunities for service with their attendant blessings, and we're not living up to those responsibilities. Where I was asking God to help me because I was doing the best I can, I can go into my bedroom and kneel down and face the temple and say, "God forgive me, because I haven't been doing the best I can. I could do better." And I pray our Heavenly Father will be merciful to us, whether we be a husband or a wife or a child, and help us in living the fulness of the gospel which we have espoused, so that our weaknesses will be so forcefully drawn to our attention that we can wipe from our conscience every iota of feeling that we are doing a good job. Because, brothers and sisters, in the main, no matter how well we are trying, we're not doing a very good job, we're not doing as much as we can do. I hope that He will bring to our attention the fact that no matter how hard we are trying, there is room for improvement.

I am reminded of Brother Joseph W. Musser. He said, "When I see my brethren get up and tell us how filled with the Spirit of the Lord they are and how well they are doing, I begin to fear for them, because right at that very moment when we think we are doing the best, that's when we are in the gravest danger." When we are entirely humble, when we are fully dedicated, when we can get down on our knees and face the temple and know that our prayers are getting through, feeling the presence of God with us, then we are doing pretty well. But I have learned from experience that it's a hard time to always find things and make things that way. And brothers and sisters, it is dependent upon you and me to make things that way. It has been brought out that we can ask the Lord to fight our battles for us, but we cannot for one moment anticipate that He is going to step in and fight all our battles if we have not done everything in our power for ourselves.

Along this line I am reminded of the healing of the sick. We have had some miracles performed. One of the reasons God has given us those miracles and healed our sick is the fact that those who have been sick and those who are helping them have done everything in their power for themselves, so that when they went to the Lord they could conscientiously and honestly say, "Lord, we need your help because we are doing everything we can." President Brigham Young says don't call in the elders to administer to your sick until you have done everything you can, because God sent you here to get experience, and to overcome your own trials and problems to the best of your ability. Do not hesitate to call in the elders, but do the best you can. And this is something we should all be doing. The best we know how every day of our lives. And then remember that no matter how well we do as compared with what Christ has done, it is insignificant. And also remember that the spirit of complaint is not from God. The spirit of discouragement is not from God. I have known a lot of people who, no matter how bright their future was, how blessed they were, how obedient their children were, how wonderful their husband was, what a heritage they had in the fact that they were brought forth in this dispensation in the light of the gospel, no

matter all of these things, they're still so discouraged they just don't know what to do.

On the other hand, I have known people who have been wasting away with cancer and disease, who have been distorted by accident so that they are in constant agony, who have been born malfunctioning through no fault of their own, who can get down and offer some of the sweetest prayers I have ever heard, thanking God for His infinite mercies.

And brothers and sisters, I want to see us get into a position where we stop complaining, where we stop finding fault with one another, that we stop complaining to God that the lot we are bearing is just too hard to bear. And when I think of this, I can't help but think of Brother Sidney Rigdon who said he just couldn't bear any more than this and that what Christ had suffered was nothing to what he had suffered. When I hear some of our brothers and sisters complain, I think that they have that kind of attitude. Let us repent of it. Let us get the Spirit of God about us. Let us conduct ourselves as Saints. The Spirit of the Almighty is the spirit of happiness. Whatever our lot, a spirit of thankfulness to Almighty God that we were born in this day and age and have the privileges that we have, a spirit of gratitude that God gave us the heritages that are ours in Israel, that our parentage is godly, that our brothers and sisters are Saints. This is something to be thankful for, and if we will stop and count our blessings, we'll stop complaining and set our lives in order. We'll be Saints, and that's the designation that God gave to us because He expected us to be Saints. Brothers and sisters, the Lord loves you for your integrity. He is grieved with you when you don't demonstrate your thanksgivings to Him.

I love you, and I ask God to bless you and I do it in the name of Jesus Christ, Amen.

31 May 1970. Place unknown. THE BLESSINGS OF THE CHURCH. SACRIFICES AND TRIALS PART OF THE REFINING PROCESS.

Our time is far spent and I feel somewhat reluctant to take any more of it tonight. But we have been here tonight and we have been edified, and we have felt the Spirit of the Lord. When we know that we have the Spirit of the Lord, it's one of the most comforting, wonderful experiences that we can enjoy, and we should learn to appreciate it and covet it, and to seek after it always in our lives. It is my desire in the few moments that I stand before you that I might add to that outpouring of the Spirit that has been our happy lot tonight, and say things that would be edifying to you and strengthen you in the work of God. A number of these wonderful people who have spoken to us tonight have said that they thank God for the privilege they had of being reared as members of the Church, for the instructions that they have received and the opportunities that were theirs. With all my heart, brothers and sisters, I thank God for that opportunity too. And I want to share with them the expression of that gratitude to my Heavenly Father, to let you know that I feel this way about it. It's a wonderful thing to be reared as a

member of the Church of Jesus Christ of Latter-day Saints, to have it's opportunities, to have parents that teach you to walk in the ways of light and truth, to have teachers who emulate that which is good. And I would like every member who is here tonight to remember these things and cherish them, because they are part of the ladder that all good Saints should climb in order to have a well-rounded and beautiful life. There is no organization in the world that has contributed more broadly to this opportunity for you and me than the Church of Jesus Christ of Latter-day Saints. I want you to never cease being thankful to God for the blessings that it has brought you. Never cease feeling, yes and knowing-notwithstanding the Church doesn't want us to identify ourselves with them and have asked us to cease using their name and claiming that we are members of the Church of Jesus Christ Latter-day Saints, because there is nothing that we have done, at least there is nothing that we have willingly or knowingly done, and I hope this applies to every one of you, that has made it proper and possible for them to cut us off from the Church of God and to be numbered among the Church of Jesus Christ of Latter-day Saints. I was reared in that Church. I was taught by parents who were reared in the Church, who were polygamist parents. They entered into the fulness of the gospel in the temples of God. They were placed under covenant in the Houses of God, to live all of the laws of the gospel and they taught me to live all of those laws. And because the Church has adopted another policy now, that does not make it less necessary to live the gospel of Jesus Christ. And if we have the temerity and the courage to believe all that our parents and our forebears and our prophets have taught us, and we are willing to suffer the consequences for it and to live the gospel, God is going to bless us. And He is not going to take His Spirit away from us. He is not going to cease identifying us with His Church. And the Spirit of God will be with us, and the Holy Ghost will direct us. And we will go on up the ladder to perfection with God's help.

A message came to me from a sister tonight that she had been taught that I was a power-hungry man, and that these men who sit before you are power-hungry men, and that she had been told this by certain individuals who had taught her the fulness of the gospel. I have only one answer to that and that is that God knows my heart. And I am not afraid of His judgment. Now, out of the abundance of the heart the mouth speaketh; let those who judge beware. I know that these men who sit before you are not power-hungry men. There is a hunger, however, that does dominate their lives. It is this hunger spoken of by the Savior when He said, "Blessed are they who hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." And they want to be filled with the Holy Ghost. They want to have it emanate its light in their lives and in their countenances. And they want it to guide them to such an extent that they will have the power and the courage and the constant determination to keep every commandment of God, and to exemplify it to every man who walks upon the face of the earth, and to be unashamed of demonstrating through their good works that they are the children of God and the servants of God. Yes, I feel very much embarrassed when my dear brothers and sisters get up here and say they know I am a prophet of God. I feel very weak and very unworthy of that appellation. I do not want to be praised by my brothers and sisters. I do not seek the honors of men. I would like to be loved

by my brothers and sisters. I would like my conduct to be such that they know I am striving to be good and to exemplify the word of God in my life. I would like to so live that I may have the praise and the exaltation through my Father in Heaven, and from my Savior Jesus Christ. And I hope you win give me and these brethren before you the determination and the righteousness and the ability to follow in the footsteps of Jesus Christ, who is the word of God, to the extent that they may also be the word of God in their example and in their lives.

We live in a wonderful time. We have a tremendous responsibility, one that will bless us throughout the eternal worlds, or it will curse us because of the light that we have received. This is the condemnation of the world, not that there was no light, but light came into the world and men rejected it.

Some of us have entered into a holy principle, the most holy principle that was ever given to man on earth. The principle of celestial marriage. And sometimes our hearts have not been right before our Father in Heaven. This has been apparent by the manner of our lives, our conduct before our wives and our children, and before our fellowman. These principles will exalt us, they will perfect us, they will beautify our lives if we live them in righteousness. But as surely as there is a God in heaven, if we use them to gratify our own pride or our own ambitions or our lusts or our evil desires, they will damn us, and I mean damn us. I want to call us to repentance, because that is my duty and responsibility. I must exemplify the gospel in my life. And God only knows that I know my weaknesses and that I am failing short of that responsibility. But I am trying with every ounce of my being, by day and by night. And my brothers who are with me are trying to serve God and keep His commandments, that we may truly say, "This is the way. Walk in it." We do not want to be reproached when we cross through the veil because we fell short of telling you the truth. We would like to enter into that celestial city and see the Lord and have Him say to us, "Well done, my good and faithful servant, enter into my glory and be a joint heir with me and sit down on my throne." This is the glory, this is the exaltation, this is the hope of our lives. This people have been called to become a choice people, a righteous people, the children of life. Oh, may God give us the wisdom and the courage to fill that responsibility in this the dispensation of the fulness of times, and to prepare ourselves for the trials and the heartaches and the sacrifices and the persecutions and the reviling that, as surely as there is a God in heaven, will come upon us.

In ancient days the followers of Christ, according to the prophets and according to the Prophet Joseph Smith, were cast into the den of wild beasts, were burned at the stake. They asked God that they might have this privilege, that they might secure to themselves a more glorious resurrection. God will give you and me, if He is good to us and if He loves us, the opportunity to endure all that we can endure in order to sanctify and purify our lives and to feel worthy when we stand in the presence of the martyred Saints who have gone before us, and the prophets of God who have laid their lives on the altar and whose testimonies were sealed by their blood. And if God loves us enough, He may let us seal our testimony, also, with our blood. And I hope that whatever He calls upon us to endure, whether it be imprisonment or death, that He will give us the courage to

endure with thanksgiving and rejoicing that He counted us worthy, and that we will not falter by the way. I say this in the name of Jesus Christ, Amen.

12 July 1970. American Fork Canyon, Utah. NOT ALL WILL BECOME GODS. THREE SPIRITS BY WHICH WE ARE GOVERNED.

Generally, when I speak I am given every advantage. I am the last speaker. I sum things up, and I'm given about enough time to sum things up. I have fifteen minutes, and I'll try to take ten of them.

You've been hearing correct principles today. You've been hearing a little bit about the gospel and that's all you can hear each time we gather together, just a little bit about it. And I've heard a little bit too much about Brother Rulon C. Allred today! You've succeeded in doing one thing, and that is in making him feel his unworthiness and making him more determined than ever to live a life that is more exemplary, if possible. I hope the Lord will forgive me my sins and my weaknesses and my imperfections, so that He can use me. And I want to tell you as a servant of the Lord-because I am the Lord's servant-that I will do everything in my power to help to lead you back into the presence of God. There is only one place that I want to go, and I have only a little while to prepare myself for that in this mortality, and that is back into the presence of my Savior and my Father in Heaven. And if I fail in that, I have failed in everything. It is the only ambition that means anything to me. The wealth of the world, the love of the world, and the prestige which it can give me, mean absolutely nothing.

I would like to talk for a few moments on correct principle and free agency. Sometimes we are misunderstood when we teach the gospel. I heard two conflicting reports about my ability to teach the gospel today. One was that I had taught publicly that everybody eventually was going to become a God, and that the adulterer and the murderer would eventually be forgiven of all his wickedness and could become a God. I had another report that I taught the gospel in plainness, so plain that I no longer gave that dear brother any excuse for not living it. Now, somewhere there's a common ground here, and I want to take a few minutes to establish it.

In the first place, we have our free agency. God gave it to us. Without it there could be no existence. The Lord tells us that in Section 29 of the Doctrine and Covenants. Lucifer presented a plan wherein man would not have his free agency. Everybody would be compelled to keep the commandments and not one soul would be lost. But God presented a plan where man should use his free agency and make something of himself through his own choice, that he could choose good or evil. When he chose good, chose to obey God, then he could become like God. The first law of all the gospel, if we are going to become like God, is the law of obedience. Everything else is subject to that law. And if we want to become

like God, we will submit ourselves to His will. This principle has been brought out today.

I want to correct myself if I ever made a suggestion of the kind that has been suggested, and that is that everybody is going to become Gods. I could not have taught it. It might have been understood that way, but I know differently. God tells us in the Doctrine and Covenants that there are three degrees of glory, the celestial, the terrestrial and the telestial, that those who live the celestial law will be saved in the celestial glory, that those who live the terrestrial law will be saved in terrestrial glory, and those who live the telestial law will be saved in telestial glory. And every man will return to his own place according to the manner in which he kept the commandments of God. The law saves and preserves and sanctifies, and if he will not obey the law, he will not be preserved or sanctified by it.

Not only that, but the gospel teaches us that in the celestial glory there are three heavens or degrees, and in order to enter into the highest of these, a man must enter into the new and everlasting covenant of marriage. If he does not, he cannot attain it, but he must enter into one of the other degrees of glory. And if he enters into these other degrees of glory in the celestial glory, he will be a ministering servant forever and ever to those who are worthy of a far more and exceeding weight of glory. Now, that doesn't teach me that murderers and devils are going to become Gods eventually. And it doesn't teach you that. We're talking of celestial glory. There are two degrees of glory down below that, the glory of the moon and the glory of the stars, and as the stars differ from one another in glory, so are they of the telestial glory. They will each return to the place they merited by their lives and by their works, by the use of their agency. We cannot obtain more than we are willing to receive. God tells us in Section 88 of the Doctrine and Covenants, that we will return to that place which we merit because we are not willing to receive that which we might have received when the light was made known to us, that this is the condemnation of the world, not that there was no light, but that light came into the world and men rejected it.

Brothers and sisters, the most glorious thing in all the world is the gospel of Jesus Christ. It comprehends all truth. It is the measuring rod to every question. Within its beautiful embrace is found every joy, every happiness, every expansion, every glory, every dominion, every power, every principality that God could give to His children whom He loves. And without the gospel of Jesus Christ, we then become of the world. And we obtain the joys, the pleasures of the world, which are not lasting and which are fleeting, and which, when we die, will bring us no eternal happiness. What doth it profit a man if he gain the whole world and he loses his own life? And that's what we will lose if we obtain the world.

Now, we are in the world, brothers and sisters, but we are not of the world. And God expects us to be His children and His people. And we can't be His children and His people and use our agency to choose evil when the opportunity is there. And no excuse that we can offer to God or man will justify us for having chosen evil, if that is our unhappy lot.

Just two days ago, I was talking to a beloved sister, and she is beloved to me. She told me, "I was baptized, and I went into the temple. I received my garments, and I placed myself under covenant to wear them except when I bathed my body. I met ridicule, I met misunderstanding, and I knew by the Spirit of the Lord that I shouldn't wear them anymore. I took them off because the Spirit of the Lord prompted me to." I said, "Bless your heart, dear sister, the Spirit of the Lord never could have prompted you to do any such thing, because you broke your covenants." "Oh yes it did; that's what the Spirit prompted me, because I wasn't ready for the covenants."

Now, brothers and sisters, I want to leave you one truth here today, if I don't leave you any other. And that is this-and it is not my doctrine, it is the doctrine of Joseph Smith and Brigham Young--though I or an angel from heaven teach any other doctrine unto you than that which they have preached, he shall be accursed. And I preach to you today that same doctrine. And that is this: There are three spirits that govern man. The spirit of man, which is our own conscience and spirit, the spirit of Lucifer, which is to direct us and to tempt us to do evil, and the Spirit of God, which guides us into eternal life. And our spirit is the spirit of morals and conscience that are the result of tradition and the teachings of our parents and the society in which we live. And it can be all shot full of holes by the gospel of Jesus Christ and the Spirit of God. And you and I have got to learn the difference between the dictation of our spirits and our conscience and what we think is right, and God's Spirit and God's law and what He knows is right and for our good. And we cannot excuse ourselves, as Paul said, by saying, "The devil tempted me, and therefore I have no responsibil- ity."

Brothers and sisters, you and I have got to learn to know what the Spirit of God is, and the Spirit of God cannot dwell in unholy temples. Whether they are mine or yours, it cannot dwell in unholy temples. Therefore, it behooves us to cleanse ourselves of iniquity, to free ourselves from our sins and our traditions and our follies, to sanctify our lives and let our lives shine to the glory of God. That's the kind of people our Heavenly Father wants, and with God's help, that's the kind of people we are going to be. This I pray in Jesus Christ's name, Amen.

1 August 1970. Fireside. Salt Lake City, Utah. PLURAL MARRIAGE AFTER THE MANIFESTO.

RCA: There is an editorial in which Professor Wolfe of the B. Y. U., a devout Mormon, took time out to visit the colonies in old Mexico. This appeared in the months of June or July in 1901, in the Salt Lake Tribune. When he got into old Mexico, he was astounded to find that all of the leading elders of the Church at Juarez and Dublan, Casas Grande, had entered into polygamy. He talked to some

of his friends and relatives there, and the women who were there told him that they had no intention of marrying a man unless he would live the fulness of the gospel, unless he entered into polygamy.

"But," he said, "what of the covenant the Church has made with the government?" "Well, we can't answer that for you. You'd better go to the president of the Church or some of the apostles." Having visited with them for about a week, he returned home. He met with John Henry Smith and explained what he found in old Mexico, and asked John Henry Smith about it. John Henry Smith said, according to the Tribune report, "Why Brother Wolfe, don't you understand the situation? The Manifesto was only a ruse to beat the devil at his own game. That's an eternal principle. It can't be stopped." And then the Tribune comments: "Maybe polygamy can't be stopped, but it stopped Brother Wolfe. He apostatized."

Q: Was he the one who gave the temple ceremony to the Tribune later?

RCA: Yes, I think so. These things will be published. Very carefully, we are gathering them. The testimony concerning these things is so positive, so much evidence to sustain it. We look back over the history of the world, and we find that as early as Isaiah, recorded in Chapter 28, in Daniel, Chapter 2, speaking of the latter days when the gospel would again be preached and the stone should be cut out of the mountain without hands and roll forth until it filled the whole earth. Daniel says that out of the nations that would come forth from the ten nations, from the Roman kingdom, and one other nation would come that would be represented by an eagle shadowing with wings (U.S.), and that it would be a short, stout horn diverse from others, proud in its speech and its conduct toward God and man, that it would make war with the Saints and prevail against them. Isaiah in Chapter 28 said that Ephraim would be proud in the heads of the fat valleys, that they would make a covenant with death and an agreement with hell, that the bed they would lie on would be too short to lie on, and that the covering that they had over them, too narrow, that they would make lies their refuge and under falsehood and pretext would they hide themselves.

And the manifesto was the direct result of the devil making war with the Saints, using the United States Government as its instrument, as prophesied by Daniel and Isaiah, overcoming them as predicted by the ancient prophets, an agreement being made with the government that Ephraim would not intend nor attempt to keep, that they would do this on the basis that it was the only course they could pursue in order to keep the temples open and possess the temple and have their offices and buildings and temples and their tithes and their cattle and everything that had been seized by the government returned to them, and that they could do their work for their dead and the living in the temples. "Because," said Wilford Woodruff in his Logan address, "if we hadn't done this, they would have stopped the principle anyway and taken everything they had away from them. Why not make the agreement with the government and keep our temples open, get our temples back, get our tithing back, get our cattle and our goods back, and continue the work of the Lord? It's not a question I am asking you-which is better, to do what we have done, or to have all of this work stop?" Then he said it wasn't going to stop; it was going to go on. Well, all of this work certainly included

plural marriage. As for evidence for the fact, a day or two after President Woodruff signed the Manifesto, he set Anthony W. Ivins apart to go into Mexico and perform marriages. The agreement with the government was simply a means of preserving the Church, and it was foreshadowed by the revelation of 1886, when the Lord said, "Have I not borne with my Saints because of their weaknesses and because of the perilous times? Have I not given my word in great plainness upon the subject to my servant Joseph? I have not revoked this law, nor will I. But all those who would enter into the fulness of my glory must and shall abide the conditions thereof, or he shall be damned, saith the Lord. Nevertheless, it is my will that they should use their free agency regarding these matters."

So there was not going to be any more pressure from the Church, there was not going to be any more sustaining hand from the Church. They were going to have to stand on their own feet. Shortly after that, President Joseph F. Smith said, "The time has come when no man can put his responsibility as to whether or not he keeps the commandments of God upon the First Presidency of this Church. Every man must stand on his own feet as a tub sits upon its own bottom."

Q: From this 1886 revelation, the Church itself quit pushing plural marriage as such, and the Manifesto itself was never an issue, is that not correct?

RCA: The Manifesto came only because the press demanded a statement to the public on the matter. They demanded a public statement from the Church. Official marriages with the Church's sanction ceased in 1887, not in 1890.

Q: How come Wilford Woodruff said it was a revelation from God?

RCA: He didn't. It is construed that he said it was a revelation. In his Logan address he didn't say that. He said, "I didn't do what I did until I knew that this was the thing the Lord required at my hands. I was asked to present to the Saints at Brigham City, and I am presenting the same question to you here: What is best, for me to have signed this document and preserved our temples and our ordinance work, or to have refused to sign it and continued the prosecutions which in themselves would have stopped the practice?"

COMMENT: There are two statements, one in the Salt Lake Temple and one in the Logan Temple, and they are almost identical. But the problem is when people get to deciding what Wilford Woodruff meant instead of taking what he said as he said it. They decide what he meant.

RCA: He didn't say the Manifesto was a revelation, never at any time. In fact, in the Reed Smoot Investigation, President Joseph F. Smith talking, President Lorenzo Snow in his Petition for Amnesty, all of the leaders of the Church, said it wasn't a revelation.

Q: Then how come President Joseph F. Smith said no one inside or outside the Church had the authority to seal plural marriages?

RCA: I'm going to tell you how it came. The pressure in 1911 was so hard on the Church again and was continuing, and the government was pressing them so hard, that an official statement was demanded again from the authorities. So President Smith called up the president of the temple at Logan where they were performing sealings and had continued to perform them-and this will give you the data to prove it-and he said, 11 am going to have to make an official statement. I am asking you and telling you, don't perform any more sealings until after I have

made this statement." He contacted every man who had that authority and said, "I am withdrawing, for the time being, your right to perform any of these sealings in plural marriages. No man in the Church or outside of the Church, until this official statement is made, shall do anything about it." And then just the same as he could have told them they could not, he could have told them afterward they could. And he did. And it is the absolute truth.

Now, I know that this is true, because Joseph W. Musser, Nathan Clark and Bishop A. K. Kean were set apart in 1909, by President Joseph F. Smith, to perform sealings and keep that principle alive, and that right was withdrawn from them during that time.

Q: Your right to perform plural sealings can be taken from you by the president of this Church?

RCA: If he wanted me to cooperate with him, and he came to me and said, "Brother Allred, I am going to have to take an official position for the sake of the Church. Will you please not perform any sealings during this time until I give you the go-ahead again," I would be glad to cooperate.

COMMENT: Then he could say no one had the authority to perform any sealings for, say, 24 hours.

RCA: Twenty-four hours or two or three weeks. The truth of the matter is that this same situation presented itself during the time of President John Taylor. We have President John Taylor stating that he had authorized no plural marriages during the time of his presidency.

COMMENT: And that was before Wilford Woodruff and even before the Manifesto.

RCA: And even before the 1886 revelation. Now, how do you get away from something like that? President John Taylor, if you go into it, answered it himself. Senator Hollister, a very eminent lawyer, was sent from Washington, D.C., to see what he could do to get plural marriage stopped among the Mormons in the year 1885. He talked to President Taylor. He asked President Taylor if he was performing plural marriages. "No." "Well, are you performing plural marriages in your temples?" "No." "Well, I thought that was the only place you could perform plural marriages." He said, "No, it's the power of the Priesthood that sanctifies the ordinance, not the place." "Well, are there other people who have authority to perform plural marriages?" "Yes." "Where did they receive their authority?" "From me." "Would you please be so kind as to give me their names?" "I would not be so kind as to give you their names." "Well, how many are there set apart by you to perform plural marriages?" "Oh, a hundred or more." "Do they perform them just any old place?" "Oh, in their private offices, in the groves, or wherever it is best; they can perform them anywhere." "Would you give us the records of your temples to prove to us that you are telling the truth that there are no plural marriages performed in your temples?" "I would not."

So officially, John Taylor wasn't performing any plural marriages during his presidency. He was president of the Church. He safeguarded the Church by not doing it. He authorized others to do it, and said so. Oh yes, and he said, "Don't they have to tell you when they perform these plural marriages so you know about it?" "No, I make it my business not to know." Now, this is President John Taylor. And if you are going to take history that far back, you'd have to say that plural marriages had stopped long before the Manifesto.

Angus Cannon, in his being questioned before the Senate Investigating Committee, was asked, "You have performed plural marriages haven't you?" "Yes." "Are you performing plural marriages now?" "No." "You refuse to do this as an officer of the Church?" "Yes." "Well, why have you refused to do it as an officer of the Church?" "Because I went to John Taylor and he told me not to perform them." This is 1887 again.

COMMENT: So in reality the thing that most people are standing on is the Manifesto, and the Manifesto changed nothing; the change had already taken place.

RCA: Three years before. COMMENT: I want this point specifically looked at, because everybody stands on the Manifesto, and it has nothing to do with the issue at hand.

RCA: It was only an official representation of the Church's position.

Q: But then you take all the presidents after the Manifesto and they say that plural marriage is not to be lived now.

RCA: Yes, as far as the Church was concerned. The Church could not give its sanction. The Church had made a covenant with the government-an agreement with hell. It made that covenant and it intended to keep it. And they did keep it. But the Church didn't practice polygamy in 1832 or in 1836 or 1843 or 1852, but it was being lived. The Church never accepted the principle of plural marriage by uplifted hand. They never did. It was simply presented to them in 1852-you can live it if you want to; you don't have to live it if you don't want to. It was a law of the Priesthood. It was never a law of the Church. So the Church simply went back to its original position before 1852, and said, "We won't sponsor it anymore. It's a law of the Priesthood. But as members of the Priesthood, independent of the Church, every leader of the Church, including President Joseph Fielding Smith and Heber J. Grant, lived the law.

COMMENT: If the Church was never given the privilege as a church of accepting this law, then rejecting it didn't change anything they never actually accepted.

RCA: It didn't change anything at all.

Q: And you can't find anywhere where they accepted it with uplifted hand; it was merely stated....

RCA: They rejected it with uplifted hand. But they didn't accept it. It was simply presented to them in a special conference in 1852, and they were told if they didn't live it, they would be damned. They couldn't enter into the fulness of celestial glory. They listened to the discourses, and that's all. And from that time it was allowed in the Church, if they would accept it. But in 1890, the Church said, "We don't want it." So it simply reverted back to its former position where the

Church had nothing to do with it. And the Priesthood carried it on. It had been in that position since it first had been established and it remained in that position, and it shall remain in that position, because that's the position it must occupy. Let's take Section 131 of the Doctrine and Covenants:

"In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood, meaning the new and everlasting covenant of marriage; And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase."

COMMENT: They say they don't have to live it now, they can live it during the millennium.

RCA: You don't have to live baptism now. You can live that during the millennium too. But you will be in the terrestrial glory.

COMMENT: How can you be resurrected to the degree you desire if you haven't lived the law in order to be resurrected to that degree?

RCA: Nobody has to live it. Nobody has to be baptized. Nobody has to have hands laid upon himself for the gift of the Holy Ghost. Nobody has to hold the Priesthood. Nobody has to. But if you want the blessings predicated upon obedience to the law, you have to live the law.

COMMENT: Some take the stand that the law was restored, it was lived, that's all that was required.

RCA: No, you don't have to live it, but you won't get the blessings unless you do. Where do you get the promise of the blessing? The Lord said in the 82nd Section, speaking of this subject, III, the Lord, am bound when ye do what I say; but when ye do not what I say , ye have no promise." Now, the Lord God Himself made that statement to President John Taylor. "All those who would enter into the fulness of my glory must and shall abide this law or they shall be damned, saith the Lord." Now, in Section 132, in answer to a question of the Prophet, you find the Lord saying, "I will answer thee as pertaining to thy question as to why my servants Abraham, Isaac and Jacob and others of my servants the prophets had many wives and concubines. Wherefore prepare your heart for that which I am about to reveal unto you. For no one can have this law revealed unto them and refuse it and enter into my glory, but shall be damned, saith the Lord God."

Q: Well can't a person be good enough without living this law to be resurrected into the celestial kingdom?

RCA: There is a law irrevocably decreed in heaven before the foundations of the earth were laid, upon which all blessings are predicated. And when you receive any blessing it is by obedience to that law upon which that blessing is predicated.

COMMENT: Here's where the stickler comes. The Lord has the power to revoke or reveal any time He wants to, saying this is not to be lived now because of the Manifesto. Therefore if we live it now we are disobeying the Father and we will be damned.

RCA: Yes, but how are you going to reconcile the fact that the Manifesto is a revelation when you have at least four of the presidents of the Church who said it isn't?

COMMENT: Read page 383 of the Most Holy Principle, which answers that.

RCA: And let me ask you another question. If you're going to live the law in the millennium and you're living now, then you haven't lived it in this life, and the only glory you can come to is one of the lesser degrees of glory in the celestial kingdom or the terrestrial kingdom. And speaking of that subject, the Lord says in verse 17 of Section 132, "All those who do not enter into this law which was instituted by me and by my Father before the foundations of this world shall be ministering servants to those who are worthy of a far more and exceeding and eternal weight of glory. And they shall remain separate and single in their saved condition forever and ever." Now, I didn't make that up; it's right in the Doctrine and Covenants.

COMMENT: Wouldn't it be correct to assume then, that if this principle is not to be lived today, and the 132nd Section of the Doctrine and Covenants is a commandment or be damned, that if we cannot live it today, then the 132 Section ought to be taken out and the monogamist section put back in?

RCA: Yes, it should be taken out, because we have rejected it and it should no longer be a part of the law. Now let's come back to George Q. Cannon in 1883, speaking upon this subject.

He said, "If the Church, in conference assembled, with uplifted hand, reject this law, the Priesthood will be withdrawn from them, the heavens will withdraw themselves, the Spirit of the Lord will be grieved and they can no longer have that portion of the Priesthood which will give them endless lives." He goes on to say that if peradventure the Church does take this stand, then they will have a law of carnal commandments similar to ancient Israel, which will give them sufficient of the Priesthood to bear off the kingdom triumphant, but which will not give them endless lives. Now, if the Manifesto is a revelation, then we are like ancient Israel. If we obey it, we cannot have eternal increase, we can't have endless lives, we cannot be Gods.

COMMENT: We might as well be wiped off the earth.

RCA: We might just as well.

COMMENT: The whole earth will be wasted at His coming if this law has been taken from the earth.

COMMENT: It has happened before.

RCA: The singular thing about this whole thing is that the prophets predicted in ancient times that this was going to take place. They said if we would not revere the law given to us by our Moses, as ancient Israel had not revered the law given to them by their Moses, then we, like ancient Israel, would be given a law of carnal commandments that would not give us endless lives.

Now, if the Manifesto was the word of God, we are like ancient Israel-rejected of God, wandering in the wilderness. And I do not believe that because God said, "I have restored the gospel and its powers and its Priesthood, never to be taken from the earth again." And He also says that He would not give all of the law to us in this day until we had perfected ourselves and become like the brother of Jared, that we had sufficient faith that all of these things could be made known to us. So we are approaching a time when the sealed portions of the Book of Mormon are to be given to us by revelation, by a prophet of God who will

translate them and give them to us. And why is he going to give them? Because we are living the fulness of the law. "And again, saith the Lord, I will not redeem Zion, for it cannot be redeemed except by those who live the laws of the celestial kingdom." So we can't even redeem Zion, if the Manifesto is a revelation!

COMMENT: The early prophets did say, as you said, that Christ cannot come until these laws are lived.

COMMENT: Well, they say we have more time.

RCA: We have always said that. Ancient Israel did. It is the nature and the disposition of human beings to say God does not require that of us now.

When Israel was in bondage, it is recorded in the Bible that all Israel bowed down before the golden image, except Shadrach, Meshach and Abednego and Daniel. AR Israel bowed down. And John Taylor in speaking of this said, "All Israel today will not bow down to the golden image, which is monogamy." There are those of us who will remain true, no matter what comes.

But most of Israel has bowed to it, and it is only a repeat, because God Himself predicted that this would happen to the Church in our day, that we would go astray, that we would fall short of our glory and our exaltation. Let me quote Daniel. He said, "Many of those who have been made white shall be led astray and shall fall by the way at that time." Let's take the Book of Mormon, 2nd Nephi 28: "And at that day they shall say, All is well in Zion; Yea Zion prospereth, all is well. And thus shall the devil carefully, as with a flaxen cord, lead them down to hell."

"Oh, you who have received the gospel, is it not better to obey the revelations of God than to deny them that you may receive the praise of the world and the honor of men?" All is not well in Zion. In the 8th Chapter of the Book of Mormon, "Oh ye pollutions, ye hypocrites, why have ye polluted the holy Church of God? Why have you rejected the revelations of God? Why do you prefer the wickedness of the world and that misery?" The Book of Mormon said all Israel will reject Christ when He comes.

When Christ came there were a handful, such a small amount who really accepted Christ, that it was pitiful. Before Christ was crucified He said, "Peter, lovest thou me?" He said, "You know that I love you." "Peter, lovest thou me?" "Lord, of course I love you." "Peter, lovest thou me?" "Yes, Lord, you know that I love you." Peter was quite irate. Jesus said, "When you are fully converted, feed my sheep." This was Peter, the chief of the apostles. And Peter denied Him three times at the time of His crucifixion before He was finally hung on the cross.

And the Book of Mormon says all Israel shall reject Christ and shall put Him to death and He shall hang upon the cross for the sins of men. AU Israel would reject Him. And they did. And because all Israel rejected Him, did that make Him less Christ? Less the Son of God? Less the word of God to the people? No. As I say, all Israel, Judah, Ephraim, all Israel has been rejected of God as a people since their apostasy in the days of Moses. And they have been suffering tribulations and darkness. And the punishment upon Judah was such that they are not to be converted until Christ will come in His glory. But that doesn't make them right just because they were Israel and they were united in their rejection of

God. And it doesn't make us right today because we are united in our rejection of the fulness of the gospel of Jesus Christ.

COMMENT: In following the prophets, this is the cry of those who would like to reject polygamy-You've got to follow the prophet'. I agree. But you have to look at what they did, as well as what they said. You have to look to see what they provided for and what were the results of the things they provided for. Because of the things they directly did, was plural marriage carried on, or was it not? The things they said meant nothing if they did something else.

RCA: The will and the belief of the prophets, said Hubbard, can best be determined not so much by the words of the prophets, as by their works and deeds. The position of the Church can better be determined by what happened in the Church and what they did, than by what was published or said about them by their enemies and even by themselves, under pressure. The Prophet Joseph Smith himself denied the tenet of plural marriage in the Church in his own time. It wasn't a tenet of the Church. It was a law of the Priesthood. The Church hadn't accepted it, the Mormon Church didn't teach it. But Joseph was living it before the Church even knew about it.

The Manifesto is a revelation? Why is it, then, that as a revelation Wilford Woodruff set Anthony W. Ivins, John W. Taylor, Matthias F. Cowley and others apart to continue the practice? And at least 108 of the leaders of the Church entered into plural marriage after the Manifesto was signed. Seven of the members of the Quorum of Twelve entered into plural marriage after the Manifesto was signed. Their names were printed in the Tribune. If the Manifesto was a revelation, why didn't the president of the Church and the apostles conform to it? Why did President Joseph F. Smith as president of the Church acknowledge before the Reed Smoot Investigation committee that he had violated the provisions of the Manifesto, by continuing to live in plural marriage and having 11 children born to him under that covenant?

COMMENT: That's two presidents after the Manifesto.

RCA: If the Manifesto is a revelation, why did the presidents of the Church and the apostles of the Church continue to enter into the principle? This is the question you are going to have to answer'

COMMENT: The only thing is the proof that they did.

RCA: If they didn't, we sure can't account for their children in the genealogical records, because they were all born after the Manifesto by wives sealed to them after the Manifesto. President Heber J. Grant acknowledged the violation of the State Law in 1899. He was brought before the 4th District Court in Salt Lake City, and pled guilty to the charges. And paid his fine. It was a misdemeanor then. That was in 1899.

COMMENT: $100.00

RCA: $100.00

COMMENT: But you reach the point where looking up all the proofs and reading all the material available doesn't amount to much anymore. If a person feels that he has to follow the Church and Joseph Fielding Smith-fine. Do it. You'll receive your reward. But if you have yearnings for truth inside yourself,

and that's from where it must come, not from papers or books or what people have to say-then you go to the Lord about it.

Q: Yes, but can't you be deceived?

RCA: Yes. You can be deceived.

COMMENT: AR right, let's take the other side-the ones who say you are wrong. Can they be deceived?

COMMENT: Yes. You haven't got a chance'

COMMENT: You can't be deceived if you're following the prophet.

RCA: Then follow what they have done.

COMMENT: How can you be deceived by fasting and prayer for your own knowledge?

RCA: President Brigham Young said, "If you will not receive the revelations which have been given to us of the Lord through the Prophet Joseph Smith, and accept them as they stand, and constantly question them and ask for new proofs and evidences as to their validity, calling upon the Lord for additional information and the ministering of angels, the Lord will withdraw His Spirit from you and will suffer you to receive revelations to your heart's content from the devil."

COMMENT: The point here is the revelations from Joseph Smith as they stand.

Q: Then what good are modern-day prophets?

RCA: Our latter-day prophets lead us in the paths of truth and righteousness as far as we want to be led, or will be led. And if we want to know the truth about these things we can get that truth beyond what the Church is teaching, because the Church has pledged itself to conform to the law of the land regardless of the law of God. And the Church in ancient Israel had pledged themselves to obey the law of the land regardless of the law of God in Daniel's day. And they conformed to the law, and they were blessed according to the manner in which they conformed to the law of the land and the law of God. But they couldn't be blessed as Daniel was blessed, who obeyed the law of God no matter what the consequences. Even unto death. They violated the law of the land and the rule of the people. Now, who was deceived? Daniel and the three Hebrews, or all Israel?

Q: Brother Rulon, would you explain the three sources of revela- tion?

RCA: Well, let's put it in this way. There are three spirits that govern us. There is our own spirit and our own conscience, which is the result of our environment and our traditions and our teachings, and we often believe things to be true, which are not true. For instance, we can believe evolution, and the majority of the Church believe evolution today. But it is a doctrine of the devil. And this is the prompting of our spirit because we believe and accept the teachings and traditions of our environment.

There is another spirit that may dictate to us, and that is the spirit of the devil. And he prompts us to do that which is wrong and to lead us astray as is spoken of in the seventh chapter of Moroni, that he will prompt us and lead us astray if he possibly can. That is the second spirit that dominates us. The third spirit is the Spirit of God, which reveals to us all truth, which is given to us as a gift after baptism, if we will seek it and walk in its light. And this Spirit will discern between our spirit and the spirit of the devil and reveal to us all truth. Now this is

a promise of God. Moroni quoted it. But many of us want to know what is true on our own conscious level, and we can convince ourselves because of our environment and our teachings and our fears of persecution and our love of the world, that what we have always been taught is correct. And that the word of God is now, for our sake, null and void.

COMMENT: And by their fruits ye shall know them. I don't know how evil could possibly sustain righteousness and light and truth.

COMMENT: I know wonderful men, presidents of stakes, bishops of wards. One within the last two weeks made this statement: Plural marriage is a nasty, dirty thing. It was never the truth, and Joseph Smith was deceived when he gave it to the Church. A president of a stake made that statement!

COMMENT: I was turned into the First Presidency at one time, and the secretary to the First Presidency, wrote a letter to the woman we were talking to, saying that anyone who had ever lived plural marriage was of the devil. This was the secretary to the First Presidency of the Church!

RCA: I was a member of the high council in the Los Angeles Stake, and I was very active in my calling. I advocated that plural marriage was a necessity to the fulness of exaltation in the celestial world. I was called before the presidency of the stake and my own body of men on the high council, and rebuked for teaching this. President Leo J. Muir, president of the stake, said I was on the very brink of hell, and if I didn't repent I was going to fall off. I took his rebuke and made no contention about it. But afterward I went to him in his office privately, bore my testimony to him that I knew that all of the gospel was true, that we could not obtain any blessing from God except by obedience to the law upon which it was predicated, that celestial plural marriage was a divine principle that had never been revoked, nor would it, and that I believed it and nothing in the world could change my opinion. And he came over and put his arms around me and said, "Brother Rulon, you are right. But keep your mouth shut."

Now, can we believe the prophets? Yes, we can. But we'd better believe what we know they know is true. And not what we want to believe. Therein is the difference.

Paul in speaking of this subject says, "In that day shall they heap unto themselves teachers who will speak pleasant things unto them, for they will have itching ears to hear that which flattereth them and leadeth them away to hell." And he goes on to say that they will say, Teach not unto us doctrine; give not unto us hard things which we do not want to believe. And our people are very much this way.

President Joseph Fielding Smith in conference during the time of President David 0. McKay, got up and gave one of the finest addresses I ever heard. We have it; we are going to publish it for you. He said, 11 want the LDS people to repent and turn to God. I want you to know," and you find this published in his Way to Perfection, "that you cannot enter into the fulness of God's glory by just going to Sunday School, by attending your meetings, by paying your tithes, by being average Latterday Saints. You will never enter into the fulness of God's glory." And then he held up the book in conference and said, "Unless you keep every law the Lord has revealed in this book," and he held up the combined

reference book, "every law of the Lord as revealed in this book. Now I've said this to many of our people in just such occasion as this." Well, what did he mean by that? "Well, he certainly didn't mean plural marriage"' Now did he or didn't he?

COMMENT: Well, it's in the book.

RCA: It's in the book.

Q: Is he a prophet?

RCA: I know he's a prophet.

Q: Which ones are we going to listen to?

COMMENT: Know what they did as well as what they said.

RCA: I'm going to promise you as a servant of the Lord that if you want to obey everything the living prophets tell you, if you want to be restricted by every restriction that they seemingly impose upon you, that you will receive all the blessings for which you have lived. But you cannot obtain, and I again quote the Doctrine and Covenants, you cannot obtain any blessing from God except by obedience to that law upon which that blessing was predicated. God makes no exceptions.

Q: You're not going to qualify that statement just a little?

COMMENT: No, held better not!

Q: You're not going to qualify it at all? You're going to stand on it?

RCA: I may not, but the Lord will'.

COMMENT: That's the point I want to bring out. This law stands as it was stated without any qualifications of any kind.

Q: So where's this weak philosophy that says it's not necessary now?

COMMENT: Because the prophets of the Church said it wasn't.

COMMENT: That's the philosophy that's been stated since the beginning of time. You don't have to live these things now.

RCA: Ancient Israel had that same philosophy. The majority of the Church since the beginning of its organization had that same philosophy. When the law was given to the Church in 1852, and had it in the Church for 38 years, the people had that philosophy. We have a letter in your Most Holy Principle written by a sister who signs her name, and President John Taylor who signs his name in answering the letter, who said, "Do we have to live this now? Why can't we live it in the millennium?" She sincerely believed and wanted to believe it was not necessary now. President John Taylor said, "You seem to think you can live this law in the next world and not have to live it now. But this law is particularly adapted to this mortal stage of existence, and if you don't live it now, you can't have the blessings."

COMMENT: He was very firm on that principle before the Manifesto.

RCA: President Joseph F. Smith was very firm on that principle before the Manifesto and after the Manifesto. Never in public addresses, but countlessly to individuals whom he instituted into that law after the Manifesto. How do I know? Because he instructed my father to enter into it in 1903, thirteen years after the Manifesto. And Heber J. Grant verified it.

COMMENT: By a letter. And signed his name to it. This was during Heber J. Grant's administration, when he was president of the Church.

RCA: In 1932. He said, "Your mother was given to your father in plural marriage by Anthony W. Ivins in old Mexico, with the perfect knowledge and consent of the First Presidency of the Church."

COMMENT: If the Manifesto is a revelation stopping plural marriage, why didn't it stop, then?

RCA: And why did the First Presidency give my father permission to enter into that law?

Q: If you went to Joseph Fielding today, what would he say?

RCA: As a member of the Church held say you have to abide by the rule and policy of the Church. He can't do anything else, because if he does-let's see why he can't: Samuel said, Lord they have rejected me that I should rule over them. And the Lord said, "They have not rejected thee, Samuel, they have rejected me, that I should not rule over them. But hearken unto the voice of the people, for I have decreed that they should have according to the desires of their hearts. Grant unto them a king. Nevertheless, reveal unto them all those things that shall come upon them because of their disobedience before you give the king to them." And he did. He told them of all the things that would come-they would be taken into slavery, they would have to pay high taxes, etc. But they still wanted a king, and they got it. And from then on, all their leaders said, "You have got to abide by the rules you have established for yourselves." And the president of the Church, as president of the Church, is going to tell you that you have got to abide by the rule that you have established yourself, with uplifted hand.

COMMENT: Now, let's look at it another way. Has President Joseph Fielding Smith himself lived plural marriage after the Manifesto?

RCA: I don't know.

COMMENT: No, you don't know. But there are those who do.

COMMENT: Remember, you don't know. And remember what Brother Rulon said. The Lord will grant to the people according to the desire of their heart.

RCA: Not only that, the Lord predicted through Isaiah, 750 years before Christ, that they would make this covenant.

COMMENT: He said, "I will send the people strong delusions, because they ask for them."

COMMENT: Again I say, I don't care what they say, I don't care what Joseph Fielding Smith says. What did he do? And what can be proven? I have taken the time to talk to people who know, and who will verify and testify to you that they know and were in his home when he was living with more than one wife.

RCA: Well, I would not for anything in the world do anything to hurt or incriminate or involve President Joseph Fielding Smith, whom I know personally and whom I love. But I do know beyond a shadow of a doubt that he knows that that law was never revoked, that the Manifesto was not a revelation, and that nobody can enter into the fulness of God's glory unless it is obeyed. I do know beyond a shadow of a doubt that he knows. And I also know that he has acted according to that knowledge. And I also know just as surely as I know that, that neither I nor any of you could go there and get him to betray that fact.

COMMENT: I firmly believe that.

Q: Is the law such that the Church could yet be disfranchised, as it was under the Edmunds-Tucker law?

RCA: Oh yes. If the Church were to accept that principle as a law and go back on their word, they would be disfranchised immediately and everything they have would be seized immediately.

COMMENT: And I'll go still further. The Constitution of the State of Utah would be revoked.

RCA: It provides that it shall be if they accept plural marriage.

COMMENT: That shows why they cannot openly do this. But they will do what they have to do personally.

COMMENT: Yet he says in a speech recently given, of which I have a copy, that, "I have never at any time had more than one living wife."

RCA: Well, as far as the world is concerned, it's true. As far as others are concerned, it is not true.

COMMENT: One legal wife, maybe.

RCA: Yes. I'm going to tell you a little story that I heard in the Huntington Park Chapel, in a very beautiful address given by President Heber J. Grant, back in 1934. He said, "I was a general agent for the Beneficial Life Insurance Company and an apostle in the LDS Church. And as a member of that company I was called in by the president of the company and asked, 'Heber, there are rumors going around that you have two wives. And if it is true, I am going to have to release you, because I cannot have you representing this company if you have violated the provisions of the law of the land and the rule of your Church.' And brothers and sisters, I told that man, 'That is a lie. I do not have two wives.' And as God lives, I told him the truth.'" Now notice: "As God lives, I told him the truth. I did not have two wives. I had three at the time."

COMMENT: Joseph F. Smith did this constantly on the stand at the Reed Smoot Investigation, if you'll read it.

COMMENT: All you have to do is read it. He answered questions that way until he was trapped and then he came out and admitted it. Now, I heard President Grant make that address.

COMMENT: If not telling all of the truth and misleading people is a lie, then all of the presidents have lied.

RCA: The Savior, in His perfection, and Almighty God in His dealings with men, because of the wickedness of men and the hardness of their heart, has given them part-truths from the beginning, according to what they are able to receive. First, the story of Eve having been made out of a rib of Adam is not a truth. It is an allegorical statement; it is paraphrasing the truth; it is a part truth. Adam and Eve are of the same flesh; they were begotten as you and I are begotten. But Eve certainly was not made out of Adam's rib, and the interpretation is fallacious itself. President Brigham Young in speaking of the subject said, "I believed that when I was a child. But now that I have received the fulness of the gospel and hold the Priesthood, I no longer believe the fairy tales my mother taught me." But that's in the Bible; and if we can't believe the Bible, what can we believe?

Now, Abraham left the land of his fathers, led by the Spirit of God to the promised land. And while he was in the land of the Egyptians under Abimalech,

king of Egypt, people came to him who wanted to slay him in order to get his wife, because the law of the land was that they couldn't have more than one wife, or that they couldn't take another man's wife. But if they killed him and took his wife, that was all right. The Lord knew the wickedness of their laws, and He knew what they would do, because Sarah was a very beautiful woman. So the Lord said to Abraham, "When they ask thee concerning thy wife, Sarah, say unto them, 'She is thy sister."' The Lord told him to lie. But the Lord didn't tell him to lie. We only understand things as we read them. We see in part and as Paul says, we know in part, but when that which is true in its fulness comes forth, we will see it in its fulness. Now why did the Lord tell him to do that? Because there was a law in ancient Syria, that a man of royal birth, if he had a wife who was not in his same category of birth of royalty, might legally adopt her as his sister. And according to the law of Syria, Abraham had adopted Sarah as his sister legally, according to the law. But these people over in Egypt didn't know that.

23 August 1970. Sunday School. American Fork Canyon, Utah. THE LOVE OF FATHER AND MOTHER. ADMONISHES YOUTH TO LOVE AND RESPECT THEIR PARENTS.

I had a daddy who was very kind and wonderful. Like myself, he wasn't always able to be with his children when they felt that they needed him. And children need a daddy. And they need a mamma very badly. They need to know that they're loved. They need someone to tell them stories. So, my daddy wasn't very often with us, but when he was he was a real pal. And he loved us very much. One thing Daddy put over to us was that he loved us. I've tried to do this with my children, to let them know that their daddy and mother loved them.

Now, I'm going to tell you a true story, and I want you children to listen to it, because it taught me that my daddy loved me, more than perhaps any other thing that could have happened. I was very fortunate when I was about 12 years old. My older brother said, "Rulon, if you'll come up and work on the ranch all summer for me, I've got a little Indian pony that I'll give to you for a gift." So I went up with my daddy and he worked lots harder than I did, because he was a grown man. I was only 11 years, but I worked hard. We put in a fence all the way around a 640 acre ranch that summer-two of us. And that took quite a little bit of hard work.

And then when we had finished the work, my brother gave me the horse. She was a little mare, and she wasn't broken. She had a race horse for a daddy, and a wild Indian pony for a mother and she was just as wild as she could be. I won't be able to tell you the number of times she threw me off. One time I was riding her with a hackamore and she came to the top of a hill. I wanted her to go down some slate rock. It was just about that (gesturing) steep. And she shook her head and said, "No." Well, I shook my head and said, "Yes"' And I had some spurs on, and I thought, "I'll show you." So I kicked her in the flanks. She went down the hill,

and she slid through the slate rock about twenty feet. When she got to the bottom she said, "I'll show you!" And she bucked, and she went on down the hill and lit stiff-legged. I turned a somersault out of the saddle and lit in the middle of a serviceberry bush. And then she went down the hill and whinnied at me. I knew she was laughing at me.

There was another time that I was riding her, and I was bringing some cattle in that had strayed from the ranch. I had had to ride about four miles to get them, and I was bringing them through the gate. Two of them decided they didn't want to go through the gate. They were stubborn. They went on the outside of the gate and ran along a trail by the side of the fence. So I kicked my little horse that I called "Fleet" in the ribs with my spurs, and she jumped. The sagebrush was as high as this is here (gesturing), and she couldn't see where she was running. But she ran as hard as she could. And as she ran through the sagebrush, both of her front feet hit a badger hole. I was nearly straight up and down. And of course when they went into this badger hole, she fell over, completely turned upside down and turned over. It was the biggest wonder in the world that it didn't break both of her front legs. It didn't. But she threw me off of the saddle, and I didn't have riding boots on. My shoe went through the stirrup. She got up, and she was frightened. She dragged me and she kicked me and kicked me and kicked me in the head and in the shoulders until I was unconscious. And as she was dragging me along, I thought, "I'm going to die." And then I didn't know anything more. I didn't know anything more for many, many hours, for she dragged me out onto the meadow and out into the sagebrush for half a mile from where she had thrown me, when my shoe finally came off and she left me there unconscious.

In the afternoon about 4:00, which was about four hours later, my daddy and mamma saw my little horse out on the meadow, feeding with the other animals. The saddle was askew on her back, so they knew that something had happened. And my daddy came looking for me. At 4:30 he found me lying in the sagebrush, unconscious. My head had big gashes in it, and my shoulders had big gashes in them, because my little horse had shoes on, and they are hard when they kick you with a shoe. And I was still unconscious. I didn't know that my daddy had knelt down and prayed to Heavenly Father that He would let me live. About a half an hour later after he had carried water in his hat from the stream and poured water in my face and washed my forehead and kissed me many times, I came to. And I looked into my daddy's face. Big tears were rolling down his cheeks. And when he saw that I came to, he said, "Oh thank God, my son, you are alive." And then he knelt down and thanked his Heavenly Father that I was still alive. And I knew then how much my daddy loved me.

Now, sometimes it takes experiences like this to learn how much our daddies and mammas love us. But if we don't have this experience, still remember that Daddy and Mother love you more than they love their own lives. Can you imagine that? Your daddy and mamma love you more than they love their own lives. And the reason they are trying to get your obedience to them and not to be disobedient and to love Heavenly Father and learn about Jesus and keep His commandments, is because they do love you so much.

I wanted to tell you that story this morning so you would know how much my daddy loved me and how much I want my children to know that I love them in that same way. How often have I thanked God on bended knee because they were good. How often have I shed tears because they were not quite as good as I wanted them to be. And I want you to know that our Heavenly Father loves all of us, and our daddies and mammas love us very much, and we should therefore try with all our hearts to be obedient.

23 August 1970. General Meeting. American Fork Canyon, Utah. U.S. GOVERNMENT USED TO DESTROY SAINTS. GOD USED JOHN TAYLOR TO PRESERVE HIS CHOSEN SEED IN CENTERVILLE. MUST REPENT OR APOSTATIZE.

Brothers and sisters, I have been listening to the remarks made by our former speakers. I have been impressed by what they have said and thank God for what they have said. I was sitting in my chair and asked the Lord to bless the brother conducting the meeting to call on a certain brother, and I know He heard my prayer, because he did do that. Yet, I have also been seated in that chair asking the Lord to tell me what to tell you people today in the closing remarks that I shall make. I stand here at this moment not knowing what the message is.

I do know this: That there was never a people upon the face of the earth more blessed with the goodness of God and the outpouring of His mercies upon them, than we are. We cannot possibly fully appreciate His goodness to us. We are living in the last few minutes of this dispensation. We are living at a time when prophecy has been fulfilled concerning the world and its inhabitants since the beginning of time until our time, to its most intimate detail. We have been told by the prophets that a great nation should come out of the ten nations of the earth, which would be proud and haughty. You find this in Daniel 7:21, and that this nation would speak great words against the Almighty, and that they would make war against the Saints, and that they would prevail against the Saints.

I want to bear you my solemn testimony today, my brothers and sisters, that Lucifer, through the government of the United States, and he is referred to in the scriptures as the great dragon who would make war against the Saints, did prevail against the Saints on account of their weaknesses and their imperfections. They gradually drove them to a position where, as a Church, they gave up the principles upon which their salvation and eternal life depended. Gradually and slowly they were driven into a position with one compromise after another until they had made a covenant with death and an agreement with hell. President Wilford Woodruff, shortly before the Manifesto was signed, not many years before the Manifesto was signed, said that he would never make a covenant with this government in regard to these things, because they were a nation ripe in iniquity and ready for the damnation of hell. The prophet, John Taylor, said he would

never sign the Manifesto which was presented to him, because it came from the nether region, but that the president of the Church who would succeed him would sign it, and that great tribulations would befall the Saints because it had been done.

Careful perusal of history will show us that God, through His watchfulness, would preserve His chosen blood and His chosen seed through which Jesus Christ was to come, through many precarious situations. And through precarious situations, as precarious as those that preserved the royal lineage of Christ, God has preserved a tried cornerstone in Israel, which in the 28th Chapter of the book of Isaiah He said He would lay in the last times, with the promise that those Saints who seek it should find it. That cornerstone was laid when, through prayer and supplication by President John Taylor in Centerville, Utah, in the home of John W. Woolley, John Taylor asked God, "What shall I do? This nation is warring against us, we have given as far as we can give. Now my brethren have come to me, pleading with me to make a concession, a further concession with them, in regard to this matter. What shall I do?"

The Savior, Jesus Christ, and the Prophet Joseph Smith came and talked to him during that night and told him what was going to take place, and told him to set men apart to keep the principle of celestial or plural marriage alive until Christ shall come in His glory. In keeping with those instructions, in the presence of the Prophet Joseph Smith, this commission was carried out.

There is ample evidence to sustain this in the records of the Church that has been preserved, and that is now being published. God has in His own way, through the weakest of those who might be called Saints, preserved the fulness of the gospel and kept it alive for you and for me and for our children's sake and in order that there might come forth a righteous seed that will begin the population of the world during the millennial reign.

Now, this is something that we ought to be duly thankful for and much, much more well prepared for than we are. We have a semblance of godliness, brothers and sisters, in many instances. But many of us are not godly, and we must forsake our sins and be the servants of God and cease loving the things of the world and the wealth of the world more than we love the things of God and the honor of God. There are those of us who betray our brethren. There are those of us who do not keep our promises and our covenants to one another. There are those of us who do not keep our covenant with Almighty God, and God will not be mocked in these things.

I want to warn you brethren and you sisters in this audience who know this applies to you, that as surely as God lives if you do not repent, His Spirit will withdraw from you, and you will apostatize from this work. God is going to raise up a righteous seed, a righteous people in fulfillment of prophecy who will push spiritual things to the fore, and who will push forward that time when Christ shall come as we are gathered together here, and stand in our midst and talk to us face to face. For He will rule as Lord of Lords many years before He rules upon this earth when He comes in His glory as King of Kings. And there is no reason right now why He could not be in our midst if we were worthy of those blessings. But there are always those among us who deprive those who are worthy of that

privilege, because we are unworthy and we are in the midst of that congregation who could otherwise have the presence of the Lord, Jesus Christ.

Now, if that person is myself, then I must repent and forsake my sins and sanctify my life and become cleansed of my iniquities that I might stand in the presence of the living God. And if that person is you, my dear sister, or you, my dear brother, the time has come for you to cease standing in the way of the fulfillment of the promises made by the servants of God to the people in this dispensation of time.

I am not the first man to utter this statement. President Brigham Young in his time said that Christ would rule and stand in the midst of the Saints as Lord of Lords long before He ruled upon the earth as King of Kings coming in His glory, and that the Saints would be gathered together in congregation as they were upon the day when He thus spoke. Arid He would suddenly appear among them and show them the holes in His hands and the marks in His feet and the hole in His side and say, "I am Jesus Christ who was crucified." And He would talk to them and instruct them and they would know that it was the Lord. And they would go forth preaching this doctrine that they had seen the face of the Lord and bearing witness of Him with a power and a testimony that could not be denied. And in that manner the 144,000 would go forth to the convincing of all the honest in heart and gathering them out from the nations of the earth.

The time has come when this prophecy is again repeated to you, brothers and sisters. This can happen today or tomorrow, if you and I will set our lives in order. God help me to set my life in order, and God help you to do the same thing. God help you to go to your homes and remember your prayers, and kneel as man and wife together. Kneel privately and pray your prayers. Kneel as man and wife together and say your prayers. Kneel with your children and say your prayers and call upon God and ask Him for help that you may sanctify your lives. Brothers and sisters, when you have done this and you gather with the Saints, be holy that the Saints may be holy. This is my message today. Get the Spirit of God in your lives. Keep it that it might guide you in every step of your life. And start counting your blessings and stop complaining. Count your many blessings, because God has many blessings that He bestows upon you every day of your life that you are not sufficiently grateful for. And He has many blessings waiting for you if you will only prepare your lives and your hearts to receive them. This is my message to you today, and my prayer that Almighty God will bless us to be that kind of people that He wants us to be, that kind of Saint that that we can be, for the power is in us.

Cease to be proud, cease to be haughty, cease to be unkind to one another, cease to bear false witness, cease to seize that which is not your own, cease to be stingy, start paying an honest tithing if you're not doing it. God says that they who pay an honest tithe will not be burned when He comes in His glory. Perhaps you and I are in a position where we are going to get our skins scorched, brothers and sisters. Let's set our lives in order. Let's keep the Sabbath day holy. Let us learn the principles of brotherly kindness. Let us open that conduit which is ours to heaven through prayer, for the angels of God are near us. The Spirit of God can be our constant companion, if we will seek it and profit by its dictates.

I bless you because of all the goodness that is among us. I bless these wonderful brethren who have dedicated their time so tirelessly to the building of the school and every other good thing that they have accomplished. These brethren are true Saints, and as God lives, God will not only bless them in time, but in eternity for this effort that they are making. I bless the wonderful, faithful wives and mothers who have put up with this situation uncomplainingly, while night after night and day after day their husbands are away from home, who have actually suffered for the necessities of life because of this dedication on the part of their brethren. And they are making a similar dedication on their part because of their goodness and virtue. I bless you, brothers and sisters, for all your goodness, for God will bless you for your goodness. And I ask you, brothers and sisters, because of my love for you as I ask my sons and my daughters, cease doing anything that you know is contrary to the will of God. Set your lives in order that His blessings may attend you in all things, that you may be that kind of people He wants you to be. And I ask it in the name of Jesus Christ, Amen.

20 September 1970. Dedication of School and Meetinghouse. Salt Lake City, Utah. TRIBUTE TO THOSE WHO SACRIFICED TO BUILD MEETINGHOUSE.

I wish to thank you brethren. How blessed we are, how blessed we are to participate in these services in any way tonight, whether in prayer or in song or in the administration of the sacrament, or the partaking of the sacrament, or in enjoying the Spirit of the Lord while we are thus engaged.

I hope that while we are here, God will enable us by the outpouring of His Spirit to really count our blessings.

The Mormon people have experienced many such times as these. But never before in the history of Mormonism in the last dispensation have we experienced a time when a house was reared by a group of people, believing in the fulness of the gospel of Jesus Christ, determined to push spiritual things to the fore, as we have in the rearing of this house.

From the time that the excavation was made under difficulties, hardships, resentment, every type of opposition that could be offered, until the time of the completion of the house, it's been twelve weeks and about three days. And if you have looked at this home, if you have gone through the rooms above, if you have visioned the landscaping, the roadwork, and everything that has been associated with it, you must admit there has been a good job done. We owe a debt of gratitude to those who have directly contributed in any way.

I feel it incumbent upon me to mention particularly the contractor, the designer of the home, or the school, or the place of worship, whichever you wish

to call it. He has had, and they have had young men and old men, young women and older women, who have come out here and helped in innumerable ways. We owe to everyone of them a debt of gratitude. And they have much to be thankful for in that they could spend their time and talents in the rearing of this house. I tell you as a servant of God, no individual has sacrificed to bring this to pass and to see this hour, that shall not be blessed of God forever for that undertaking. And it will exceed his or her fondest expectation.

Women and men have worked into the night and through the day, day after day. There are details that we would pass by as insignificant, like the ironing of drapes, the purchasing of drapes, the seaming of drapes, the nailing down of carpets, the painting of walls and the banistry, the heavy work, the stone work, the windows, the outside work that had to be modified because water would run in if it was not; countless details that were taken care of with foresight and wisdom; the good women who sustained their husbands while they were working day after day and night after night, are to be congratulated and blessed. Those who brought out food to the workers-we do not wish to leave them unnumbered. I could and ought to think of so many who have done so much to make this hour possible. I see them in the audience, and they and I know and perhaps no one else will ever know, save God alone, how many hours they spent.

There have been men who worked on this building at extreme sacrifice while their families were literally going without. They think perhaps we do not know this. But we do know it. Some of them have worked to the point of exhaustion and sickness. They have worked with scraped up knees, busted knee-caps, broken hands and never had a word of complaint to offer. May God bless them. It is Brother Owen Allred's right and privilege to dedicate this house at this time, after which we will proceed with the rest of the program.

20 September 1970. Dedication of School and Meetinghouse. Salt Lake City, Utah. CLOSING REMARKS OF GRATITUDE.

If you and I will live the gospel as we should, we will be in celestial glory and hear the angels sing. And you heard that tonight.

"Blessed are they who hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." And the light and the joy and the blessedness of that companionship is more beautiful and wonderful than anything that this world can offer. We cannot enjoy things we have not the capacity to comprehend. But the blessings that God is pouring out upon us are so beautiful that all we need to do is open our eyes and our understanding, and count our blessings.

In the last few weeks it has been my privilege to have a number of good men and women come to me and say, "Brother Rulon," and they have said this in all sincerity and in the truest of love, "how we thank God for you. How grateful we are to know you." And in the sincerity of my heart, my dear brothers and sisters, I have said to these wonderful men and women, not to flatter them, but because it is

a divine truth, "Brother, or sister, I thank God for you. I thank God that He has raised up such a man and such a woman in this day and in this time, to help push God's work forward."

Tonight my heart is filled with gratitude to Almighty God for His infinite goodness, for the wonderful people that He has raised up to push His work forward, for the Spirit that dominates their lives, that radiates from their eyes, that is manifest in their giving to God and His children. For these things I thank God with all my heart and soul. And I pray our Father in Heaven that He will bless us each as individuals with the determination to dedicate our time, our talents, our means, our means, and if you are men, our wives and our children to one sole, glorious end-the building up of the Kingdom of God, the establishment of His Priesthood and its righteousness upon the earth, that the kingdom of heaven may come, that Christ may be in our midst, that we may behold His face and see the wounds in His hands and feet and in His side, and know that He is. And this is a privilege that He wants to bestow upon somebody and some people that will prepare themselves for His blessings. Brothers and sisters, may God grant that we may be that people, I pray in Jesus Christ's name, Amen.

25 July l971. General meeting. Pinesdale, Montana. DEDICATORY PRAYER OF SCHOOL AND MEETINGHOUSE.

O God, our Heavenly Father, we a few of thy Saints in these latter days have built this edifice for the sake of building up thy Kingdom and establishing thy righteousness and thy Church upon the earth; for the purpose of rearing our children that they may be taught to walk in thy ways and keep thy commandments; for the purpose of Priesthood meetings for those who represent thee and in thy name may gather to be instructed and edified.

We have built this house and place all we have in it unto the sole end that we may glorify thy name, that we may give our lives unto thee and that this may be a token of our worldly gifts, 0 God, unto thee.

And we now unitedly, with all our hearts, present unto thee this school, this edifice, with its floors, its doors, its windows, its roof, its insulation, its walls, its accoutrements, its heating and its water system, the grounds upon which it stands, the beautiful surroundings which thou hast given unto us in thy mercy.

O God, in all humility we give this house unto thee and dedicate it unto thee and beg thee to receive of it and our offering and have it acceptable in thy sight, and unto the end that this building and our lives and our time and our talents may be acceptable. We present ourselves before thee in our weaknesses and in our sins and in our incapacities and beg thee to forgive us of our trespasses and accept us as thy servants, with our children, that we may from this hour truly dedicate ourselves unto the glory of thy name and the establishment of thy Zion. Now thy Zion, 0 God, is the pure in heart. Help us to be the pure in heart. Help us as we beg forgiveness of our sins, to forsake them, that we may sanctify our lives and become pure and holy before thee and be the beginning of that nucleus that shall put spiritual things to the fore and be blessed of thee through our fathers who have prayed for this time through their prayers and through our prayers and through the prayers of thy servant Joseph Smith the Prophet, to begin to put forth thy work and establish the fulness of thy gospel, even the united order and celestial marriage, that capstone to thy glorious gospel which the Church is preaching and perpetuating upon the earth.

And help us that our every effort and aim may be directed unto were. Jacob and Isaac Abraham, as even friends, thy called be thee of accepted ways in walk may children our we that visions, see men young dreams dream old us, unto minister angels thine name, glory the to shine lights holy, become rod, iron an with earth rule power its Kingdom establish down, it tear not Church up build end, this>

Father, accept thou this house. Bless us that we may not defile it. Let thine angels attend us here. Let thy holy Spirit be our con- stant companion. Let us be thy children and be thou our God.

Unto this end we do dedicate this house and pray thy blessings upon it, with thy blessings upon this people, not only those who are gathered here but all who have made it possible for us to gather here, thy Saints far and wide who desire to serve thee with all their hearts, with au their might and with all their strength, and we ask these things as we dedicate this house and our lives unto thee, in the name of our Lord and Savior Jesus Christ, Amen.

1971. Pinesdale, Montana. BEWARE OF PRIDE. TOO MUCH POWER CAN LEAD TO UNRIGHTEOUS DOMINION.

We are here, brothers and sisters, in this meeting because we, every one of us, want to serve God. I don't believe we would be here if that were not our intent. We sometimes have to be chastised. The chastisement was not one of vindictiveness from brother Rulon C. Allred. It was a responsibility that God gave to me. In my weakness I have tried to fulfill it. After we have chastised a son or daughter, or brother or sister, we are told in the Doctrine and Covenants that we should afterward show to those who are our brothers and sisters in the gospel those attributes of godliness manifest by a righteous holder of the Priesthood. I do not know how many times you and I have read this, but this is the word of the Lord to us on this same subject, and it pertains to the Priesthood. I have all my life felt that the most necessary attribute of a holder of the Priesthood is the attribute of kindness that is manifest in love and patience and long-suffering. And this, too, is very, very necessary. But God has shown to you in no uncertain terms that loving kindness is not always all that is necessary. And patience is not all that is always necessary, for we could let our children trample us in the dirt if we were only long-suffering and patient enough.

In the Doctrine and Covenants 121:34-46, "Behold, there are many called, (and every man who has the Priesthood has been called) but few are chosen (when we put ourselves in the position where we are worthy and do God's will, we are chosen). And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson-that the rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, (this is sometimes done) or to gratify our pride (and this is oft times manifest

by holders of the Priesthood), our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man."

If you continue to hold your Priesthood and exercise it to gratify your pride or vain ambition or to have control over your wives in any degree of unrighteousness, the Lord says: "Behold ere he is aware (and oh how this has struck home to me in the last few days)-Behold, ere he is aware he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God." And when we exercise our Priesthood in unrighteousness, we become the most effective instruments against God's principles as any man, for others don't have enough know how or enough information, and they haven't been in our meetings or in our midst. They can tear you apart and become the devil's most effective instruments for the destruction of the Church and the Kingdom of God. Our greatest enemies are those who were once part of, but have become enemies of the work of God.

Brother Sam Brannan lived during Brigham Young's time and used his Priesthood unrighteously. He lived with a woman who was not his and he thought he could pull the wool over Brother Pratt's eyes when he came to see him and pretended to please him. He did, too. He became a big man. He did a lot of good for the Church, but his work was for his own desires, and not to please God. He brought the Saints clear around South America to the coast of California by ship. He did an admirable job. But his heart was not right before God. He took the Saints' money and tithes and offerings and refused to turn them over to the Priesthood. And while in the very prime of his accomplishments, Brigham Young told him his heart was not right before the Lord. And if he didn't repent, God would take away everything he had, his wives, his children, his money, and he would die a pauper. Brother Brannan read the letter to the Saints, and said, "I am going to prove Brigham a liar'" He went on living as he had lived, and when he died, he died in a pauper's house without a penny to his name or anybody to care about him, or anybody to love him, or anybody to even bury him.

I knew a man who got the idea he was going to be a big man in Israel. He had six or seven wives. He tried to gain favor with Brother Musser and Brother Barlow. He got himself into prominent positions. All of a sudden he received a revelation that he was that mighty prophet that was going to redeem Zion. He became mighty and strong overnight. Some of his people built him a white throne and they came and bowed before him and called him God. And he thought he had it made.

He came up to Salt Lake after Joseph had died and told me that I was Brother Parley P. Pratt reincarnated and he was Joseph Smith reincarnated and had been Jesus Christ. He was one of the most intelligent students, finest speakers and cleverest users of the scriptures I knew. I spent nine hours with him, listening to him, drawing him out, having him tell me his visions and revelations. Finally he said, "Now I have told you everything."

"Brother, I don't want you to leave anything unsaid."

"I've said everything. Have you got anything to say about it?"

"Yes, Brother. I have never been much of a man physically; (He was a big man-260 pounds, and taller and broader than I.) but I have never tried to defend myself. I have been boasted around quite a bit. Some of my brethren who were going to take care of me, some with rifles to shoot me in the back of the head. But I am not afraid of them and I'm not afraid of you. Some time ago Brother Matthias professed to Joseph Smith that he was who Joseph professed to be. Joseph Smith said he knew his God was the devil, and he could now leave and go out his door and never darken it again. That is my message to you. I know beyond a shadow of a doubt that your god is the devil. You are living plural marriage as a sham and pretense, and if you don't repent you will die a pauper, unknown and unloved." He threatened me, and I said, "There is the door. Please don't darken it again."

A year and a half ago he died in a slophouse in Los Angeles. The nurses that called on the poor people who lived in these places called my wife. She told them she would talk to her husband about it. She called me. I asked if there was a county provision that took care of people like that. Yes, there was. "You ask the county to take care of him." She did that, and he reaped his just reward. Not one of the people who listened to his very good sermons or bowed before his white throne or called him "God"-not one of his wives, not one of his children, were there to mourn for him or be sorry for him or care for him. This is God's justice and God's judgment. And those who fight against God will reap their just reward.

I set a brother apart at Joseph's request. He was a leader of men. He spoke in a quiet, soft voice, and oh how the women loved to hear him' He wasn't satisfied with 14 wives. He lived in Farmington, and he wanted to set a nucleus of the Saints in Farmington so that they wouldn't have to come so far for meetings. He could hold meetings there and instruct them. I told him that we would take it up with the Council. The Council felt that if he was an aspiring man he would try to build it up to himself. I loved that man. Oh how I loved him. And I trusted him. So we gave him that privilege. It was the most beautiful setup you ever saw. He lived on the tithings of the people. He became a great man. He was the third member of the Godhead, and not Joseph Smith. Joseph Smith was an imposter. It was his duty to set himself up as a God before God took him to other worlds where he was their God and had once been their redeemer. I am not making this up. His secretary had records of these things. I begged him to not do these things. He kept telling me everything was fine. He was in the straight and narrow path and I shouldn't believe in false stories. Everything was just wonderful.

One night when I was worried an awfully lot about him and had been on my knees most of the night, Joseph W. Musser, who had been dead a number of years, came to me. And he was weeping. He was crying. And I said, "Oh, Joseph, why are you weeping?"

"I am weeping, my son, because of the wickedness of my brethren whom I have left in your charge."

And then I wept and I said, "Oh Joseph, have I fallen short of my responsibilities?" And he told me to call these men together and to declare repentance and to make no bones about it. I went down to Salt Lake and called the Council around me. And we excommunicated this man and dropped him from the Council. We took a record of that meeting. He from that day fought this work. He established a group near Bozeman, Montana, and gained a great deal of affluence. He was once a member of the Council, a good man, a virtuous man, a lovely man, a man with many wives who just adored him. Today he is nothing, with hardly any followers, no land, and he is running around from place to place scared to death for his life because he says Brother Rulon is trying to kill him. And God knows I wouldn't touch a hair of his head. This is the fate of those who don't serve God.

I could name a dozen other men who are on their way out, who are preparing themselves for the buffetings of Satan. How terrible that can be for a Priesthood holder. Every one of you, those whom I have chastised today, are God's children. They have the most glorious opportunities of any group of people. I have talked to you plainly, because I do not want you to fall into situations which you have seen happen, before these catastrophies come upon you. These things exempt no man, even if he is a member of the Council. The brother of whom I spoke cannot gratify his vain ambitions, his pride, or cover his sins and get to heaven by the powers of the Priesthood. You cannot get high enough to escape the judgment of God. In fact, the higher you go, the higher you fall, if you fall. How many times have I met with some of you brethren and persuaded you and coaxed you and begged you and told you that you were wrong and you could not deceive me? And it hasn't made an awfully lot of difference.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge which shall greatly enlarge the soul without hypocrisy, and without guile. My brothers and sisters, I spoke to you in kindness, and with pure knowledge of principles and punishments and blessings which cannot be escaped, when I gave you this message today. May the God of heaven save Rulon C. Allred from the greatest of all guilts, that of hypocrisy and guile. I do not want to embrace you and kiss you when I love you but hate what you are doing. I do not want to pretend to love you when you are doing things that I cannot love.

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death." May each of my brethren establish that my love for you is stronger than the cords of death. I want to assure you that is what I am striving to make. "Let thy bowels also be

full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

That is the word of God to you and my message to you today, from a humble incompetent man to brothers and sisters whom I love. God bless you. Amen.

26 September 1971. General meeting. Salt Lake City, Utah. MEETINGS SHOULD BE HELD UNDER THE DIRECTION OF THE PRIESTHOOD. RESPECT NECESSARY BETWEEN HUSBANDS AND WIVES. THOUGHTS ON JEALOUSY.

In speaking to you brothers and sisters tonight for a few moments, I don't want to create the impression that I am going to be critical of you because that is not my intent. With all my heart, I want to walk in holiness before the Lord, to be the Lord's instrument, to be capable and willing and able to direct you in that pattern that will lead you to eternal lives. But in this responsibility I am most closely bound. I am under greater restrictions than you can possibly know. And those brethren who hold keys in the apostleship are under more restrictions and under a greater covenant than is known in monogamy or than is known to the world or is imposed upon members of the Church. It works on the same principle that the higher a man goes, the more carefully he must hold on to the rungs of his ladder, because the higher he goes, the farther he is going to fall if he lets loose, and the more certain he is to be critically injured. He must guard every act constantly. When we are in this position it is sometimes felt by our brothers and sisters that we ought to be more lenient-that we don't understand the hearts of those who come to us-that we have no feeling of kindness.

We have had individuals come to us who want to enter into the new and everlasting covenant, who want to hold the Priesthood, and under both of these circumstances the privilege has been denied them. We have told them they may be baptized, they may be confirmed members of the Church, but they cannot hold the Priesthood for reasons known to us either from themselves or from God. In these matters we do not sit in judgment. We simply follow the directions of the Lord in the matter. We have no other alternative, lest judgment be upon us for acting in these matters contrary to the will of the Lord.

We send our brothers out into the field to answer the questions of those who call upon this Council, because we cannot possibly answer all those questions ourselves. These calls are too frequent. We do not have the time to personally answer them all, even though we would want to do it ourselves. So seventies are set apart to go into the various homes or in places of business on

invitation from those who have questions-never as missionaries for the Church, or as missionaries in the field, but on invitation to explain the principles of the gospel and to lead men and women who inquire carefully along the ways of eternal life. We tell them to travel always two-by-two-never alone if possible, because they may be placed in circumstances where they will regret being alone if they do not follow this direction. We have some brothers who feel they do not need to be under this direction and can preach when they want to preach and under any circumstances and do not need to go two-by-two. But we have no alternative. We do not give them prerogatives chosen by themselves or by ourselves, and I wish to warn the seventies that if they do this, acting on their own prerogatives, from this time the responsibility of their conduct will rest upon their souls and not upon ours, because we have taken particular pains to direct them in the ways of the Lord, because we have no alternative.

Lucifer is very clever. He has lived upon the earth since Adam's time. He knows the weaknesses of men better than you and I in a lifetime can possibly know them, and he knows more about us sometimes than we know about ourselves, let alone the other fellow, and we have absolutely no right to evade the directives of the Priesthood given to us for our protection.

But in spite of that protection, we have men who hold the Priesthood, who are holding special meetings under their own initiative and inviting our women-folk to attend these meetings so they can tell them how and when and what to do, and they seek to direct them in their affairs. They prefer the young unmarried women, but the married women are invited if they want to come. I want to warn you brothers and sisters against this policy wherever you may find it, and I want to warn the persons who are doing this if they happen to be in the audience, because it will damn them as sure as God lives. No man, whether he holds the Priesthood or not may invite another man's wife to a private meeting unless her husband has given his consent. No married woman should attend such a meeting without her husband's permission. And no single woman should go to such a meeting without counseling with the Priesthood. This is a problem that is giving us concern, because we have some who don't care what I or my brothers say regarding this matter.

A number of years ago during Brother Musser's administration, we had a group of women who got together, and although they had permission to preach in a Relief Society commission and to exercise the keys the Prophet had turned for women, which was to help the poor, administer to the sick, heal the sick, build faith and keep the weak from turning away from their belief, some of these women began to invite the sisters to special meetings where some of the sisters who considered themselves more ,learned could teach them some rules they couldn't learn from their husbands or the Priesthood. These sisters were told, "Now, don't you tell your husbands or your Priesthood leaders these things." Now, I want to warn the sisters to turn from any such calamity as this. It will lead you into trouble. In times past it led the women who listened to these things into very serious trouble. In fact, all but one of them, as I remember, turned from the gospel. It took a few years, but the devil did a very thorough job. He led them into his kingdom. We are trying to protect the

people from the perils of the devil and his minions those so wise and all-concerned, they in their own conceit, who think they can violate the rules of God to the detriment of God's Kingdom and the laws of the salvation of both the men and women who would otherwise be saved through God's mercy and goodness.

At times we find brethren who reach a time or a place where they are so afraid that this might happen to their wives-they might attend meetings or firesides-that they don't know what to do. They become jealous of every place they go, whether it's to the store unattended or to the bathroom, or any place else unless they have asked permission. It is evident there has to be a moderation line here somewhere, and sometimes we as brethren are foolish enough not to know where that moderation line is. I have known the laws of the gospel for a few years. I have had some little experience in it, and it is rumored that I have more than one wife. But in all my lifetime I have never seen the time where I felt that my wives have to get my permission to go anyplace they want to go, because I am jealous of them or because I am afraid that they won't have enough sense to conduct themselves properly, or because I am afraid they are going to get ahead of me and learn more than I know and get me into such a position that I will have to take a secondary position, or that they will learn from others things that will make me inferior in their eyes.

We have firesides under the supervision of the Priesthood-Book of Mormon class, firesides where the young people go and where we have seventies who are teaching them, and we trust those men and we are not afraid that the children who go to those meetings are going to be led astray, and we are not afraid that the men and women who go to those meetings will be led astray. They are calculated to lead all who attend them in ways of light and truth. We invite our brethren to let their wives and their sons and their daughters attend these meetings, that they may be instructed in the ways of the Lord. We urge you not to be so fearful that they are going to get ahead of you that you destroy their confidence in you and their love for you. If you have got a beautiful bird in your hand and you hold it too tightly, you are going to kill it. And if you've got a beautiful woman and you hold her jealously, you are going to kill her love. If you don't kill her love, you are going to kill her respect, at least. Brigham Young said, "Jealousy in a woman is a terrible thing. Even in plural marriage it is a terrible thing; but jealousy in a man is unforgiveable."

I draw these things to your attention, brothers and sisters, not because I am critical of you, but because I know Lucifer's power. know how carefully he uses his great knowledge to lead us down to hell and breaks our families apart and destroys our confidence in one another and causes us to sacrifice one another's love and confidence and respect and leads us to step on our sweet wife's toes to the point where she can't put her shoes on.

It is written in The Peacemaker that the woman is the property of the man. We have published it in the Star of Truth as The Little Known Discourse by the Prophet Joseph Smith. We were told it was found in Amanda Warren Smith's Diary. However, we know it was written by Udney Hay Jacobs, two years before he even joined the Church. He acknowledged this to President

Brigham Young in 1851, and asked if President Young took exception to him because of this. I don't know why Brother Jacobs should ask that question unless he had written it. The only reason I mention this is because there are a number of our brethren who cling to this to the extent that they feel it is their duty to follow the admonition of The Peacemaker, that we treat our wives as our property and subject them to our direction, and they have to do everything we tell them or we can't bring them forth in the first resurrection.

Yes, our wives are our property-in the God-given sense my arm is my property-my mind is my property. My wife is my property because I am not a man without her and I cannot be glorified in the celestial kingdom without her, and therefore she is my property. In exactly that sense and no other. She is under my directive because of God's command. She is the holder of the sacred right of motherhood, without which Gods cannot be. It is written that she is the glory of the man. He is her Priesthood head. He is her power. He is her right to dominion and exaltation, but she is his glory and without her he cannot have an increase, for the man is not without the woman nor the woman without the man in the Lord. The man who exercises dominion over his wife except in that degree of love and brotherly kindness and patience and long-suffering and whose conduct is that of an angel of God toward her, cannot become one with her and can never be a God. The Lord tells us in the Doctrine and Covenants: "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson-that the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled or handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

Men who conduct themselves in such a manner as to exercise dominion in any degree of unrighteousness will find themselves kicking against the pricks and fighting against God. And sometimes our brothers put themselves in a position where they are fighting against God in these very matters. I warn you brethren, don't hold your wives so tightly you kill their spirit or their love for you or their concern for you and say, as half a dozen have said to me in the last

two weeks, "I still love my husband, but I have lost my respect for him." Things like this make my heart bleed. "I used to love my husband, but I have lost my respect for him." I don't want to be in that position in relation to my family, and as I love you brethren I don't want you to be in that position. It is hard for a woman to love you as a part of her life if she doesn't respect you.

I told a sister recently that she could not enter into the new and everlasting covenant of marriage, that she is a member of the Church, but I could not give her the right to enter into celestial, plural marriage. She said I was unkind, inconsiderate, and I was mistaken in what I thought about her. No, I was not mistaken. I had no alternative, and sometimes these things break my heart as much as they break the heart of the man or woman concerned, and I think that I probably have shed about as many tears about it as she has.

I had to tell a man recently, whom I love very dearly, that he couldn't have his wife anymore, that I advised her to get a release, and that man sat in tears and respect for me, took that decision as a man should do and said, "I don't want to leave this people-I don't want to leave this work. I know you are a servant of God. I will do what you tell me, because I know it is what God expects of me." I loved and respected him. There are not many of us who have the guts to take a direction of that kind, but I couldn't change the situation. It was not in my power to do so.

Now, sometimes you may feel the Priesthood is unfair, unfeeling, arbitrary in their dealings. May God save us from being that way, because if we are that way we are working to our damnation. I don't think there is one of the Council who is that way, and they will not permit you to do something that will damn you and they will be wise enough to obey the law in spite of your pleadings, because God is supposed to direct them and tell them what to do, to act in behalf of this people. This is what we want to do with all our hearts and souls for one simple reason-we love our Lord and God. We accept the atonement He has made for us. We know that He has redeemed us from the grave and that He has placed on us the terrible responsibility of leading His children back to Him, and that is why we try to obey the rules He lays down. We do it because we love you as we love our lives, and we love you as we love our lives because we love our lives enough not to do something that is going to cut us off from the presence of God, because we don't fear to withstand your pleadings more than we fear to obey our God.

Now, brothers and sisters, God bless you and God help us to be His people and help us to forsake our sins and unholy demands for the riches of eternity and to be worthy of the ministering of angels and visions and to guide us in paths of goodness and righteousness.

May we be blessed to live all of God's laws, that we might build up Zion, so that when He comes here we can go back to Jackson County. If we do not set out lives in order now, we will not be worthy to be numbered among Israel. If we remain as we are, we will wait a terribly long time. Now is our time. All the people of the world are not of the seed of Israel, and while they are God's children and heirs of salvation, they are not qualified to obey celestial law or enjoy celestial glory. Israel was foreordained to obtain these blessings. In the

meridian of time the Jews "fell upon him and were broken," but if we rejected the greater light, He would fall upon us and grind us to powder.

I pray you and I will not fail Him in this day and age-though the Church as a body has failed Him now. That need not be you and me. It depends entirely upon our individual determination to serve God and prepare ourselves for the tasks devolving upon us and magnifying the Priesthood and knowing what God has given us. I pray this for our sakes in Jesus Christ's name, Amen.

5 December 1971. Sacrament meeting. Salt Lake City, Utah. LOVE OF FELLOWMEN. SUSTAINING THE CHURCH.

I have been asked to occupy a few moments, and I will do that. Speaking of what has been said and the spirit that has accompanied the remarks that have been made, I feel to try to remember an old poem that I learned when I was in grade school:

> Abou Ben Adhem (may his tribe increase)
> Awoke one night from a deep dream of peace,
> And saw, within the moonlight of his room,
> Making it rich, like a lily in bloom,
> An angel writing in a book of gold;
> Exceeding peace had made Ben Adhem bold,
> And to the presence in the room he said,
> "What writest thou?" The vision raised its head,
> And with a look made all of sweet accord answered,
> "The names of those who love the Lord."
>
> "And is mine one?" said Abou.
> "Nay, not so," replied the angel.
> Abou spoke more low, but cheerily still; and said,
> "I pray thee, then, write me as one who loves his fellowman."
> The angel wrote, and vanished.
> The next night it came again with a great wakening light,
> And showed the names whom love of God had blessed,
> And lo' Ben Adhem's name led all the rest!
>
> James Henry Leigh Hunt

Now, I am thoroughly convinced that if we want God to love us, we will love our fellowman; for how can we love God whom we have not seen and fail to love our fellowman whom we see and know? And I am also sure that if we want God to love us we will have this talent in us, to love our fellowman, that He may love us.

Everything that has been said this afternoon is a benediction on those who have uttered these words urging us to be careful, and to be careful how we judge one another, and to first set our own lives in order.

A few nights ago I dreamed a dream in the which I was seized by the authorities of the land, and to my dismay I was not brought before the authorities of the land, but before President Joseph Fielding Smith and the Council of Twelve Apostles. The dream was very vivid, and President Smith asked me, "Rulon, why are you fighting against us? Why are you resisting the Church and tearing it down?"

And I had an opportunity in my dream, which I appreciated very much, to tell President Smith, "I am not fighting against you or the Quorum of Twelve or the Church. I do not seek to bring it into disrepute nor to tear it down, for with all my heart I know that you are a servant of God, and that you are doing everything in your power to lead the members of the Church of Jesus Christ of Latter-day Saints as far along the paths of truth and righteousness as they will suffer themselves to be led. I know that your counsellors and the members of the Quorum of Twelve are dedicated to that end.

"I have listened to your talks in conference, and I have sustained your words and their words. I have heard you many times say, as you held up the combination Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, that if the Latter-day Saints wanted exaltation, to become joint heirs with Jesus Christ, they would have to live all the words and all the commandments and obey all the rules that were in these books. I agree with this sentiment.

"I know what you, President Smith, have passed through. I know what the present leaders of the Church are enduring, and I know what the past leaders have endured to try to save all the gospel of Jesus Christ for the Church.

"I hear people revile against you. I hear people tear you down. But this is not in my heart, for I know beyond the shadow of a doubt that nobody tried as hard, worked as endlessly, and sacrificed as much as Presidents Wilford Woodruff and John Taylor and what they and their associates passed through and endured; that the average member of the Church could not have stood up under the vicissitudes and trials that they endured, half as well as they did.

"I honor them for standing up as long as they did and as well as they did to keep alive the fulness of the gospel within the realms of the Church of Jesus Christ of Latter-day Saints for the sake of the Church.

"But my father was born in this principle. He was instituted into it with the blessing of President Joseph F. Smith, who personally certified to his worthiness to enter into that order of marriage. He was sent to President Anthony W. Ivins in old Mexico, who sealed my mother to my father as a plural wife 13 year after the Manifesto.

"Notwithstanding the pledges that were made by the leaders of the Church, in behalf of the Church, for the salvation of the Church, I know that President Joseph F. Smith, your father, and the leaders of the Church, including President Heber J. Grant, believed in that principle, and in every way they tried to keep it alive. I am a personal witness of that fact, and I have born that testimony to the world. But everywhere I have born that testimony, I have urged those people within the sound of my voice not to raise their hand against the Church, not to defy its leaders, not to speak against them, because they are

God's servants. I know you are God's servant. I know you men are, and you are doing the best you can.

"But I, too, am God's servant, and He has left me a commission which I will magnify, God being my helper, even if you were to take my life, and that is to keep this principle alive. I place no responsibility upon the Church or the leaders. I ask for no concession. I do not ask for you to sustain me. I can bear with it when you do not; but these people whom I love, whom I am trying with all my heart to make and to help be better Latter-day Saints, to keep all the commandments of God, I am teaching them to love the Church and to love you, my brethren, as I love you, with all my heart. And in my closing words, I want to say that I know you have sacrificed more to keep all of the gospel alive. I will not condemn you for it, but I will bless you for it. But I want to stand with you as a brother when we become joint heirs with Jesus Christ, if that's possible."

Now, brothers and sisters, we are meeting with this desire and with this intent; and you will never be taught from my lips or from the lips of my associates-these, my brethren (indicating those behind him on the stand)-anything but to uphold the Church and its leaders and its doctrines, and exemplify every principle of the gospel in your lives.

I bore that testimony and awoke, and thanked God that I knew that those brethren understand.

God bless you, in Jesus Christ's name, Amen.

1972. Place unknown. PRIESTHOOD ALWAYS ON EARTH. DISPENSATION OF FULNESS OF TIMES. WEEDING OUT. GOD'S CHURCH NOT TAKEN AWAY. (excerpts)

I wish I could condense into five or six minutes as much as Abraham Lincoln did into his Gettysburg Address. He had written the address before he gave it. I have written no address tonight, brothers and sisters, and I am not going to take much of your time.

I wish to thank Almighty God for His mercies and goodness to me and mine and this people. I marvel at the manner in which He has blessed us. And my soul cringes at those things wherein we displease Him and grieve His holy Spirit. And He still extends His hand and His love to us.

The Lord is fighting our battles, and we don't deserve it. But we have got to deserve it, and we have got to prepare our lives so that we can fulfill that mission that we were foreordained to fulfill. God has promised us since the beginning of time that in the last days He would cut a stone out of the mountain without hands which would roll forth until it filled the whole earth. Daniel predicted it and reiterated only what God had promised through Adam and through Noah and through Abraham, Isaac and Jacob.

In every previous dispensation, Lucifer succeeded in getting his kingdom to dominate the world and to drive the gospel from it. Yet there was never a time since the beginning of the world that the Priesthood has not been upon the

earth to continue God's eternal effort to redeem His children. Time and again we have reached the point where we could have been driven from the earth, and God started over anew as He did in the days of Adam. But He promised Adam that that Priesthood which he possessed should run down through his lineage until the end of time. And it has remained upon the earth. Though the gospel was taken from the earth, God opened a way whereby the different dispensations might be opened up again and the gospel redeclared to the children of men.

Now we live in the dispensation of the fulness of times, that day prophesied when the gospel would never again be taken from the earth. President Brigham Young tells us that the gospel is here to stay, that the Priesthood is here to fill its mission, that the time has fully come when the angels of God spoken of, who would come forth and redeem the nations of the earth, would be here upon the earth. He tells us that there would be angels reserved to take bodies in the flesh and accomplish the missions that should be and must be accomplished in your and my time. And this body of Saints can be as the angels of God in forsaking evil and pushing forth every spiritual gift and blessing that God intends in this day and age to perpetuate in the earth. He will weed us out, and He has weeded us out again and again and again.

This body of people has been divided and split up. One "mighty and strong" rises up about every two years to put himself into a position to set things in order. But the Priesthood, restored through the Prophet Joseph Smith, has calmly persisted in accomplishing God's designs. God, through the Church, has reserved sufficient of the gospel to bear off the Kingdom triumphantly, also the Church with those portions of the gospel's fundamental principles that would assure its perpetuation upon the earth.

God's Church has not been taken from the earth. It will not be taken from the earth in this day. And it is presided over by President Harold B. Lee and the quorums of the Priesthood. They are perpetuating for the Church and in the Church every principle of the gospel that the people are prepared and willing to receive. But He reinstituted, through the Prophets Joseph Smith and John Taylor, his visitation from the Savior and the Prophet Joseph Smith in 1886, a provision to fulfill a promise that the gospel in its fulness should never be taken from the earth. And God has perpetuated that right and that privilege in a Priesthood that traces itself through those holy men.

We have those rise up and claim, as one man did yesterday, that he received his divine calling to perform plural marriages and to perpetuate the fulness of the gospel, from God. Now, that man is a liar, because God has promised that He would do nothing save He would reveal His will unto His servants, and when He has His prophets upon the earth, He will not bypass them. Therefore we may know when we have these men rising up, calling the leaders of the Church to repentance and declaring themselves to be one "mighty and strong," they are not of God. We have had havoc wreaked among our people because they have not been able to follow correct principles. The time is here, brothers and sisters, to draw close to God, to understand correct principles, to follow leadership. The time is fully here when that leadership

must exemplify the fulness of the gospel in their lives. God bless you and me and everyone of us to live up to our responsibilities, to forsake all evil, to keep every commandment of God and to merit His eternal goodness, is my prayer in Jesus Christ's name, Amen.

1972. Relief Society. Place unknown. GIFT OF HOLY GHOST. TRANSLATION. BEING OUT OF ORDER. PRAYER. FAITH. THIRD WORLD WAR. (excerpts)

Consecration is the capstone and hardest of laws to live, and plural marriage is second. We must conquer all of our weakness. We say we are and we say we will, but we have to mean it with all our hearts, or we will fall. Water baptism is putting off sin. We do not receive the baptism of fire until we forsake all sin with all our heart and live all the commandments. Most Latter-day Saints do not know what it is like to receive the Holy Ghost, and won't know until they come to complete submission. The Lamanite's repentance was so complete that God poured out the Holy Ghost upon them. But not understanding, they did not know the gift they received.

On translation: There are two possible, ultimate goals obtained through sanctification. One is translation. In order to obtain translation we devote our lives to the gospel. The second choice is to seal testimony with our blood. Through perfect living, God may translate you or through prearrangement, as with the Three Nephites. Translation is not equivalent to resurrection. Through translation you are free of past sins and you won't have to suffer the penalties of past sins. When translated you are caught up to spiritual realms to the presence of Christ. This will take place in this day to thousands who comply with all the commandments. You will be caught up with Christ when He comes, literally caught up in the clouds. And the earth will be cleansed through the fires and mobbings and wars. The wicked will be destroyed. If there is a remnant of them left they will be burned at the coming of Christ because of His light and heat, and be burned to ashes under the feet of the righteous. Wars will be because of the joy of killing. We will cry that it be stopped. Translation will be taking place during the early part of the millennium. The Lord gives us every opportunity to repent. We must be sanctified, and if we are we will be translated to meet Christ. We won't be saved in our sins but saved from them because we repent fully. Translation can be personal regardless of the wicked around you. You personally can be translated. You can be translated as a group or a body, if you qualify. You can be resurrected at the beginning of the millennium if you meet every requirement. Others will have to wait until the end. You will be in the presence of God and Jesus Christ if you forsake all sin.

Q: Isaiah 6, Jesus came to the temple and His train filled the temple.

RCA: The scholars of the Bible are correct, but they are not complete. Chapter 3 speaks of women with wanton eyes and tinkling things. The tire

(teeray) is Greek, meaning cap or mitre. This can be interpreted as Priesthood adornment. The tire (teeray) is a half circle (Greek and Roman) for a high hairdo. The train you can say is those who follow after Him, the consorts, those who belonged to Him, his wives, many ways you can interpret this. In my opinion He came enshrouded with light and glory and this preceded Him and followed after Him.

Q: What is a Seraphim?

RCA: Literal translation is guardian angel.

Q: The two prophets to be stoned in Jerusalem, are they men from Jerusalem or men from the Church or men from this group, or where will they be from?

RCA: They will be men with proper Priesthood and will have power as mortal individuals and will preach three years as a witness to the Jews. But they will be rejected, stoned to death and their bodies lay three days in the streets. The people who did this will make merry and be jubilant over what they did. After three days they will be, on the spot, resurrected. When Christ comes, the people who did this deed will burn as stubble. The two prophets will be trained here, no matter where they come from.

Q: Are they there now?

RCA: I doubt it. If they are, they are only in training. It will be generally known by everyone that they are there because it will be a witness in the last days.

Q: Comment on the war between the Arabs and Israelites.

RCA: If you will read the 37th and 38th Chapters of Ezekiel we are told that the ally to the Arabs will be Russia. It doesn't say "Russia", but it says the cities that were named in history apply to Russia. They will be the consorts with Arabs. Lion is English, or allies to Israelites. We are called the young lion.

Q: What does it mean in Isaiah about the head and tail being cut off?

RCA: This pertains to Israel and promises that if we would keep the commandments we would rule all nations, if we were righteous. If not, we would be cut off head and tail.

Q: The scriptures say all things are out of order. How far are things out of order and what should we as a people do?

RCA: This has reference not only to the world but to the Church and Priesthood, or "my house". It would be difficult to find a place that is not out of order anywhere. There will be only a few with a discerning spirit who will know the truth of all things. Those things that are out of order: temple ordinances, laws trampled on, contradictions in answer to gospel questions, contending one with another. The Priesthood being out of order is part of God's design to fulfill His purposes. Christ said that when He came He would not find any man who is prepared to meet Him. Even those who will qualify, who will be caught up to meet Him, will be in a state of repentance and will be as if in sackcloth and ashes because of being unqualified and so far from perfection. Joseph Smith said that God has given us 6,000 years to prove that man cannot save himself. Anyone who falls short of God's perfection is considered not

good. Consider Isaiah who was one of the most perfect prophets on the earth. Yet when Christ appeared to him he fell upon his face because of his weaknesses and unworthiness. There are those among us who make a great pretense of being holy. They not only displease themselves but they displease God. It is so important to forsake sins so that we will not be deceived. We must call upon the Lord in perfect faith. We have a great responsibility as a people to be qualified.

Q: Is it possible for us not to fall short or will we all fall short?

RCA: Even though we do our best we will find we will fall short of what we thought we attained. In the vision Joseph Smith had of the resurrection, he saw the disappointment on every face that they had not attained what they thought. They fell short. We will have to have this type of spirit in order to get our inheritance. The meek and lowly shall inherit the earth. No one who has one ounce of pride can be here. There will be unspeakable joy among those who have complied with all the laws to the best of their ability and will become coheirs with Christ.

Q: What about mighty prayer and perfect faith? How do we avoid vain repetitions?

RCA: Sometimes the most simple prayers in perfect faith are the most mighty. Christ's example as to how ours should be is the Lord's Prayer. Also Lazarus. Jesus prayed silently and then thanked God for hearing His prayer and then called Lazarus forth. Ask as though you have already received the blessing. We place limitations upon ourselves, as Peter when walking on the water. When you feel like saying, I despair, don't despair. God doesn't ask of us more than we can do.

We can be cleansed every whit of our sins. If Christ says it is possible to become perfect, then it is possible. We may not do this with the same pattern Christ had because we will take a longer time doing it. We must go through suffering, patience and prayer. When we forsake sins and keep all the commandments we will be saved through His atonement. Then you say it is still too hard, but remember men such as Paul, Peter, Alma, were very sinful. Yet they forsook their sins and were forgiven and performed many miracles, healing the sick and raising the dead. You remember Christ said you have seen me do all these things, yet will you do greater things.

Vain repetition: There is a difference between vain repetition and repeating. I had many prayers answered and have gone in fasting and prayer in secret, and this is where your difference is. If you pray loudly and when you vainly repeat to be seen by others, it is in vain. I have prayed over and over and over again the same prayer all day and night and the next day and the next night, however long it took, until the prayer was answered. That is not vain repetition because it was in silence, and these have been answered. There is a difference between being heard of God and heard of man.

Q: In Duane S. Crowther's Prophecy: Key to the Future, it says there will be a Third World War, necessary to open the gospel to Russia and China.

RCA: We are in the skirmishes of the Third World War now, but the general holocaust is yet to come. We are in the beginning of the one yet to take

place. We cannot even imagine in our wildest imaginings the terror of one yet to come. It will be partially nuclear and will cover every corner of the world. We will see cities waging war against city, county against county and state against state, not a war to seek victory, but a war of attrition or killing for the joy of killing, the joy of doing evil. It is at our doors. After all this, if there are any left they will be burned as stubble and will be ashes under the feet of the righteous at Christ's coming. Those left will be only the holy people. This is the beginning of the millennium.

1972. Conference. Pinesdale, Montana. MORE EVIDENCE COMING TO LIGHT REGARDING PLURAL MARRIAGE. DOUGLAS M. TODD TESTIMONY. GATHERING OF EPHRAIM, JUDAH, AARON. GAIN TESTIMONY, FAITH THAT CANNOT BE SHAKEN.

I rejoice in this opportunity to address you in this final session of our conference. This is a wonderful occasion. I think that those who have spoken to us have edified us. The songs that have been sung are beautiful, the contributions that have been made by the dear Saints who live up here on the ranch have been tremendous. Their efforts have brought forth a fruit that will be realized in time and in eternity.

This is a small group of people. In its own way it might be classified as a small effort or accomplishment. But it is the beginning of a work that will fill the world. And it isn't a new work. It is the extension of a work started by the Prophet Joseph Smith. He restored the fulness of the gospel. He established the law of celestial marriage and the united order. He said that Zion could not be redeemed without them. The Lord God Almighty sustained him in that prophecy in that they could not be redeemed without those two principles. Zion could not be redeemed except by obedience to the law of the celestial kingdom. These two laws are the capstone of the celestial kingdom.

The Prophet Brigham Young said, "Hear it, ye elders of Israel, and write it down in your logbooks. The fulness of the gospel is the united order and celestial marriage. And I fear that when I am gone this people will abandon these two laws which we have prized so highly. And if they do, the Church and Kingdom of God cannot advance as God wishes it to."

The Church had the opportunity of receiving that principle as a Church, after it had been established by the Prophet in the Priesthood as a law of the Priesthood in the year 1852. It was presented to the Church in a special conference, and the Church listened to it and was counseled and encouraged to live all of the gospel. And in order to encourage the Saints to do this, the Prophet Brigham Young started a reformation among the people. He said, "You haven't been doing as well as you should. You haven't been keeping the commandments of God as you should. I will lead the way. I am going to be rebaptized. I am going to recovenant with my Heavenly Father that I'm going to keep all of His commandments. I want my counselors to follow me. I want the Quorum of Twelve to follow them. Then I want my counselors and the

Twelve and the seventies to go out into all the environs of Zion here in the Rocky Mountains, and I want them to baptize every man and woman and every member of their family who will submit to this ordinance and promise to keep the commandments of God."

From that time on for approximately 40 years, the Priesthood endeavored to establish in the hearts of the Latter-day Saints the fulness of the everlasting gospel. They preached it, they lived it, they advocated it, they taught it to the United States government in their sphere of action in Washington, D.C., in New York. They preached it in the Millennial Star across the world, in European countries, from England. They gathered the Saints together. They never for one moment deviated from the pattern that was set. This is the dispensation of the fulness of times. This is the time when all of the gospel as restored by the Prophet Joseph Smith must be lived. We must be an example to the world and preach by precept and example.

For 38 years this went on and on and even up until the year 1890. For 140 years we have taught you the word of the Lord, and now each man must stand upon his own feet and do that which you know is right. You cannot go to Joseph F. Smith or George Q. Cannon or someone else and say, "What does the Lord require of me?" You who hold the Priesthood know what the Lord requires of you. You know what the gospel is. You know what the Priesthood is. The responsibility rests upon you to keep the commandments of God.

In the year 1886, in order to make this position very clear to the Latter-day Saints during the time of great pressure, once again John Taylor went to the Lord and said, 'IO Lord, what do you require of your people under these trying circumstances? Our properties have been confiscated, our Church properties, our Tithing Office, our cattle, everything that we have has been seized. It looks like we just can't go on any longer. What do you want us to do?" And the Lord said, "Have I not given you my commandments in great plainness concerning these matters? Have I not borne with you these many years because of the perilous times and because of the weakness of my people? I have not revoked this law, nor will I. For it is everlasting. And those who would enter into the fulness of my glory must and shall abide it, or they shall be damned. Nevertheless, it is my will that you should use your agency regarding these matters. But I have not revoked it, and I will not."

Now, from the time that revelation was received, from the time the Lord made Himself so explicit to President John Taylor, who held the keys of the Priesthood and of the Church and the Kingdom of God upon the earth, from the time the Lord said, "I will not revoke this law, but I want you to use your agency," President John Taylor started a situation and took a position in regard to this law, that the Church as such would no longer sponsor that principle. If you don't believe it, we are going to give you positive evidence of what I'm telling you. This now is a matter of history. A Church authority came to President John Taylor and said, "Brother Taylor, I have a very good man who wants to live this principle, and he wants to enter into it. What is your counsel?" President Taylor said, "I can't counsel you regarding this matter. You go to the Lord about it." On another occasion, Brother Angus Cannon

went to President Taylor, put the proposition to him in the same manner, and President Taylor said, "No, I won't give you my permission." And from that time on, this was the position President Taylor took. But in spite of that position, there were those who knew that that law was being kept alive. And those who knew not only included the five men who were set apart when the revelation of September 26-27, was received in 1886, but it included patriarchs from various stakes, presidents of missions, individuals given special commission. Anthony W. Ivins was one of the men who kept that principle alive. Presidents of missions would see that people came down into old Mexico long before the year 1890, and entered into that law. officially and publicly took But the Church the position in 1887, that no more plural marriages would be performed. To say that the Manifesto is a revelation is the most foolish thing in the world. It is simply the publication of a stand made official to the world.

But during this time, under the revelations of Almighty God, under the personal direction of the Savior Jesus Christ and the presence of the Prophet Joseph Smith, a plan was laid out to keep this principle alive. That plan has followed through, and men have been instituted into it to keep it alive. And the part we are playing here among you today is a continuation of a plan instituted by Almighty God to keep that principle alive.

Douglas M. Todd, in talking to another brother and myself,. bore his testimony and said, "I want to tell you something. I was told by Nellie Taylor that I had a great and special work, and I've always assumed it was concerning financial matters. But there's one record I want to leave, and I've written a testimony and you brethren have it. I wanted to sustain this work, and I want to give you a personal testimony. My father entered into this law after the Manifesto. He was working in the temple. My mother had died and left two little orphan children, my sister and I. Father married again and had a wife who was very strict. We were not her children and she was very hard on us. Father suffered a great deal because of her harshness. He went to Apostle Joseph Merrill in the temple and explained the situation to him. He said, 'Brother Merrill, I've thought a great deal about this. I want to know what I should do.' And Brother Merrill said, 'Take another wife.' And this was long after the Manifesto, many, many years after. He said, 'I thought those things couldn't be done.' Brother Merrill said, 'Well, you be careful and let the Spirit of the Lord be your guide; the Lord will open up the way for you. You follow the counsel I give you and He will guide you every step of the way.'" Douglas Todd said, "In keeping with that counsel, Father found a lovely young woman. He went to her and told her this was the counsel he had received from an apostle of the Lord. He said he had a couple of children who needed caring for, his wife was harsh to them, she wasn't going to change. He was going to acquaint her thoroughly with the situation, and would she like to come into his family as a plural wife and take that responsibility, after what he had told her? And she said, 11 will.' So Father, following the inspiration of the Lord, went to Apostle Matthias F. Cowley. They went above City Creek, above where the capitol is now, and there in that beautiful grove he united this wonderful wife and my father.

"I have been a president of a stake-three times I have filled that office, and I know this principle has been kept alive since the Manifesto. And I want to subscribe my signature to the testimony that you brethren are bearing."

Since this work was started and has been kept alive by Brother Musser, our immediate contacts were with him. We as brethren bearing this responsibility, have accumulated such a tremendous amount of evidence substantiating this situation. About the only thing I used to have to stand on was the fact that President Ivins had told me that he had sealed my mother to my father on the 15th of July in 1903, in Dublan, in Colonia Juarez, old Mexico. And I had written President Heber J. Grant about it-or to make it entirely correct, my wife had written him about it, because she didn't believe it. She didn't want anything to do with it. She was going to prove me wrong. So President Grant wrote her a letter in which he said, "Your husband's mother was sealed to his father on the 15th of July 1903, in Colonia Juarez, Dublan, by President Anthony W. Ivins, with the perfect knowledge and consent of the First Presidency of the Church. I had that. That was pretty good evidence that the Manifesto wasn't a revelation and that the Church itself, through its Priesthood, was perpetuating that principle.

Line upon line, precept upon precept, God has added to His great fount of knowledge. And the general position of the Church today is: Be consistent, follow your policy, but don't fight against principle! We've got men in the Church who fight against it with all their vigor. But the majority of the leaders of the Church do not do this. They are fear- ful of offending God, because they know that God has prepared a way for the perpetuation of that principle.

Now, on one occasion-and this is a continuation of the story of Brother Douglas M. Todd-he said, "On one occasion my father was attending a meeting of the M.I.A. in Salt Lake City. And at that time the President of the Church was the President of the M.I.A., and he had so many duties that it was very difficult for him to attend all of his meetings. On this occasion, some leaders of the Church, including Brigham H. Roberts and many others of the apostles and seventies of the Church who held presiding positions in the M.I.A., were waiting for Joseph F. Smith who hadn't come in yet. B. H. Roberts had been accosted with a question which was constantly discussed at this time, because pressure was being exerted upon the Church during the Reed Smoot Investigation. And Brother Roberts was asked, 'What about plural marriage? It's a divine law, God had never revoked it and how was it going to be perpetuated under such circumstances as these where the Church was taking an active position against its perpetuation through policy and in the discourses of the leaders of the Church.'" He said that Brother B. H. Roberts was a very forceful speaker. He was an eloquent orator. He was, because on many occasions I have talked with him and heard him preach. "On this occasion," said Brother Todd, "he stood up and hit his hand on the desk and said, 'That law has not been revoked, it never will be revoked, children will be born in that covenant until Christ comes in His glory. And as God lives, He has provided or will provide a way where it will be perpetuated, and nothing can stop it" After

he finished and pounded the desk with his fist, a voice from the back of the room boomed out 'Amen!' It was the voice of President Joseph F. Smith."

Such evidence as this is being accumulated. And my testimony to you brethren and sisters is that this is not a new work. This is not some idea that Brother Joseph Musser got up and Brother Rulon Allred is perpetuating and is assisting to foist upon the people. It is the continuation of God's divine program! And God has promised us again and again through the prophets of this dispensation that he was going to raise up a group of people out of the midst of the Latter-day Saints who would push spiritual things to the fore and establish the fulness of the gospel in the midst of these mountains, and that this group of people would provide the population, the beginning of the population for the millennial reign. I want to tell you that that is our opportunity, and that is our responsibility. God expects every last one of us, man, woman, and child, to set his and her life in order and walk in holiness be- fore the Lord. "Be ye clean," saith the Lord, "who bear the vessels of the House of the Lord and who administer His ordinances and to act in my name." Be clean in your thoughts. Be clean in your bodies. Be clean in your language. Be emissaries of righteousness. Set a good example. Brothers and sisters, this is our mission, and we are going to fulfill it.

Now, this is not a real accomplishment that we have accomplished in this conference here. It is limited in many ways. We are so mortal, we have so many limitations. We ought to do good, and we often do so poorly. Yet, the Spirit of God has attended us; the Spirit of God has attended our speakers. They have said those things that needed to be said, that must be said, and that ought to be said to push this work along. We are not quite so insignificant in numbers as were the six when the Prophet Joseph Smith organized the Church on the 6th of April, back in the beginning of the Church. That work spread out to raise the Church that now numbers 2 1/2 million.

We here today have counted our numbers, and every head of family has written down the name of his wife and himself and the number of those who are present. There are 121 residing on the ranch. There may be more than what we have signed up here, but we have signed up 310 who have attended this conference who are not here on this ranch, making a total of 431. I think this is a pretty good representation. I am well pleased, and I know the Lord is well pleased with us and the efforts that we have made. And I know that we are not going away empty.

There is a thought that I want to touch upon before concluding. I want to talk to you upon the subject of the responsibilities that God has placed upon His children. You and I know that God has billions of spiritual children that were born in the spirit world and promised that they would come into the world before and during the time of its creation. Paul the Apostle says that before the earth was formed, God outlined the continents, nations, and tribes that were to inherit the earth and appointed unto them their places. Now, this is no new doctrine. Out of those who were appointed, each was to have his continent or his place to reside and to be brought up according to his pre-existent worthiness. God chose His chosen line which would come down

through the world, beginning with Father Adam until the end of the world. That line started out with Father Adam. It would have continued through Abel, but Cain slew Abel, and the next birthright son was worthy Seth, who came into that position. And it went from Seth through his descendants down to father Noah. The world had become so wicked at this time that God swept all of them from off the face of the earth, because the thoughts and the in intents of their hearts were evil continually. He saved 8 souls, who began to recreate and repopulate the earth and make it a righteous place.

From Noah, the Priesthood is traced down through Shem, the birthright seed, and from his descendants to Abraham, on down to Christ's time, to the quorum of Twelve Apostles. And that lineage and that birthright blessing has continued in the earth through Jacob's son, Joseph, and particularly through Ephraim to our present time. That gospel has been preached in our time again through the ministration of the Prophet Joseph Smith to all the world, and is being preached. And the children of God are being gathered out, and 2 1/2 million Saints who have the blood of Ephraim in their veins-once or twice or three times we have someone who is of Aaron or someone who is of Manasseh-but most all of them are definitely of Ephraim. Brigham Young said this is definitely who we are concerned about. It is the blood of Ephraim that we are gathering out, because they will hold the keys of the Kingdom of God and the ministering of the ordinances of the Priesthood to all the nations of the earth. We are gathering them out for that purpose now. This is Ephraim that is gathered together here. This is a choice, select body of Ephraim that is keeping alive the fulness of the everlasting gospel. We are numbered among that 2 1/2 million that are Ephraim, that belong to the Church of Jesus Christ of Latter-day Saints.

If we have entered into these holy laws out of righteousness and a desire to keep the commandments of God, and that has been the dominating force in our lives, there is no power on earth or in heaven or hen that can sever us from the Church of Jesus Christ of Latter-day Saints. We are more than just members of the Church of Jesus Christ of Latter-day Saints, we will belong to that elect body of people who are numbered as the firstborn, who have been redeemed out of all the families of the earth who have remained true and faithful to their covenants. Therefore, we are numbered among that 2 1/2 million; if ever there were a people who had a right to be numbered among them, you and I have that right'

Over in Europe, Asia, for the last number of years, God has been gathering the scattered remnants of Judah and of Aaron. They with their false claims of Priesthood, with their denial of Christ, have been moved upon by the Spirit of God to fulfill prophecy. They have gathered back as a nation, calling themselves Israel, and they have extended their bounds by warfare to include the prophetic bounds as outlined by Ezekiel, 37th and 38th chapters. And the time is rapidly approaching when the great battle spoken of as Gog and Magog will take place at Jerusalem and around Palestine. Half of Jerusalem will be taken, and two prophets who preach the gospel in Jerusalem, their lives will be taken, and the people of Jerusalem will rejoice at their death because they so

discomfitted them preaching the gospel of Jesus Christ. And they will be caught up in the midst of the clouds of heaven to meet Christ when He comes. That time is at hand. I have no doubt that the majority of us who are present will see that time! In fact, I have no doubt in my own mind but what it is a very few years off. God is using this people. They are not going to accept His gospel; they are not going to accept Jesus Christ until He comes in His glory to them in His revenge upon the na- tion of Russia and the confederacy of nations who are with her, who come up to destroy Israel. They are laying the groundwork for that, and every day prophecy is being fulfilled concerning it.

In the meantime, we are doing our work here as long as there is a people to keep alive the fulness of the gospel and establish it. Brothers and sisters, I wish I had the tongue of an angel, I wish I had the gift of prophecy, I wish I had the Spirit of Almighty God to impress up, on you the joyous opportunity that is yours, and the terrible responsibility that rests upon you and me to be faithful to the responsibility that God has given us. Do you know that the things you are doing are acceptable in the sight of God? If you don't know it, you'd better find out, because without a sure testimony you cannot stand!

Now, I want to bear you my testimony as a servant of God that I know that the course that we are pursuing is acceptable to our Heavenly Father, and that this work must progress. And it will progress, it will increase till God's purposes in us are accomplished and we have established and kept alive the fulness of the everlasting gospel which God said through Daniel would never be taken from the earth again, and which God in the Doctrine and Covenants has promised us should never be taken from the earth again, and which Brigham Young has told us should never be taken from the earth again.

We have these testimonies, brethren, and I want to add my testimony to them, that this work will ride triumphant over all the prejudices and priestcraft of the day, and God will sustain us.

Now, we can say in our hearts, "Well, when the destroyer comes upon us, how are we as a handful of people going to be able to stand?" If God can fight Israel's battles in their unworthiness, He can fight our battles in spite of our unworthiness. And it is He who is at the helm, not me or you or anybody else. It is He who has determined that this work shall be perpetuated, and we couldn't have existed for five minutes without His divine assistance.

I have gone to prison for this principle' I have seen the forces of the nation arrayed against us. The nation will again be arrayed against us, and we of ourselves cannot stand. But God is with us; He has promised to fight our battles, and He will temper the wind for our sakes. He will make us sufficiently strong to bear the burden of the day, and this work will rise triumphant above every opposition that is placed against it, not because we amount to anything, but because we are a part of God's army. And it is a part of God's design to see that we succeed. If we will have faith in that promise that He will fight our battles, if we will keep His commandments, we may rest assured that He is going to do that.

Now, brothers and sisters, I know He is going to do that. I want to bear you that testimony, and I want you to get that testimony in your hearts and know

that He is going to do that, and be a part of this work with faith that cannot be shaken! Do not be as Peter who said, "Master, come bid me to walk upon the water, for I know that I can do it if you can." He got nearly to the Savior and saw the boisterousness of the waves and the wind was high, and he began to sink into the water. The Savior grabbed him and said, 110, Thou of little faith; why didst thou doubt?"

Don't doubt the work you've got to do. Get a testimony of it, have a faith that is unshakable, and you will then get the knowledge that the course you are pursuing is acceptable in the sight of God. This people can be worthy of all the gifts of the holy Priesthood that can be made manifest in such a congregation as this. The gif t of tongues is one of the least of those gifts, and it can be ours. The gift of prophecy can be and has been made manifest. The ministering of angels, the healing of the sick and the raising of the dead have been manifest. Brothers and sisters, live for these gifts, not that you may consume them upon your lusts, but that they may be an evidence to you of the acceptance of God, and that you may rejoice in His blessings and give glory and honor unto His name.

This is my prayer in the name of Jesus Christ, Amen.

1972. Sunday School. American Fork Canyon, Utah. COUNSEL TO YOUTH. CHASTITY. DRESS STANDARDS. LONG HAIR ON BOYS.

My brothers and sisters, it is a privilege to talk to you this morning. I would like to reiterate a statement I have frequently made, and that is that I do not consider myself worthy of the appellation so frequently given me as a prophet of God. I do not consider myself worthy to be classified with such men as Joseph Smith and John Taylor. I am, however, proud of the responsibility and the opportunity that God has given me to be His servant. And I regard myself in that light, as a servant of God, as a servant to my brothers and sisters. I pray that my Father in Heaven will bless me to honorably and humbly assume that responsibility.

The little poem was given to us this morning touched my heart. And it is upon this subject that I want to speak for a few minutes, addressing my remarks particularly to our young men and women. The first part of her prayer was, "God, help me to keep myself clean and pure and free from sin." Chastity is perhaps one of the greatest virtues that God can give to us as His children. When we defile our bodies we rob ourselves of the Spirit of God, for the Spirit of God cannot dwell in unholy temples. I note that there is an increasing tendency in our young boys and girls to be free with their kisses and their embraces. This is the first step to becoming loose and losing that most prized of all gifts, a clean and a virtuous body that can tabernacle the spirit which God has placed in it through the birth your mother gave you. Beware of getting into such a situation that you rob yourselves of your virtue and treat lightly the attributes which God has given to you as something prized beyond any words that could be expressed.

I do not dream very often. But God has given me some dreams once in awhile that I have known came from Him. One night I had been spending many hours on my knees, praying for one of my brethren who was a member of the Council and who I knew was on his way to destruction. During the night in a dream Joseph Musser, came to me and comforted me. He promised me that if I would remain true and faithful I would come into the presence of God. He told me he was pleased with me. This was a great comfort to me.

A number of times I have dreamed dreams in which God has given me a special message. Last night in a symbolical dream I had a very wonderful message given me of God. And I am going to relate it to you. Many times in dreams I have been taken into the tops of the mountains, into valleys and among trees and under the crags of mountains that are so-I have seen them so many times in my dreams that the moment that I am there I always remember every detail, every tree, every canyon, and I know when I am in that surrounding that the Lord is going to give me a message.

I was hunting with my sons and daughters. I had a .22 rifle. The reason I had a .22 was that I had given my big gun to my boys and girls so that they could have better ammunition than I had, better equipment. Here is a symbolism. But the thing that was most striking to me was my own limitations that God showed me in this dream. I came to an area where there were overhanging crags and a cave. On the edge of this cave was a wild goose, just a little thing. It just learned to walk, and I caught it. I thought what a wonderful thing it would be to have this little bird and give it to my children, and they could raise it. Then the thought came to me, "No, this bird is in its own habitat. Its parents are probably near. If I'm selfish enough to take it and give it to my children, it may die, or they in their roughness may kill it." Then I saw a rabbit and it was back in a little cave. I took my .22 and suddenly and thoughtlessly shot it. While it was writhing in its death agony, the first thought that came to me was, "Well, it might have tularemia, and I can poison my children with it, or I can have my eyes blinded by just skinning it, or its meat is not proper to eat." Then the last and the most alarming thought was, "Why did I so thoughtlessly kill it? Why did I take its life, to just let it stay here and die. I can't restore its life again. It's only a little rabbit. But thoughtlessly I have taken its life." And then I woke up. The message of this dream is: Don't do anything carelessly, thoughtlessly. You can't give back after you have once taken it, even if it's only a rabbit. Don't, my boys and girls, thoughtlessly and carelessly and wantonly defile your bodies and lose your virtue. You can't get it back. God may forgive you, but you'll never erase it out of your mind in time or in eternity.

There isn't anything God has given you except your life that is as valuable as your virtue. Keep it intact. Don't be rebellious. I see my own boys going around with their hair so long they can nearly step on it, and it's a token of their rebellion against "the establishment" and against parental authority. And it's a token of, "I can do what I want to do and I'm going to do it"'

Now I'm addressing these remarks and talking about my own boys, because I want to be man enough to acknowledge my own limitations and also to hold

my boys up as examples when I can of righteousness and examples of folly when necessary. I would like our young boys and girls to cease following after the fashions and the follies of the world. I'd like our young girls dressed properly. I'd like to see our young men be men and not half women. If I were in the position where I had to get a bathing cap when I went to the swimming pool, I would be humiliated. But our boys don't seem to be. I would like to see from this meeting on, every young man who is in our whole congregation of Saints, cut their hair.

We have it said that Jesus let His hair grow down to His shoulders. We have pictures of Him this way. It's a little strange that Paul in his day said that it is unbecoming for man to let his hair grow long. And it is improper for a woman to cut her hair. Many of the stories we hear about Jesus are not correct. And the pictures of Him are not pictures of Him. They are peoples' imaginations of Him.

Now, if we let our hair grow long and we treated it properly, if a young man wants to let his hair grow long, let him take the responsibility that goes with letting your hair grow long, and wash it thoroughly every night, so that it doesn't look like somebody spilled a bowl of jam into it. -

Now, this is about the first time that I can think of that I have spoken to this body of Saints about our wearing apparel, about our hair, about our appearance. I don't like to scold or appear to sit in judgment upon anybody, but sometimes we have to take a position in regard to these things. I want to tell you the Lord is expecting more of us than we are giving Him. I want our young men and women to start being servants of the Lord and represent God's Kingdom honorably, because you are members of God's Kingdom, and what you do reflects glory, or upon Gods Kingdom in a derogatory manner. It depends upon your conduct, your words, your attire, the way you appear to the children of men. How many times I have been ashamed of our people. And I know if, I can be ashamed of them, that God can be ashamed of them.

Brothers and sisters, let's make this a starting point in our lives, a new starting point in our lives, to set our lives in order and glorify God and keep His commandments.

This is a beautiful place. It is a part of God's great, big, wide, beautiful world, which He has given us. Let us honor our responsibilities and keep the Spirit of God in our lives, I pray in Jesus Christ's name, Amen.

3 December 1972. Salt Lake City, Utah. KINGDOM OF GOD. MILLENNIUM. ASSASSINATION OF JOSEPH SMITH. APOSTASY. (excerpts)

In relation to ourselves, we know what our tasks are and we try to achieve them. But we have laid groundwork for bad habits that restrict us and damn us. Some people have placed themselves out of reach of the Priesthood. We do things that place an eternal barrier around us as far as doing the work of God is concerned. We all have those barriers. I have them, you have them. We do not realize how they restrict us. We all blame it onto someone else. Men come to

me wanting to be used in the Priesthood of God. They want their recognition. And when they do not get it, they use other methods to get public attention. I have not the right to give every man all of the rights he thinks he is entitled to. We are all in a rut. We must also make the effort.

I want to encourage you; if you will just do the best you know how and take your disappointments and setbacks in good spirit and still try to do the best you can, we will succeed in our apparent failures, because God will fight our battles. What we are accomplishing here is only the beginning. We will have huge groups to accomplish much in Southern Utah. We are experiencing problems in Montana because of our weaknesses and lack of preparation. Our efforts up there will not be in vain. Most of the time our concern for ourselves overrides the concern for the good of all.

A man called me the other night about going on television, and I advised him not to. He went ahead anyway. We have reached the time when we must quit doing this. There have been those who have done so in the past under Priesthood direction, but at this time it must cease. We cannot flaunt this in front of the public. The Church does not want to prosecute you people, but if we keep doing this they will be forced to take action.

We are now on the verge of a lot of trouble because we have several brethren who will not listen. They want to be used in the Priesthood. If you will put your shoulder to the wheel you will have more in a short period of time than you can do.

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Where there is a man authorized with the Melchizedek Priesthood, there is the Kingdom of God. The time is here when the Kingdom of God will rule. We are now making an attempt, but it is not pleasing to God either individually or collectively. We will be forced to live the gospel because we will not give heed until we are forced to. The Kingdom of God is standing by the Church to protect her. We must protect the things that we are taught even with our very lives, and not spread them around. We must come to a point where we can shoulder a kingdom. As John Taylor said, "It is the Kingdom of God or nothing. "The millennial reign will be on earth with the Saints long before it will be a reality. God will come to His Saints individually and collectively long before He comes in reality. God will reclaim His kingdom even if it is by force. Lucifer has usurped authority, and it must be taken back. When Lucifer is loosed after a thousand years, when Michael and his army will be loosed, Michael and his army will force Lucifer off this earth. It is a misnomer that the Kingdom of God was taken from the earth. It was taken from the WORLD, not from the EARTH. Priesthood has been on several occasions taken from the people, but not from the earth. It was given to people who would honor the Priesthood quietly. We are coming into a phase where the Kingdom of God will be stronger than it has ever been before.

Joseph Smith saw and understood the plot to murder himself. He sent Lyman Wight and Amasa Lyman and others to Texas. Some went west and

some went north to find a place for the Saints to go. This is what caused many to apostatize. Each one of them was sent personally by Joseph Smith, so they were sure where Joseph wanted them. Many followed in these groups that went off to different localities after Joseph's death. James Strang was one of these, and yet Brigham Young was the only man alive authorized with the keys. Texas at that time meant all the territory west of the Mississippi that was not Oregon or California. California was about the same area, or considered as such. So when we read in the history today, we get a different idea than what was actually the case.

We have a lack of communication, the same as we did in early days and today. The Church was called the Kingdom of God many times, and as long as the Church was doing the work of God, it was truly the Kingdom of God. But it all comes out of the Priesthood. When we get away from the Priesthood for a short period of time, even three months, we begin to put in our own doctrines and institute other doctrines, and we begin to apostatize if not continually set in order. We must remain in good contact with our head if we are going to avoid this. If you have an assignment, you have the keys and the right of revelation pertaining to that assignment. But we still must make a report to our head. As patriarchs we need to remember that we have the authority in our family. But when other things are involved we still must have guidance.

The Council of Fifty thought that it might be possible to elect Joseph Smith president, that the kingdom and the nation could be welded into one. They sent our missionaries to campaign for Joseph. The Kingdom of God failed at this time because of the persecution of the Saints, because there were those who believed the millennium was already there. As they realized that this was not so, they became disillusioned. Also, because of the inherent patriotism of the Saints, they couldn't give up their allegiance to their country to give their allegiance to God. Others reasoned that the Kingdom of God and the councils therein had fulfilled a useful function and had now outlived its usefulness. And the Saints even accepted this reasoning.

The millennium is ours, no matter what the world does. If we can put our lives in order, we can behold His face and be taught of Him. The Kingdom will not come in power until the gentile blood, by accepting correct principle, is weeded out of this people. The death of Joseph Smith was not a local thing. It originated in the cabinet of the U.S. governments plot. They plotted with the Mormons to see that Joseph did not become president, even if they had to kill him. They thought Mormonism would die if they killed him, just the same as Christ's oppressors thought Christianity would die if they killed Him. They were disappointed in both cases and will be disappointed again. Obedience will purge out the gentile blood individually and collectively in this people, and they will see Christ and Father Adam. Only through obedience and embracing correct principle will this be a reality.

Many of our brethren do not understand the power of the Priesthood and the cleansing power of our Father in Heaven. The Kingdom of God must be established in power. In Joseph Smith's day there were fifty or more councils of fifty. They were trying to prepare the people for the king- dom to

be ushered in, in power. They met in the School of the Prophets, and John Taylor made a heroic effort in his attempt to establish the Kingdom in power. If he had had his way, there would have been no com- promise at all. But after his death, the people themselves became of such an attitude that they were printing in their own Church periodicals how important it was to compromise. So the people compromised. The job they should have done is now left to this people to do.

With God's help we will build a city in Montana, at Gandy, several places in Southern Utah, and others. We are not going to do this all simultaneously, and God will provide the people, the money, and whatever else we need.

The government, state and federal, is working with the Church to descend upon this people at this time.

1973. Pinesdale, Montana. APOSTASY. WIVES GIVEN BY PRIESTHOOD.

There are some among us that do more harm than they ever do good. There is one man who is dedicated to undermining everything we do. He has contacted the sheriff and county commissioners in Montana and sworn that we are guilty of fraud.

I warn you, and I also have sons who have turned away after holding the Priesthood. I denounce them as I do any of you in turning.

People in the Church are always looking for reasons for not keeping the commandments of God. We are always looking for reasons also.

God expects this body of men to keep all the commandments of God. He that breaketh one of the least commandments, breaketh them all.

Look back 35 years when there were only seven, and Joseph Musser said if we can get 12 men we could move mountains and have power of God. Since that time classes have been held and dismissed. We have not been able to get 12. We hope this body of men can do this. This is my prayer as we meet here this morning and are trying to increase our power. It is God's will that this work should be redeemed now, that Joseph Smith can come and use us.

There were just five of us around Joseph, and he had tears in his eyes and said he had been with the Lord: "I pled with Him to give you your second endowments, and He said 'No'." This is our position as far as you are concerned. I have pled with the Lord for you to come into the presence of God, and this has not been possible. This must be changed. I cannot do it alone, and the Council cannot do it alone. We need your prayers and help.

A virgin is a woman that is pure, whether she is married or single or has been married.

Man cannot give himself a wife. They don't belong to him unless they have been given unto him.

It is no more unholy to have more than one wife than it is to have one, if the first gives her consent. This applies to all the world. Were we to marry a woman by the law of the land and not by Priesthood, we have broken our covenant. We can love a woman, and if she is virtuous and holy and not belonging to another man and the Priesthood gives her to you, she is yours.

You cannot receive the second endowment until you have received the first. You cannot receive the second seal until you have received the first.

To us, wives must be given by the Priesthood.

Becoming one with the Lord, partaking of delicious fruit of the tree is very delicious and very desirable. Many were trying to find the way and many got to the tree and were ashamed. Some didn't and many were drowned. Many mocked. People dressed in exceeding care-pride of the world. Some get the word of God and get to the tree and get the love of God and then fall. If you pay attention to the world you fall, and if you don't pay attention to the world you can stand.

We cannot become one until we find out where we are going and whom we have to go through to get to God.

We are not all aimed in the same direction. We see the tree in the distance and we know where we are going, and the mist comes up and we cannot see any longer. To be damned is when you are sure you have the answer and don't want to listen. It is easy to become selfish as well as smart. If we forget ourselves and work for those directly above us as well as those below, then we progress.

We as candidates must become like God. We have to go through the narrow point in the triangle if we are going to get there.

When you lose your temper, you lose the Spirit of God.

Try always not to tell a lie. Joseph Smith said we have made a mistake in telling all of the truth. He didn't tell a lie, but he didn't tell all of the truth. Use an evasive answer. It was the law that a man could make a wife a sister for inheritance purposes, and Sarah was legally Abraham's wife. There was no lie in it. It is wrong to tell people who are not prepared for the truth if it condemns them. It is wrong to tell enemies the truth if they then would take a life and condemn themselves. It is your duty to preserve light and those that would preserve light.

1973. Salt Lake City, Utah. RESPONSIBILITY OF PRIESTHOOD HOLDERS. PATRIARCHAL PRIESTHOOD AND APOSTLESHIP. (excerpts)

Joseph Musser stated that if God had 12 men He could completely trust, who held the Priesthood and magnified it as they ought to, He could move the nations, stem the tide of the oceans and accomplish Gods designs. Their influence would be felt upon the universe.

Now, of course, our influence cannot be felt to the extent that we can force men to do good, but we can change the course of events by obedience to the laws of nature where retribution inevitably follows our individual acts and the acts of the wicked in this world. These and the judgment of God must be felt upon the nations.

But as God's Priesthood holders, our responsibility is to forsake all sin and to cleanse ourselves from iniquity and walk so closely to God that His angels can minister to us and we can have His Holy Spirit to be with us. We should call upon His name in all circumstances with such persistence that our prayers can and will

be answered and accomplish any design we set our hands to, because our hearts are right before the Lord. Unfortunately we are failing from time to time and from day to day in the efforts of our lives, and not because God is not mindful of us, because His eye is upon us and He is concerned with our welfare, but because we are not keeping God's commandments. It is just that simple, because somewhere along the line our light is not shining. We have put a bushel basket over it for some insignificant little weakness that we treasure so highly that we cannot, or that we will not, forsake. Our dealings with one another are not honest, our conduct toward our wives and our children is pettish and tyrannical. There is somewhere something in our lives that is not right before God, or we would have more power with Him. And somewhere in each of our lives here today are these weaknesses manifest. If my weaknesses are manifest and my light is dim by the imperfections that I have, which, even though you do not see them, if I know them and God knows them, are sufficient to dim our influence upon one another and upon the world.

We have a terrific responsibility, the greatest that has ever been imposed upon a body of men before. And in little ways, not big ways perhaps, unfortunately in some areas, in big ways, we think we are deceiving our brethren, we think we are deceiving God, but we cannot do it. There is an old poetical statement by Ralph Waldo Emerson that says: "The hand that rounded Peter's dome and groined the aisles of Christian Rome, Wrought in a sad sincerity, himself from God he could not free. He builded better than he knew, the conscious stone to beauty grew." This is true of good works, but unfortunately it is also true of evil works. We cannot free ourselves from God and His influence. And we bring the retribution of God upon ourselves inevitably when we fall short of our responsibilities as holders of the Priesthood and representatives of God. We think we are not revealing our weaknesses to the Priesthood. But brethren, you cannot hide these things. And my soul grieves because I see them. They are manifested. They are brought to my attention from day to day. And I do not want to speak to you personally about them. I want you to turn the light of inspection inward upon yourselves and say, "Wherein am I offending God," because we are doing it in our lives. God is withholding blessings from us. He would pour out blessings of this world, the riches of this world upon us if we merited those blessings. But in every area, in Montana, in Salt Lake City, on the Gandy, in Southern Utah, in Cedar City and in Hurricane, He is withholding our blessings, brethren, because we are unworthy.

Let's turn the light inward this morning as we approach our lesson and think of these things and ask God to forgive us and set our lives in order. And if our sins are not grievous, thank God for them with all our heart on bended knees. And if our sins are small and insignificant in our own eyes, at least make them big enough in our eyes to forsake them. This is my message to you this morning in Jesus Christ's name, Amen.

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After much tribulation cometh the blessings, and they are blessings predicated upon obedience to law. When we endure long enough to please God, we receive the blessing. We may have a lot of blessings without getting much glory out of it.

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I would like to state that it is true that in Hyrum's case where Joseph called him to preside over the Church and to be its presiding elder, that he was the presiding officer and held the keys to that power. But Joseph very properly brings out that in the Priesthood, he, Joseph, presided over Hyrum, though in a subordinate office in the Church. The reason for this was that Joseph knew of his impending death. Joseph anticipated that Hyrum would be spared. He laid plans to spare Hyrum's life, but Hyrum refused to stay and went with Joseph, and therefore lost his life. Had he not lost his life, he would have become the presiding officer of the Church upon Joseph's death. This, Joseph prayed for, hoped for and planned for, and God sustained him in it in the revelation that had been given. But I would not have you brethren confused from this, notwithstanding what may be written, that the patriarch of the Church as it now exists presides over the president of the Church. This would not be so and cannot be so for the simple reason that the president of the Church, when things are in order, is the president of the Priesthood. This has persisted since the days of the Prophet Joseph. And though things are altogether out of order in the Church, it is assumed and taught, too widely taught, that the patriarch in the Church is the highest Priesthood in the Church.

President John Taylor had this doctrine advocated during the time of his administration. And it was so emphatically pronounced by William Smith and others that the patriarch presided over all the Church, that President Taylor felt it incumbent upon him to make a distinction, which was that the president of the Priesthood, not necessarily of the Church, and the apostles of the Church, are the presiding officers, that an apostolic appointment is higher than a patriarchal appointment, that a patriarch presides as the father of the Church as a patriarch presides as a father of a family, and that as the father of the Church and a father of a family, he must necessarily have presiding officers who are the apostles, and that the apostles are commissioned by God to go forth into the Church and appoint and set apart patriarchs. If the opposite were true, the patriarchs would be setting apart apostles. This cannot be ignored, and it is a difficult thing to understand.

The precedent that is herein established of putting the patriarch to the Church as its presiding officer, it was impossible to continue it because of the death of the patriarch, because he died with Joseph. And all subsequent patriarchs were appointed under the direction of the president of the Priesthood, including Brigham Young, John Taylor and others who kept the commandments of God and talked with God and received their confirmation by Him.

It was not a patriarch, including William Law, Father John Smith or any of the others who presided over the apostles who governed the Church. You cannot get around this. The Church of the Firstborn takes the position that the Patriarchal

Priesthood presides over the Apostolic Priesthood. And I want to bear you my solemn testimony, my brethren, that notwithstanding all seeming contradictions, this cannot be so. It is written that Christ was the first and grand apostle. And if as that apostle He could not preside, then His father, Joseph, would have presided over Him. If Joseph Smith, the Prophet, as a patriarch, could have presided, he would have presided. But Brigham Young very clearly demonstrates that this was impossible, because Peter, James and John came to restore the Apostolic Priesthood. And if the apostles existed before the organization of the Church in Joseph and Oliver and in Martin Harris who were called to these appointments and had power as apostles to organize the Church, the patriarchal office exists in families and in the Church. But the Apostolic Priesthood exists over families and over the Church and over all the world.

So do not be confused in this issue that the patriarch inevitably though it is brought out in Priesthood Items--this understanding seems to be brought out in Priesthood Items to this effect. I have no better authority upon this than the prophet himself, John Taylor. And I will cleave to that authority which has presided down through the time, even though we ourselves make error. Whatever Joseph's intention may have been in pushing this Patriarchal Priesthood up to its proper place, he would have made further explanation if he were here today, in explaining the things that I have told you. I tell you this, brethren, because I want the matter settled in this body of Priesthood.

The Patriarchal Priesthood may, and when things are in full order will, preside over the Church, as a father. The Patriarchal Priesthood does preside in families, in the family organization, where the gospel exists. But the Apostolic Priesthood in Christ and in the apostles presides always in all the world.

If the Patriarchal Priesthood presided over the Apostolic Priesthood, it would mean that the gospel would come to an end on this earth. It would not be possible for it to be extended, because everything here upon this earth could come under one patriarch, I'm sure. Another way of putting it is that the Church could never increase in number unless they were born into it. It could never have another convert. We could not go out and get anybody and add to the rolls of the Church.

One of the arguments that is brought up on this particular point is that Joseph Smith as president of the Church was set apart to be president of the Church by his father, Joseph, Sr., and that Brigham Young was set apart by the presiding patriarch and that all the brethren down to a certain day were set apart to be president of the Church. This is not true. It is true that these brethren sat down and the presiding patriarch came and gave them blessings. He set them apart in that sense, but they didn't receive their ordination from him. They could be ordained only by the Priesthood of God. He could be blessed to function in that calling or in that ordination, and that would be entirely proper. If I were president of the Church, I would like to have the presiding patriarch give me a blessing. Because if that man were acting in his office, held be the oldest man in the Church. I'd want his counsel and blessing. If he had the spirit of the patriarchy upon him, I'd want that. If he were living the patriarchal law, I would want his blessing, etc. But in council, if I were president of the Church, I'd have to make the decisions. When

all things are in order the presiding patriarch is also part of the council of Priesthood. So it is not a division of power, it's a cooperation of power.

I would like you to know, brethren, that although some have evinced the position that the president of the Church was ordained or set apart by the presiding patriarch, that is not a truth, it is not a correct position. We can find it in the history that the man sat down and the patriarch did put his hands upon him-or he knelt down. But he did not ordain him. The Doctrine and Covenants says that the prophet shall appoint the evangelist. And it was done that way in the days of Jesus as well. I wanted to say these things to corroborate the things that have been brought out. If Brigham Young had no authority but what the Church gave him, he could never have taken the people out of Illinois, lawfully. And the gospel could never be extended upon the patriarchal basis alone. What patriarch has the right to go into any other man's family? Only into his own family or into the families of his descent.

Q: Even though Joseph brings this out as he goes on, that the First Presidency and the Twelve were all picked by the High Priesthood and set apart by the High Priesthood, they may receive a blessing from the patriarch. But Joseph states there would still be a patriarch, if the house of God were set in order, over the Church. Is this correct?

RCA: I would like to bring out here again that Joseph himself emphasized something that the Church of the Firstborn and many others refuse to accept. This very quotation from the scriptures positively lets you know that the High Priesthood of God which is after the Order of the Son of God is not the Patriarchal Priesthood which descends from father to son. It is not that Priesthood which confines itself to the Church as an organization, but is independent, without beginning of days or end of years and must come from God. And in order for the Priesthood to function in all its full power, that man who presides must be called of God, not only from those who preside over him, but it must be confirmed by his Father in Heaven. The Patriarchal Priesthood descends from father to son, while the higher order is as the Prophet explains it-without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually. The Melchizedek Priesthood holds the right from the Eternal God and not by descent from father and mother. And that Priesthood is as eternal as God Himself, having neither beginning of days nor end of life.

COMMENT: It says in the 84th Section very clearly that God came down Himself and laid His hands upon Esaias and gave him the Priesthood. And he lived in the days of Abraham and was blessed of him. So it shows very clearly that God has control over this and gives the Melchizedek Priesthood to whom He wants, even though Abraham was the grand patriarch of that time.

COMMENT: The apostleship is the keys of Christ, as Christ has the keys of the Father. Christ represents the Father, and Christ put representatives here upon earth to represent Him. This is the apostleship. I have never yet seen a man who comes out from under the umbrella of the apostleship who does not go astray and ends up losing his testimony of the Church, of the Priesthood, of all. The minute they start doing this, eventually they will leave it. If men understood the

apostleship, they would know they do nothing in the work of God except it be under the direction of the apostleship. They do not have to hold it, they can act under somebody else's apostleship. But it must be here or we cannot act in any degree in the Kingdom of God.

RCA: It has been very frequently held by a number of our brethren since I have been acquainted with this work that they can obtain this higher Priesthood and this higher appointment independent of the Priesthood that is upon the earth, that it continued from Joseph Smith the Prophet. I could name perhaps a score of men who have taken this position, that you can get into that position independent of the Priesthood upon the earth, or those called by God. They eventually, with this supposition, get to the point where they no longer need the Priesthood at all since they are being led by the Holy Ghost and have an appointment direct from God. Gladden Bishop took the position that since he couldn't get the High Priesthood from the apostles who lived upon the earth, an angel of God could give it to him. And he claimed that an angel of God had come and given it to him. And Joseph Smith the Prophet said, "I knew he was lying, or that he had been deceived on consequence of sin, because I held the keys of this Priesthood and no man can receive it except through me."

I wish to emphasize this, brethren, because you will never get to the point, no matter who you are, that you can act independently of God's servant who holds those keys. We had a brother take this position after our last meeting last time, and I think it is very proper to bring this to the attention of this body of the Priesthood. That brother is a good man, he has many virtues. I wish to honor and respect him in doing anything and everything that is good. But he has been deceived in assuming that he can be that One Mighty and Strong and do a work independent of the Priesthood and write a book superior to the directors of the Priesthood in and of himself. He has been deceived in this. And I have seen this position taken by a number of men. I have talked to others who have taken this position, that they were called by the Holy Ghost, that they are no longer under the necessity of receiving the Priesthood or its ordinances or its direction from those who hold the apostolic order of Priesthood upon the earth. This is one of the greatest deceptions in the world. You cannot function independent of the Priesthood. Heber C. Kimball said it in this way-I think perhaps it is said a little too strongly. It has ramifications that must be explained, but I am going to quote it just as he gave it: "Brothers and sisters, where do you get the Holy Ghost? You get it from God's apostles here upon the earth. You get it from Brother Brigham, and you cannot have the Holy Ghost except through him. Because if you are one with him you can have the Holy Ghost with him, and it will function through him to you. If you sever yourself from him, you cannot possess it."

You can't get the Holy Ghost except through Brother Brigham. If you can't get the Holy Ghost except through Brigham Young, you can't get it except through those who hold it now. And if the Holy Ghost is telling you that you can act independent of that Priesthood now, you are deceived. I wish to make that very enlightening.

COMMENT: I'd like to quote a couple of scriptures to bear out that point. We've all learned, or should have learned, the distinction between the Holy Ghost and the gift of the Holy Ghost. Any man that comes into the world has the Spirit of Christ with him. If he follows that Spirit it will lead him to the Priesthood of God, and they in turn will lay hands upon his head, upon his qualifying. And he will receive the Holy Ghost as a gift to tarry with him. He must receive it through the Priesthood of God. And yet people in and out of the Church and in and out of Israel, have the Spirit of the Lord or the Spirit of Christ prompting them from time to time throughout their lives. But the scriptures tell us that all these things will come to an end when men are dead, unless they are made, entered into and sealed by the Holy Spirit of promise.

Even if we were to go throughout our lives with more or less of the Lord's Spirit with us, it is not our gift, to tarry with us; it is not ours to keep. In the eternal worlds it shall not be. And you cannot get it except through the Priesthood of God.

RCA: The prophecy has been made on a number of occasions which is verily true. God will suffer sufficient of the Priesthood to remain with the Church to bear off the kingdom triumphant. The time will never come again that sufficient of the Priesthood is not with the Church to baptize and keep alive the Priesthood. Brigham Young said, "You may despair bf ever seeing the time that the Priesthood is taken from this Church." But the time did come when the fulness of the ordinances of the Priesthood and the fulness of the blessings predicated upon obedience to the Priesthood departed from the Church, and this was also predicted by President Brigham Young. President John Taylor said the time will come when there will only be a few who hold the Priesthood within the Church, that there would be many, perhaps half of them and then half of that half who think they hold the Priesthood, but who will not hold it because it was not properly conferred upon them. But the majority of the presiding brethren of the Church do hold the Priesthood, and they have had it properly conferred upon them. And a setting in order has already started in the Church under President Joseph Fielding Smith, of conferring the Priesthood and then ordaining to the office, which departure took place in President Grant's day. So there was a fulfillment of the prophecy of President John Taylor that there would be many who thought they had the Priesthood, but it was not properly conferred upon them.

So now in the Church we have confusion. Some hold the Priesthood and some do not. Some have been ordained properly and some have not. Some have had the Holy Ghost conferred upon them by someone who has not the gift to confer it. But there are many in the Church who do have that gift, and it is conferred, and the blessings of God do continue with the Church and will continue with the Church until things are set in order.

President Heber J. Grant as president of the Church subordinated his position as an apostle to his position as the president of the Church. Acting by voice of the people in keeping with the policy of the Church, he gave to the Church that portion of the blessings they deserved, and no more. But he was called of God to the apostleship by revelation, and by virtue of that calling and appointment

ordained Harold B. Lee to that appointment. And he holds that apostleship. He may hold it in a limited sense in that he cannot and did not and will not function in its fulness. But he is an apostle properly appointed.

COMMENT: On one occasion Oliver Cowdery spoke to the Twelve, the first Quorum of Twelve in our dispensation, and he said, "Your calling is not complete until the Lord has laid His hands upon your heads." You're talking about different orders here. The Priesthood, regardless of the office, role, has one responsibility: To bring men unto Christ. We shouldn't be ruling over one another and arguing about who is great- est. But we have to know the different offices of Priesthood in order that we can keep ourselves obedient and in order. We have to know to whom we owe allegiance. In Section 93, we are given a guide. To have a full calling, it is necessary for us to hear the voice of God, to see His face, and then to know that He is. To know that He is in this sense is to touch, in addition to hearing and seeing Him.

RCA: I hope you brethren will forgive me if I take you just a few moments overtime. Our thesis this morning and reading from these works have brought up many things that will probably bring to your mind questions and doubts. As we go through life, no matter how perfect we are, we have doubts that have to be resolved by finding the proper answers. Do not be afraid of doubts. Do not harbor them. Do not cultivate them. Take them and find out the answer. God is there and the Priesthood is here to bring these answers to you. One of the things that has been a stumbling block to the independents, so-called, is the fact that they know by the testimony of God that there is no man upon the earth who holds the fulness of the apostleship, that he cannot hold that fulness unless he has been called of God and His hands laid upon him. Now, that may be true. Whether it is true or not, it is no excuse for not following the apostles that are upon the earth no matter what their weaknesses are, as far as they teach you light and truth.

The individuals who were with Joseph Smith the Prophet when God spoke to them and said, "Ye are mine apostles-I have called you", they all did not at that time have the hands of their Savior laid upon their heads. Joseph Smith was the only one among them who did. They heard the voice of God, they were approved by His voice, but most of them never did obtain it, because this takes continual living. Oliver Cowdery, Martin Harris and David Whitmer did not have the hands of the Savior laid upon their heads at that time. Joseph Smith did, and they were apostles of the highest order because they were Joseph Smith's apostles, until they had obtained the fulness of that appointment. And they fell short, everyone of them, of attaining it. But it was the solemn duty of the Church and the people of God who heard their testimony and the apostles who were called by them, to honor their appointment and their authority and leave whether or not they obtained that fulness of the apostleship to them, and honor the apostleship that they held.

Now, Joseph Musser was called when he was a young man by Lorenzo Snow and received his second endowments. The Holy Ghost was poured out upon him in great abundance in the temple of the Lord, and he rejoiced in it. But notwithstanding that, years later, five years later, he was called by the president of the Church who had talked with God and who had honored his appointment and

told, "If you don't step forward and keep the fulness of these laws you promised to keep when you received the second anointing, your former blessings are going to be taken from you." Joseph did not receive the fulness of that appointment at that time. I personally know that it was not until shortly before his death that he received the fulness of that appointment. But were we to say, "We will not honor you, Joseph, until you do?" Were we to say, "We cannot accept your appointment and your calling until you do?" No. We honor the appointment that God had given him and the Priesthood that he held and the apostleship that he exercised, and left the perfection of the man to himself and God.

Every apostle chosen by Oliver Cowdery and Martin and David Whitmer had the solemn responsibility before God to honor their appointment and their seniority. And we honor the appointment and seniority of the apostles in the Church insofar as they have qualified and teach the gospel and administer its ordinances. We cannot honor them in those areas where they cannot and do not and will not. I do not ask you brethren to honor me if I have not honored my responsibilities to the best of my ability. But when I and my associates in the Council are honoring these responsibilities to the best of our ability and seeking the face of God and honoring the appointment Joseph gave us, it is your solemn duty to honor us, because all the apostles that were chosen by Joseph Smith were apostles of Jesus Christ in a limited sense that they had not fully qualified. They were apostles of Joseph Smith in the fullest sense, that they were called by him and acted under his appointment and authority. And it is generally the case that with most of us it takes a lifelong seeking to have the hands of the Savior laid upon our heads. We seek it with all our hearts, with all our souls, with all our prayers and with every fiber of our being. And if we haven't attained it, in the appointment that God has given us, God expects us to honor those whom He has called and who are seeking to attain it.

There are those of us who have attained additional portions of that great promise given to us, and we are striving with all our heart to honor God and keep His commandments. I personally received the promise from Joseph before he died in a second blessing which he gave me, that if I would not cease to seek the face of my God, that I would make my calling and election sure and have the hands of the Savior laid upon my head while yet in the flesh. I know that that promise shall be ful- filled. In humility and in tears I must acknowledge that I have fallen short of it yet. But this is perhaps the greatest blessing that God could give to me, lest I take honor to myself. I am a humble servant of God. My counselors are servants of God, seeking to magnify their can- ing and appointment. If they have not yet attained the fullness of that apostleship, that is their business, and that is God's business. It is our duty to uphold and sustain them. I wanted to give you that message because this is the situation as it is.

Parley P. Pratt and Orson Pratt were great and wonderful men. They received their second anointings, and out of all of the apostles, all of those who were called in this dispensation, there are very few, very few indeed, who obtained the fulness of their apostleship and had it confirmed upon their heads by the Savior Himself before they left this earth.

Speaking upon this subject, the Prophet Joseph Smith said, "Even in this enlightened generation, there will be a handful, figuratively speaking, who will make their calling and election sure." Now, brethren, we are all working for it, we are all striving for it with every fibre of our beings. But we cannot ever obtain it until we have solely and entirely presented ourselves, submitted ourselves, to the Spirit of God, to His service and to the building up of the Kingdom and the perpetuation of His Priesthood and the establishment of His righteousness.

Do not fall into the pitfall of the Church of the Firstborn and the independents, upon the basis that you can become a law unto yourselves because there are none who are entitled to lead you. You have all you are worthy of. I have all I am worthy of. As we become worthy of more, God will give it to us. And those who are in the Church who are under the direction of those wonderful men who are God's apostles, and His presidency, are receiving all they are entitled to, all they are worthy of. And as they seek God and the Holy Ghost is poured out upon them, these additional truths will be made known to them, and they will find where they can obtain the blessings predicated upon their seeking and calling upon God. And after much tribulation, the blessings of this additional light and knowledge will be given to them.

I wanted to tell you that, brethren, and I pray God to bless you, in the name of Jesus Christ, Amen.

21 January 1973. Pinesdale, Montana. LINE UPON LINE.

During the time that Brother Joseph Musser presided over the Priesthood, there were members of his own Council who didn't agree with the manner in which he proceeded. They felt that since they were apostles they had a perfect right to perform ceremonies without his approval. Because they were apostles, although he was their senior, they had the authority and they could go ahead without his approval. There were instances where they did this. The confusion that resulted from this was such that parents came to Joseph complaining that their daughters had been married to men without their consent, which was out of order. Joseph investigated the situations under which these women were sealed to these men, and unsealed the couples. Now, this brought resentment and apostasy among the people.

Today we have those who feel that Brother Rulon isn't proceeding properly, that he has no right to curtail or to say no. Therefore, they are performing their own ceremonies or appointing somebody to perform their ceremonies, which is again bringing about not only the spirit of apostasy, but the result that comes when we apostatize, which is confusion, disorder, loss of confidence, and the preaching of an entirely new doctrine which is this: The keys of authority are not upon the earth. Therefore, we can perform these ceremonies, and it doesn't make any difference because the ceremony is temporary in its nature in any event and you have to have a final sealing. And if we are married by the law of the land or by someone we appoint, we can be sealed for time and eternity later on under Christ's supervision, and that's all it will take.

This doctrine is false because the ordinances of the gospel are line upon line, precept upon precept, here a little and there a little. We grow up the ladder to perfection. And if you are going to start at any point and say baptism isn't necessary because we've got to get to these others anyway, and we'll just start at the top, or, marriage isn't necessary because it has to be that you have to have the second marriage, the first endowment isn't necessary because you have to have the second endowment, this kind of reasoning, of course, is false. We must live one principle in order to be worthy to live another. We must go and get our first endowment and make covenants which we keep, in order to be called up to receive our second. We must perform the first sealing in order to be worthy to have it sealed without conditions. We must have the spirit of Elias before we receive the spirit of Elijah. The Aaronic Priesthood supersedes it. You might just as well argue that you don't need the Aaronic Priesthood. We can get along without it. Ordain an apostle and you've got everything. That's fine, but generally we're not quite ready for the apostleship right off the bat. We grow up the ladder from the Aaronic Priesthood, the spirit of Elias, to the Melchizedek Priesthood, the spirit of Elijah and the sealing power; from the spirit of Elijah and the sealing power for time to the spirit of Messiah and the sealing forever, and become joint heirs with Jesus Christ.

So we have among us today the same doctrine that crept in among the people during Joseph's time, only from another channel and in another way, being very firmly taught and advocated-that the keys are not here, we don't need them, anybody can perform the ceremony, and it's acceptable. I want to warn you brethren, this is not of God.

God had commanded Joseph to organize the Church, agreeable to the laws of the land. The Priesthood was here, the ordinances of the gospel were here, baptisms and blessings had been performed and confirmed, and yet the Church is now organized. This was because God has a form, a determination to conform to the laws of the land where He had prepared the groundwork for the restoration of the gospel, so that we might proceed according to the laws of the land and keep His commandments within the framework of His commandments. This did not make it a compulsory thing to belong to the Church. I want to emphasize this. If you didn't belong to the Church, you still had the calling and appointment that gave you the right and the authority to organize the Church. You had the holy Priesthood, the ordinances had been administered. In the teachings of B. H. Roberts' course for seventies, he tells us that when the Church was organized there were those who were present who attended subsequent meetings, who had been previously baptized, who were rebaptized after the organization of the Church. This cannot be sustained from the history of the Church or the writings of the prophets, but rather, can be disproved. Those who had been previously baptized before the organization of the Church were confirmed members of the Church, and the baptism was just as valid. But it was not done over.

The reason I bring this up is because there is a step in the progress of God's order where you are adding to, again. You cannot be a member of the Church without confirmation into the Church. The previous ordinances performed by the authority of the Priesthood were valid. Now that you are a member of the Church,

your function continues in the Church. The Prophet Joseph Smith was a prophet and held the Priesthood just as much before the organization of the Church as he did after. This is the point to remember, because it will come into being-this is included in your text to give you the consecutive order.

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It was taught by the early disciples, the early apostles that the ancient Saints had won a more glorious resurrection by permitting themselves to be put to death in a most terrible manner in order that they might inherit a higher state of glory. In contemplating these things, Brother Patten thought and explained to the Prophet that since there are to be martyrs in this day as there were in past days and ages, and testimonies must be sealed by the blood of the testator, "I would like to be one of those first martyrs." It wasn't that he desired death. it was that he wanted to be valiant in the cause of Christ. He felt that he would like to occupy that position. You couldn't categorize him. He had made a desire, his request had been honored, and he had the privilege of fulfilling a destiny that he wanted. This is something that I want the Priesthood to understand. "I the Lord God will reward all men according to the desires of their hearts." Then take that statement and analyze this one: Peter saith unto Jesus, "What assignment have you given unto John?" Christ saith unto Peter, "What is that to thee? I have given him the desire of his heart and you have the desire of your heart. Do you not both delight in that which you have desired?" What did John ask? That he might tarry until Christ comes in His glory and be a missionary and a servant in a wicked and perverse world. Peter said, "I want to die and go immediately into your presence." They were both good desires. They both got what they wanted. In David Patten's case, we don't know what might have happened to David Patten, but the odds are that he would have remained faithful under all circumstances had he not made this desire. The desire that he wanted was to be the first martyr. That was granted to him. He had attained his reward speedily. Out of the others that were called, many of them raised their hand against the Prophet, or their heel against him, and the Prophet rebuked them because of this. And notwithstanding they did, still many of them became very wonderful and inspired and great men. So we can only guess at what might have happened to David. I would say that the odds were that he would have remained faithful. The Prophet said that he felt very sad that David had requested as he did, because he said he felt that his desire would be granted, and he didn't want to lose him.

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... His actual life demonstrates to us His holy principles by which man may be sanctified and purified. The story of Job in the Bible is considered by the philosophers of today to be a pure allegory, having no base of truth to it. But it is not allegorical. It is a true story of a man who actually lived, who passed through this experience and who God let pass through this experience, not only for his salvation but as a light and a direction and an example to all future generations.

Now, Satan wandered to and fro upon the face of the earth and returned to the throne of God and said, "I have been wandering to and fro upon the face of the earth." And the Lord said, "Yes, have you observed my servant Job, how he is faithful in all things unto me?" Satan laughed and said, "Of course he is faithful to you in all things. He's faithful and true, you reward him, he has wives and children and cattle and barns and fields and grains. You withdraw your Spirit and protection from around him and leave him to stand on his own, and I'll get him to curse you to your face." And the Lord said, "All right, thou mayest treat him as thou wilt, but one thing you cannot do-don't take his life. I won't permit that." So the first thing he did was to destroy all his cattle, sheep, barns, then his children, finally his wives. Then he started to destroy his health, his body. Then his friends came and chided him. "An these things have come upon you because in some secret manner you have sinned against God." And as they rebuked him and called him to repentance, Job knew that he was a man of integrity. "Though in this life worms may eat the flesh off my bones, my eyes fall from their sockets, yet with these eyes shall I behold my Christ at the last day when He shall stand upon the earth." Then the Lord said, "It is enough." He restored to Job all of his former blessings and tenfold more.

Now, God in all instances will try us to the extent of our capacity to develop those traits and characteristics and blessings which we are worthy of. He will never try us beyond our innate ability to endure those trials. But many times along the way we fall short of our capacity to endure, and fall. God, in His love, sorrows that we do not live up to the capacity that we have to enjoy all of these blessings, by developing and getting these experiences that come about through this test of faith when He withdraws His Spirit. Christ had endured 40 stripes that would have killed an ordinary man. He had been crowned with thorns and they had spit in His face. They mocked Him and slapped His face and then nailed Him to the cross and stripped Him before the people and in every way shamed Him and abused Him. And the final thing that the Almighty did was to withdraw His Spirit from Him. So Christ said, "My God, my God, why hast Thou forsaken me?" And then God gave Him the merciful release of death. He had fulfilled His complete destiny with an intelligence that superseded anything that mortal man has ever known, de- scending below all things in His baby estate and arising to endure all things. He had the capacity in and of Himself to break the bands of death to satisfy the demands of justice and redeem all.

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It is written that the Spirit of God withdrew from the Savior when He hung on the cross. This is true. But the Savior had within Him that light and that grace which was altogether and entirely His own strength, knowledge and power, and by that, endured all things. That is the reason that the Savior, after having satisfied the demands of justice in offering Himself as the sacrifice for all flesh, could say, "I laid this body down of myself, and I take it up of myself." The power was in Him to do both. Now, He did not in this way belittle the justice and the greatness of God who could have done this for Him in His perfect condition. But He wants

you and me to understand that He had acquired within Himself the power to do both of those things. As it is so beautifully written in Section 93 of the Doctrine and Covenants, that He obtained grace for grace until He overcame all things. Then the Lord says, "So also you," speaking to His Priesthood here upon the earth, "may obtain grace for grace until you, also, overcome all things." Now, the overcoming of all things in our estate as individuals will not be to that full extent that Christ overcame, in that the demands made upon us will be proportional to our capacity, light and intelligence. And we, in overcoming what we have the capacity to overcome, having forsaken our sins, then may lay hold upon the sacrifice of Christ and it becomes efficacious in our behalf, even though we have fallen short of His perfection, because that perfection enabled Him to reach out to us.

According to our interpretation or comprehension, yes, it is hard for us. I will make a very inadequate comparison. When a baby is hurt or hungry and cries, his pain and his distress is as real to him as yours or mine would be to us in far more excruciating circumstances. But to him it is just as bad as it would be to you and me.

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... God gives us our free agency. We may even choose between good and evil. But having chosen evil, we cannot escape the punishment, and having chosen good, we cannot avoid the reward. Now, God gave the children of Adam in the days of the flood their free agency. They became so corrupt that the thoughts and intents of their hearts were evil continually. He warned them by the prophets of God for 120 years of the inevitable judgment of God if they did not repent. Having no repentance but growing daily more degenerate in their wicked practices, He sent the flood upon them. And modern thinkers of today condemn God for the justice of His judgment and say that no just God would do any such a thing. We don't believe in such a God, they say. But the punishment of evil is inevitable. Now, the Kingmen in Moroni's day had already sought to overthrow the government. Having failed in their attempt and being outvoted and overruled, then they said, "We don't care. We are glad the Lamanites are coming in. We hope they kill all of you. We're not going to raise our hands." So Moroni, in the defense of righteous principles, in the defense of the existing government, for the protection of the lives of every true man who loved his liberty, his wives, his children and his country, said, "You either take up arms and fight or we're going to take your lives. You have already in your feelings sacrificed ours." This was the inevitable result of the continuous rebellion against a good government and God's laws. Now, with the hippies, the immoral, the seditionists, all these people have a perfect right to continue in that course. But whether the government takes a hand in it or waits until God takes a hand in it, the inevitable result of that course will and must follow. Punishment must come eventually. The justice of God will not permit it to be evaded. Therein lies the difference.

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Here God sends three resurrected beings from the City of Enoch three translated beings from the City of Enoch-to Abraham. They said, "The cities of Sodom and Gomorrah have become so corrupt and so wicked that they cannot exist further. And we have been sent down by God, from the presence of God, to destroy them." Abraham, with this loving spirit that is in the heart of God and in the heart of good men, said, "But supposing there are in the city a thousand men there that aren't that wicked. Wouldn't you spare them?" The angels of God said, "Yes, we'll not only spare them, we'll spare the whole city for their sakes." So Abraham thought, "Well, that's a pretty good deal, God is just. But suppose there are only 100 good men, what are you going to do?" "Well, if there are 100 good men there, we'll spare the whole city for their sakes." Abraham said, "Well, that's a good idea. Supposing there are just 10? "Yes, if there are ten good men there, we'll spare the whole city for their sakes." "Well, supposing there is just one?" "We'll spare the city for his sake." Now, why did the Lord let them go until there wasn't any? Because in the mercy of God, He waited until they were ripened in their iniquity and all were ready for destruction. Now, it was necessary that God warn them 100 years, that they may become fully ripened in their iniquity, for their total destruction. And had there been any more than Noah and his sons and their wives they would have been on the Ark.

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The judgments of God meted out in catastrophic floods, disease, earthquakes, etc., often take some that are righteous with them. They are the result of the wickedness upon the earth and the wicked. You fall into a category here where the Lord tells us in the Doctrine and Covenants, under such circumstances the righteous also must suffer with the wicked. We suffer here inevitably because of the wicked surroundings that we have. It isn't right that we should suffer, but we do suffer. But God in His mercy permits this condition to happen. Now these things are just warnings to the earth of those dark days that are approaching us when judgments will be total in their nature.

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If they're righteous people, they'll likely be Mormons. That doesn't necessarily follow that that's so, because you could have righteous people who haven't received the message. But we are given to understand that that message is going to be very general before the destruction comes. Not only do you have this, but you have the 64th Section of the Doctrine and Covenants which tells you that now is the day for the preparation of my people and it is the day of tithing to prepare them against the time of burning. And they that keep my commandments shall not be burned or be as stubble, but shall be caught up and spared. And then in another passage in your Doctrine and Covenants you have the promise of the Lord: "When I come in my glory, I will come with the hosts of heaven and they that are

with me, and we will burn them up and there shall be left neither root nor branch." Now what's going to happen to the righteous, all the apostles, and so forth? The Doctrine and Covenants tells us that those who are upon the earth who have kept the commandments of God and are sanctified, will be "transfigured before my face and caught up to meet me in the clouds of heaven, and that when they return unto the earth with me and those that are with me, the wicked will be ashes under their feet." Now if you don't think that describes something that is just about as bad as what has happened in previous ages of the earth, I don't know what does.

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... And when the judgments of God are poured out upon the wicked without measure, ye shall stand in holy places, and the destroying angel of the Lord shall pass you by, the promise to Israel to sprinkle the blood of the lamb upon your doorposts, and the destroying angel will pass you by. The Lord says, "I will hold you as in the hollow of my hand, and my indignation shall pass over you." So many of our passages tell us about the fact that there is only one thing that will save us and make those places holy, and that is our righteousness. It was the righteousness of the City of Enoch that caused the whole city to be taken into heaven. It is the righteousness of the Saints that will spare them in the day of judgment. But preparatory to these times there will be incidents where, as in the march of Zion when they went back to Zion's Camp and a plague came upon them, there were only a few of them unrighteous. But many of the righteous suffered also. Now, this will come in measure, and it demonstrates the mercies and the long-suffering of God in behalf of His children. His judgments are not poured out upon the wicked until they have become ripened in their iniquity. Now when this ripening comes in this last day and age, it's going to be something the world has never seen before. We have seen some of these things and we haven't even realized it. In the Doctrine and Covenants the Lord says that before these final judgments shall come, that He will cause an overflowing scourge to sweep over the face of the earth. In Isaiah 28 it says it shall be a vexation only to hear of the report. We wonder when that's coming. Did you ever stop to think that Joseph F. Smith and Wilford Woodruff and others predicted that that was going to come in the very near future, they had seen it in vision? And that in the years 1918, 1919, the great flu epidemic swept the earth and took more than 20 million people? The greatest plague that ever swept the earth in the history of time, more deaths from it. We see these things and we don't even realize that the prophecies of the Lord are already being fulfilled.

27 January 1973. General meeting. Cedar City, Utah. SACRIFICE BRINGS FORTH BLESSINGS.

I am very pleased, my dear brothers and sisters, to see so many of you here tonight. It is a pleasure to meet with the Saints anywhere. I will try not to tire you tonight, but I do appreciate, and I hope I can properly use, this opportunity to talk to you. The trials, the hardships, the pleasures, the blessings that are ours today are no different from those that were endured by the Saints in the days of Christ and the apostles. They differ only in time and vary in intensity according to the world in which we live and the times that are ours. I visualize the disappointment that caused the bitterness that was developed in the heart of Oliver Cowdery and his associates when the Prophet Joseph Smith sent the Saints to Jackson County, Missouri, to redeem it. And because of the failings and the weaknesses of the Saints, they did not redeem it.

I picture the disappointment in Zion's Camp as they moved in small numbers of about 200, when many more could have been gathered to go back and redeem Zion, and cholera came among them. When they were not to their destination they were dispersed and sent home. I fancy I can hear the bitterness that was expressed by many who later apostatized because they could not see the hand of God in the things that transpired. They could not excuse the death that fell among the faithful when cholera struck them. They could not accept as divine the mission that they were called upon to fulfill. They did not realize that God had not that purpose alone, but another more sublime purpose; that was to prepare and to single out from among their number those who would later become apostles, seventies, and leaders of the Church.

I bring this up, because though we are living now, we have our problems and we will meet them with the same varying degrees of re- sponse. Some of us will be strengthened by our experiences and hard- ships, and some of us will apostatize. Some of us will see the hand of God as a means of giving us experience, and some of us will ridicule the very idea and use it as a just cause for turning from God's work.

I don't blame men for falling by the way when they see the weaknesses of men who lead them. But I do feel sorry for them, because after all when they fall it is only themselves who suffer the greatest sorrow and loss. The work of God speeds on. Those who can be redeemed will be redeemed, and those that will sacrifice according to God's design will receive the blessing predicated upon their obedience.

Cain offered sacrifice to God, and because God knew his heart, because He knew that Cain did it because he was prodded to it by Lucifer, and because he did not offer the best of his fruits as did Abel, but an inferior product, it displeased God. Cain found sufficient reason in this to rebel because he wanted to labor in God's vineyard in the manner in which he thought he should and was entitled to labor. He expected to be the big man and couldn't be and therefore rebelled.

I see in my association with my brothers and sisters today, men who humbly serve God in whatever capacity they are called. They rejoice in the opportunity, whether it's keeper of the door or passing the sacrament. They don't care what the opportunity is, they count it as a blessing to serve. I see other brethren who are angry because they are not given the callings which they feel they are entitled to and who apostatize because they cannot be of greater service. Most of those who

apostatize because they can't be of greater service question the wisdom and the integrity of their file leaders and consider themselves wiser in the administration of God's affairs than those whom God has called.

I bring these things up because I want to emphasize that our circumstances are somewhat different, but as mortal beings we haven't changed very much, nor do I think we ever will. We will rise to a height dependent upon the desires of our heart, or we will sink to the depths because we are the companions of despair.

A few years ago a number of us (four) brethren went into Oregon, Washington, northern Idaho and Montana, looking for a place of refuge for the Saints, where we could live the united order; somewhere in the mountains where we could have a place of refuge where our people who were constantly being hounded could find a place to escape and rest. At this particular time I was a fugitive from justice myself and had been separated from my family for many months. I had experienced imprisonment. I longed for a place of rest. We came to a place in Montana that we had seen advertised. We looked it over-I should say we barely scanned it, and I said to my associates, "This is the place we are going to buy." It was a wooded tract of land with some open meadows surrounded with broken down fences, with a couple of small streams running through it, and it was priced at $42,500.00 for 640 acres. My brethren thought it was a nice place. One or two of the four of us, about half and half, decided it was the most ridiculous thing in the world for people as poor as we were to think of buying a place for $42,500.00. In fact, one of the brethren predicted that we would sink our money into it and lose it. But we went back with the determination that it could be bought, that we would buy it. We signed a contract and paid $1,000.00 down. We were to pay, I think it was $5,000.00 down. We had to raise the difference. We had an awfully hard time raising that money. Our contract called for $1,000.00 a year and $1,000.00 interest a year. One of the brethren said we'd never pay that off as long as we lived. I predicted in my over-exuberant way that we'd pay for it in ten years. Well, my prediction failed. We paid for it in six. God blessed us since that time. This property that we paid $42,500.00 for was recently estimated to be valued at about one million dollars, and I am sure that that is a conservative estimate. There are many beautiful homes on it. We have a wonderful school on it. God has prospered our people there and perhaps the Saints living there who are living the united order are doing so in a better way than any people that I know of. You go up there and the Spirit of God is with them. It is an inspiration to associate with them.

I bring these things up because I want you to prepare yourselves for some things that may shock you a little as I proceed. We have undergone a lot of hardships. People have moved up there with $5,000 or $10,000 or $15,000 and have been told that "that religion which does not require the sacrifice of all earthly things hasn't the power to redeem you, because if you can't give up everything you've got, you cannot be redeemed:' Well, we feel that way too. We want to do that. I remember on one occasion that statement was made and there was a dear brother who said, "Well, I've got several thousand dollars and I'd like to give it to the Lord's work." I said, "Is that all you have?" and he said, "Yes, it's everything I've got, and I'd like to give it to the Lord's work." I said, "Well, you may never

get it back again." He said, "I wouldn't be giving it to the Lord's work if I got it back again." He gave it to the Lord's work, and he never got it back again. But this man has grown, and he is one of the most stalwart, beautiful characters I know. Since that time he has given many more thousands of dollars to the work.

There are a number of Saints engaged in this work to my personal knowledge for 35 or 40 years or more, who have repeatedly given their time, their talents, everything they've got, and I mean just that. I am reminded of Brigham Young, who said that he had been driven from his home four different times. He said, "And whenever I built a home, it was the best. I built it as if I was going to stay there forever." He said, "I am reminded of a sister who said she had been driven from her home twice and she'd be damned if she'd let anybody drive her from it again. Well, she's going to be damned if she feels that way about it." This, in principle, is true. I want to emphasize that this in principle is true....

... Brother Barlow called me and said, "I want you to go down into Mexico and find a place of refuge for those of us who have young wives and have them secreted and we won't be breaking the law of the land in taking care of them." I sold my home, everything I had. I cleared about $20,000 from it. I stayed down there until it was all gone, and then I was told to come home. I'll admit I complained a little bit, but that experience did me far more good than harm, only because God in His infinite mercy taught me that the $20,000 1 lost wasn't so bad and that the way I lost it and gave it wasn't so good. As I speak of this I am reminded of Parley P. Pratt when he was preaching the gospel to the Indians and came down with malaria. A native lady on the borders of the wilderness took care of him and nursed him back to health. One day when he was in his fever-he had been tossed about by fever for nearly a week-he heard this woman complaining to her husband about how this Mormon tramp had come into her home and expected her to keep him forever and she was darn good and tired of it all. Parley said that he had just been thanking God for her kindness and her mercy and was going to bless her and her household. But he says, "I arose from my bed and left without leaving her any blessing." Sometimes we give what we give to the Lord in this manner. I think on this particular occasion that I lost many of my blessings because I did complain. I hope that God will forgive me of this. I have had the privilege since that time of giving what I've had a number of times, of leaving my home a number of times, of being a fugitive from justice a number of times, and I have grown to count my blessings. I have learned to realize that my greatest blessings have come through my greatest sacrifices, that the most fruitful year of my life was the year I spent in prison for the principle's sake, when the revelations of God were upon my mind and the angels of God min- istered to me and my associates. I would not exchange those years for any one single year of my life....

Now, I don't generally like to talk about financial matters, in fact it rather irks me. But I have a responsibility, and I came here this evening to draw these things to the attention of this group of people. There are those of us who are in a position and have resources to help greatly in the Lord's work, who have never been called upon to do an awful lot. There are those of us who would gladly give everything we have. There are those of us who will find it impossible, who will feel justified because of our circumstances in not doing so. We are all of us in the hands of

God. What we do is our business, and I want it to be that way. I want you to know that our primary concern is the salvation of the souls of men. We are establishing in Montana a united order. It has been pushing forward so that we can lay the groundwork for a place where God can come, because He says that unless the celestial laws are lived, He will not establish Zion again. We are going to establish united orders in this part of the country. We will definitely do it, and they are going to flourish. We are not going to have one or two, we are going to have many. And we are going to become, if we remain humble and sweet and pure, a wealthy people.

Talking to you like I am talking to you tonight will perhaps raise the question, "Well, I don't see how in the sam hill we can, the way Brother Allred is talking." But the power is in our hands. I am reminded of what a brother said. "When I came into this work a few years ago," he said, "we couldn't have raised $14 or $20,000, and there were very few of us who were worth that much. But we have raised a little better than $60,000 in a year, just from here and there as we have had to have it." I am getting constant calls-I get a call such as this from up north: "We have got to have $15,000 to meet an obligation and it's got to be met in two or three days." "We've got to have $5,30011--I got a call last night. We've got to have these kinds of funds. Up un- til the present time, God has never failed us. Whenever we have had to have that money, God has raised it for us. We have been able to get it. I have no doubt that He will continue to raise it for us as we move along in His work. And I am sure that God has not gathered some of the financial genius and business acumen that is in our midst among our brethren, for a vain purpose. God has raised us some of the most erudite, honest and yet wise men in business affairs in this Kingdom in this present time that I have known. And God is going to use those men to establish the fulness of the gospel among His people. And this people are going to live that fulness. Now, all of us won't. I know a lot of people who are living plural marriage, who are not living celestial marriage. I want to drive that home.

Plural marriage is one thing, and there are a lot of people living it. But celestial marriage is another, and there are not very many people living that. It has rules and conditions which so far outstand or repudiate or go against those principles that are practiced in monogamy as the heaven is above the earth. And when we live that law, God expects us to become a more holy and a pure people than we have been before. There are those of us who constantly believe that we are ready to live the united order, who are a million miles from it in our feelings. The united order is a principle of the gospel that sanctifies us from greediness. It may make our lives-and will make our lives more beautiful and secure when we have established ourselves in it for awhile. But the first requirement is not to receive but to give, and it must be composed of men who can take care of themselves and have something left over. We've got about-oh, maybe I'd be unjust to make this comparison -but I would say that about 7 out of every 10 men who feel like they are ready to live the united order have convinced themselves that this is the way that they can get out of working so hard. I want to tell you, brethren, just don't kid yourselves. When you get into the united order-I've only tried to live it for about 15 years, and I say "tried" --I found that it requires more

work, not less, more dedication, not less, more give, not take. We will undoubtedly see the time when that situation will be greatly reversed, because God says that it is His will to give to His people when they live the fulness of the gospel, the riches of the earth, and that there should be a time when there would be no poor among us. So under these circumstances we certainly will be much better off than we are now, because there are poor among us. But we have to go through the stages of getting it established. We can't establish a business in a year and make it profitable. Generally it takes two or three or four years, maybe more. The first years require some hardship. After awhile it gets so you are doing fine. I remember when I graduated from school I figured it was just going to be duck soup to get out and start my practice. I got myself a nice, expensive shingle and put it up on the door. After I had been practicing a couple of months I got myself a job with the oil people, and I worked there at night and practiced in the daytime. After a couple of three years I had a pretty good practice. Since that time I haven't had to worry much about it. But it didn't come easy. And the higher principles of the gospel, my dear brothers and sisters, don't come easy, either. We have to work ourselves into them and prepare our hearts for them. They are established on the same economic principles that every good business is established upon.

I want to thank you for your time tonight. I hope my discourse to you has not been boring. I will admit that I have been so tired that when I got on my feet here, I wondered if I would be able to continue my train of thought. One of our brethren became a grandfather during the night. We were up with his dear little daughter, and she gave birth to a baby girl at a quarter after ten this morning. I left her for a little while to go over and deliver another baby during the interim. I remember 15 or 20 years ago that I could work around the clock for a couple of days as I have done now and feel as fresh as a rose, and I do not mean a wilted one. But I am a wilted rose tonight. I'm tired. I ask God to bless you, and I ask you to please excuse me if my thoughts have been rambling and my expressions somewhat short of inspiring. I do love you, and I love this work, and I love God and His goodness to us. I thank Him with all my heart for the privilege He has given me of enduring some small things for the sake of the gospel. I am grateful that I have been able to suffer some losses of my time and my liberty and my resources. And I pray that God will bless us all that this life will give us that necessary experience that we were sent here to gain that we may earn for ourselves celestial glory, because that's what we're here for. And this I pray in Jesus Christ's name, Amen.

11 February 1973. Salt Lake City, Utah. SACRIFICE IN LIVING THE UNITED ORDER. REPENTANCE AND FORGIVENESS.

It is good to hear the choir members sing praises to God. The song of the faithful is a prayer unto me, saith the Lord. That song was indeed a prayer unto the Lord, and there was a prayer in my heart as it was sung. I hope it has instilled in us an assurance that the Lord is the Strong and Mighty One, for all things are possible unto Him and we are God's children, literally, body and spirit here upon the earth. All that God does is going to be through us, because He could do anything He wanted to do by Himself. But He is teaching us how to do things for Him unto His glory, and for ourselves, that we might have His glory and become like Him.

Now, many of you have come to me and said, "Brother Allred, I want to not only live celestial marriage, I want to live the united order;" willing to dedicate their old mattress and their springs and their baby crib and everything they've got. The time has come and is now here when we are going to live the united order. The goats are being separated from the sheep, and I am not saying this because I want your money. remember a brother who came to me and said, "Everything I've got is the Lord's; I've just sold my house and have $15,000 out of it. I want to give it to the Lord." I said, "All right, write me out a check." That's the last time I've heard from him. We'd gladly give it to the Lord if we can do with it what we want to, if we don't have to give it into the hands of men. But unfortunately for our selfish souls, men have to deal in God's business, and men who hold the Priesthood have to do this work.

Now there are many who are living the united order now in every respect. We have a group of about 400 Saints in Montana who are living on a section of land that has been bought by the tithes and offerings of the people, including themselves and us down here, and they are consecrating everything they have to the Lord. They've gone up there and started to build homes this last summer in order to get a townsite. Ninety percent of them are living in unfinished homes, working their hearts out to try to meet obligations and finish their homes and build up businesses that will establish them financially and spiritually and mentally in the Kingdom of God....

In the days of Enoch God raised up under Enoch's supervision, as a great Priesthood holder who walked and talked with God, a city of people who become so wealthy in living the united order that their streets were literally paved with gold and who, with Enoch, knew God face to face. They became so good in 360 years that they were translated and established an eternal abode where Christ could meet and be with them continuously if He desired, because they were worthy of His presence. God has told us in this last dispensation of time that the Zion of God would never become His Zion, He would never come to receive it unto Himself, He would never meet the Saints and they would never be Saints to Him and with Him until they had lived two higher principles of the gospel, the united order and the law of celestial marriage.

Now, we're living at the law of celestial marriage, a lot of us, and some of us are making a wreck of our lives and our families in the attempt, and of our future also; but I pray that we will set our lives in order, that we may become true Saints and live acceptably, that the Spirit of God will be in our hearts and in our lives. I promise you that when you are living this holy law in righteousness, that you are the happiest people on God's earth. If you are not, it's because you are not living it right, it's because your hearts are not right. Bless your hearts, I've been in this for a couple of years, and I thought that I knew what true happiness was, and I have increased, through God's mercy and goodness, my happiness from year to year. There were a number of times where I've leveled out onto a plateau where I could look over the broad base of the earth and say, "This is heaven." I've known it was heaven, and I felt my trials were over, but my Heavenly Father has taught me that as long as I am here in mortality, I am going to have trials. When I get so that I can beat the ones that I've got, He'll give me some bigger and better ones and help me to become a bigger and a better man. God only knows that some of them of late have been about man-size. I've realized that I'm not the man that I thought I was, and that I can only succeed and overcome the temptations of this world by truly being a man of God, by trusting in Him. It is easy to transgress the laws of God and divert from them in ways that we never dreamed of and lose the Spirit of God and our ability to discern right from wrong. Again and again in this people we have gathered around us marvelous men and women who have had a testimony of the gospel, who have wanted something God didn't want them to have, who have insisted upon it, notwithstanding God's commandments in His holy scriptures, notwithstanding the warning voice of His servants who hold the keys of that authority, and who have taken it whether God would let them have it by His word or by His Priesthood or not. I know no man in my years in this work, who has taken that attitude, who has taken something God said he could not have, that retained a testimony of the gospel. I prophesy and tell you in the name of the Lord that if you do that which is wrong and you do not repent of it and set your lives in order, that if you continue in the course of being a law unto yourself, the Spirit of the Almighty will withdraw from you, the testimony of the gospel and it's joys and it's beauties will depart from you. You will deny that Joseph Smith is a prophet of God, that he restored the fulness of the gospel, that Jesus is the Christ and He atoned for your sins, and that you have a Father and a God in heaven, because that testimony will depart from you. The Spirit of God being gone from you, will leave you nothing but the spirit of despair and unbelief and confusion. How do I know it? I have seen it repeated again and again and again until the pattern is firmly established. I have approached the gate and seen Lucifer hold out his hand so many times where I know that I could by one false move get into that position myself, that I can with propriety warn you, my brothers and sisters. Keep the Spirit of God with you, call upon Him. Whenever in doubt about anything you want to do, don't do it. Know what you are doing. Keep the commandments of God....

Joseph Smith said that that religion which does not require of us the sacrifice of all earthly things has not the power to give us the fulness of salvation and exaltation. It would be an insult to God for you and me to assume that we could

come into His presence and share in His glory unless we knew that our conduct was such that it was altogether and entirely pleasing in God's sight, and therefore, that we might with propriety lay hold upon the promises of God because we knew that we were clean and pure and kept His commandments. Now how many of us are in that position? Most of us are in a position where we have done things where we wonder if God will forgive us. Some of us have done things where God has told us if we do these things, He will not forgive us. But He has also told us that in the last days when the fulness of the gospel should be upon the earth, if the Saints of God would forsake their sins and turn unto Him, even though those sins should be as scarlet, He would make them as white as snow. Now that is the promise of God, providing we forsake our sins and turn unto God and give our hearts, our minds, our time, our talents, our wives, our children, and our very souls to Almighty God, with this one purpose-that we might obtain the forgiveness of sins and be forgiven and come back into His presence and inherit His glory. You and I, no matter what our sins may be, can obtain this position if we will try with all our hearts and souls. Though we be as Alma of old who said he committed all manner of sins, yet God forgave him and he was translated. And though we be as Paul of old who held the coats of those who martyred faithful Stephen, we can see the face of our Lord and obtain forgiveness of sins.

This is not a halfway house, my dear brothers and sisters. This is a condition in which you and I now live where we can obtain it upon one condition only, and that is that we have given ourselves entirely to the work of God, that we can get down on our knees every morning and say, "Dear Father in heaven, let me give myself to You this day. Let me live my life for You this day. If there is anything You have placed in my hands, let me give it to You with all my heart, that Thy name may be glorified in me." And who can go to bed at night and say, "Father, I haven't done as well today as I wanted to do. Forgive me my trespasses, keep me sinless this night, bless me to do better tomorrow." A people that can offer that kind of prayer and mean it with all their hearts can become God's servants in every respect, and God will accept them. Brother and sisters, what is more, the time is at hand when Christ will be here, when He will stand among the Saints as Lord of Lords, long before He stands upon the earth as King of Kings, and when you and I may behold His face.

We cannot do that when there are those in our midst who have not forsaken their sins, who have not repented, and who justify themselves in their wickedness. Wickedness must be cleansed from among us. The commandment of God to us in the Doctrine and Covenants is, "Be ye clean that bear the vessels of the Lord." Therefore, brothers and sisters, let us forsake all idleness, all light-mindedness, all loud laughter, and all foolishness. Let us be diligent in keeping the commandments of God, in providing for our families both temporally and spiritually. Let us not withhold from them the word of God. Let us bring our children up in light and truth, that they may enhance the glory of our home and the Spirit of God that should be there. Let us not be slow to chastise them when they are out of the way. Let us chastise ourselves that we may come to true repentance when we are not in the ways of the Lord. Let us become the people of Almighty God and build up the Church of God upon the earth, for we are God's

Church. We are members of the Church of Jesus Christ of Latter-day Saints, no matter who may decry it or who may deny it. We cannot be otherwise if we live as members of the Church and Saints, for it is the Church of Latter-day Saints, and if we are Saints, we are members of it. Brothers and sisters, God bless us to this end, I pray in the name of Jesus Christ, Amen.

March 1973. Family Sunday School. Salt Lake City, Utah. ELIJAH AND THE KEYS OF SEALING. OUR CHILDREN MARRYING OUTSIDE OF THE GOSPEL. THE TEN TRIBES. THE CHURCH AND ISRAEL. ORDINANCES PERTAINING TO THE LEVITICAL AND MELCHIZEDEK PRIESTHOOD. (excerpts)

Without the power of the holy Priesthood, that is the servants acting with the power of God and the right to do things in the name of God for time and for all eternity, this promise could not be fulfilled. Therefore Elijah would bring this Priesthood and this power whereby the hearts of the children should be bound or sealed to their parents and the parents to the children, else the whole earth would be utterly wasted at His coming. It takes this sealing power to redeem people so that they can be, so that they can stand upon the earth and endure the burnings. In other places it says, "I will put a seal upon their foreheads." Well this seal, the Prophet Joseph Smith says, is the seal of the holy Priesthood. And Elijah held the keys of sealing up children to parents in the great patriarchal order of government which gave God's seed, those who became God's sons and daughters, the right to eternal existence both upon the earth and in heaven. Since the meek of the earth are going to inherit it, that is those who have obeyed the commandments of God, this has a great and eternal significance, that the Priesthood, by Elijah, should restore the power of God to bind on earth and in heaven to seal them up unto eternal life, that they might live upon the earth in this life as God's sons and daughters and be saved upon the earth in the world to come as those who would inherit it.

* * *

To answer your question, every earth that is created, that is redeemed, has the keys of Elijah upon it, because only by the keys of Elijah and the ultimate sealing of the Savior on that earth, can we become the children of God and have eternal creation. Every earth that has mortality upon it is created for the express purpose that it shall have all of these sealing powers. Every earth that cannot have them must needs be destroyed. They can't have them because they don't live up to it. Now, this earth is made up of particles of earths and planets that did not keep the commandments of God, and was utterly destroyed at least once or twice before it came to its present state when Adam came upon it and received the promise that they would succeed. They nearly didn't succeed in the days of Noah. Only 8 were

saved. Now, at the end of the earth, if Elijah didn't come to give his sealing power to bind on earth and in heaven, the earth would be destroyed literally again with all that is upon it. But those who have obeyed the law and become the sons of God and who are sealed up unto eternal life will be preserved, and the earth will be saved for their sake.

* * *

Elijah was chosen of the Lord to hold the keys of the sealing power in his day and was the last prophet of God to hold them before Christ came in His glory-no, I mean before Christ came upon the earth. Elijah appeared again in order that the Saints might be comforted in Christ's day. He will come in the last days to hold those keys. He was like the Prophet Joseph, he held the keys of the last dispensation, and Elijah held the keys of the sealing power until the last dispensation, to restore them to the Prophet Joseph.

* * *

I am going to take, if I may, a few moments to emphasize this very part and bring you back to verse 6 again where we just referred to the mercy and justice of God. "Now they cannot be written in this book, even a hundredth part of that which Jesus did truly say unto the people. Behold, the plates of Nephi do contain the more part of the things that he taught the people. And these things have I written which are a lesser part of the things which he taught the people. And I have written them with the intent that they may be brought again unto this people from the gentiles, according to the words that Jesus hath spoken.... And if it so be that they shall believe these things, then shall the greater things be made manifest unto them. If it so be that they will not believe these things, then shall the greater things be withheld from them unto their condemnation. Behold I was about to write them all, which were engraved upon the plates of Nephi, but the Lord prevented me, say" ing I will try the faith of my people." Here's where we are today with these things now revealed to us, with the promise of God that when we comply with all of His gospel long enough to prove that we will remain faithful, the fulness of this record will be made known to us.

* * *

We cannot be made perfect without our parents, and they cannot be made perfect without us, because you cannot have a binding link of Priesthood and lineage back to Christ. He is referring to those who had the gospel and died in it, and they who are gone must also have their links, etc., so that we may all be one.

* * *

Alfred Lord Tennyson writes that we come from heaven trailing clouds of glory. He said positively at this time that we are so close to heaven that we would

be fit receptacles for the Spirit of God in recollection of those things, were the Spirit of God to rest upon us. That is the beautiful thing about this, that they are very close to God in the recollection of all those former states. When the Spirit of God does rest upon them, there is no defiling influence that robs the Spirit of God in speaking eternal praises to God in all things that mortal man who has been defiled may never be able to utter.

* * *

It is a marvelous thing how in this life the sum and total of existence is made up by the things we eat, the air we breathe, the thoughts we think, and the things we do. If the things we eat are wholesome and nourishing, if the air we breathe is pure and clean, if the thoughts we think are holy and the things we do are good, we become an exalted people. if the things we think, the things we eat are unclean, if the air we breathe is unwholesome, if the thoughts we think are defiled, the lives we live will be unholy and destructive, and we will go back into dissolutionment. If we will remember these things and put them into practice in our lives in our youth and as we grow to maturity, we will get to the point when our lives will totally be pure and holy and we will eventually come into the presence of Christ. That is the promise of the Lord to us. These things we should remember.

* * *

A little Biblical story beautifully illustrates how we as men may be weaned from the ways of the Lord by favors. Solomon, by the riches and the vanities of the world, was weaned away from the Lord to marry many women who were not of his race, and violated a covenant with God. Esau was clever. Many of our sons and daughters are clever, clever enough to deceive us in our human weaknesses, even though we be Priesthood holders. He knew that his father was going to give a blessing, and he prepared venison for him regularly and pampered him and sought after his favors, until his father felt warmly toward him and intended to give him that blessing. He intended to give him that blessing. And in his old age and in his blindness he had forgotten, temporarily, some of the things that Esau had done to forfeit his blessings. In the meantime, his wife hadn't forgotten how an angel of God had come and told her that Jacob would be the firstborn though he came second, and how Esau had forfeited his right to that blessing by marrying two Canaanitish women. Consequently, when the time came and she saw the deceit that Esau had worked, she determined that Esau was not going to get away with it. So Jacob, in the righteousness of his heart, said, "If I do it and my father finds it out, I will stink in his sight." She said, "Don't you worry about that, Son, I am going to take the full responsibility. You go and do what I told you." Now, Isaac was deceived. But when he laid his hands upon the boy's head and the Spirit of God rested upon him, he gave him the blessing of the firstborn, which was inevitable that he should do. When he found that he had done it, in his heart he

rejoiced that it was so because he knew that it was God's will, and said, "He shall be blessed.?'

* * *

... to the extreme would interpret this statement to mean that we ought not to associate with the outside world at all. Therefore, the missionaries should only preach the gospel to the members of the Church. That isn't what he means. It means that we associate with the opposite sex with the intent of marrying. Now, that's fine sometimes. But as has been brought out, most of the time it doesn't work. The fact that most of the time it doesn't work is a warning to us. President Joseph F. Smith said, and he had a family of 55 children, that held rather bury any of his sons or daughters than to have them marry outside of the Church. He felt that strongly about it. I feel the same way about it.

* * *

We have our boys and girls, and that includes my boys and girls, who go out and they find people that they fall in love with who are not converted to the gospel, and generally it destroys them. It has generally destroyed the kings and the prophets of ancient times. Sometimes they make the grade. But it's like giving a boy a match and saying go out and set fire to the haystack and maybe it won't burn.

* * *

The Lord has a great work for us to do. Sometimes it's a little hard in the shifting sands of time to know just where we stand and what we should do. Thirty-five or forty years ago we would have had an awfully hard time having our sons and daughters court anybody anywhere in the group, because there wasn't anybody in the group. I want you to think of that for a minute. So Joseph W. Musser said to my family, "You have your children go to Church and you let their influence influence the people of the Church. You are supposed to be a savior to the Church, and you make them strong enough so that they can bring people out of the Church into this work." So that situation has changed, and we can find better material among ourselves for our sons and daughters. Wherever you find the best of material, that's where our sons and daughters go. But if you can't find that material, it's much better to have them go to the Church than to associate with the Methodists and sectarians and the Catholics. So let's use a little common sense in relation to this. In some areas you can do a great deal of good in the Church with your children and have a fine influence that will bring a lot of people into the work. You have people yearning for the truth. Your contact in the Church brings them into this work, and therefore it's a glorious thing. But when you have your sons and daughters go in the average group in the Church and they fall in love with them, then about 75% of the time, 3 to 1, you are going to lose them. If you're going to lose them you've got a better chance of them marrying somebody

in the Church than to marry out of it altogether. So there's another aspect that you think of to this, and here's where righteousness has got to have a little something to do with it, and the Spirit of God. That is, we've got a lot of people in our group that I wouldn't want my daughters to marry. I'm not being cruel. I'm making it as a positive statement. We've got a lot of men in our group that I wouldn't want my daughters to marry, because I have tried to teach them to choose a righteous man who honors and respects his Priesthood. And I know quite a few of us who don't. So that has to weigh a little carefully, too.

* * *

From the Prophet Joseph Smith's teachings and the Doctrine and Covenants, the unbelieving wife or husband is sanctified by the believing wife or husband-if we're fortunate. If she or he cannot sanctify his mate or her mate, then the unbelieving wife or husband damns them, also. The power is in the believing wife or husband to save, if there is enough of it. But you've got quite a proposition there. Then when you come to the laws of the Priesthood, if you have a man who doesn't honor the Priesthood, then he's not going to teach his children to honor the Priesthood, and then you're lost to start with. It's a nice thing for them to know where the Priesthood is at least so you can be blessed by it and have direction. We talk about these things, and we pay little attention to them. There have been four specific instances in this small body of men where our young men have gone out and gotten acquainted with people of the world and have fallen in love with them and wanted to marry them and have come to the Priesthood to ask their blessing. In all of these instances there was no father or mother to contact. But the Priesthood said, "No, we can't give you that privi- lege." "Well, why not? I love her. You're taking advantage of this situation." "Well, they are not members of the Church, they have no testimony of the gospel." "They believe in plural marriage, they want to enter my family, they know I am living the principle." "Yes, they believe in it because they want to enter into your family, not because they believe in the principle." We haven't wanted to tell them the basic reason why. The basic reason why was that in all four instances they had Negroid blood in their veins. It was revealed to us of the Lord and afterwards admitted in every instance.

* * *

Section 1 of the Doctrine and Covenants and Section 20 point out that the Church shall be called the Church of Jesus Christ of Latter-day Saints in this day in order that they might be properly identified. The Saints in former days were called the Saints and the Church was named the Church of Christ or the Church of Jesus Christ. The Lord very explicitly gives His full name by which it shall be known upon the earth in these last days. Christ doesn't multiply words here. But undoubtedly in those days it was called the Church of Jesus Christ. Though He says it shall be called the Church of Christ, the term "Christ" means "the Anointed One" or "the One that as appointed beforehand." "Messiah" had exactly the same meaning as "Christ" has. Well, you call it the Church of Messiah, and it would be

just as true as if you called it the Church of Christ. But Christ by revelation tells us that it shall be called the Church of Jesus the Christ, or Jesus Christ, and that means Jesus the Anointed, or Jesus the Appointed One. The key that He gives to this is, "It shall be called by my name, and it shall be my Church if it so be that it is built upon my gospel." There is no place in the world where you have the fulness of the restored gospel as found in the scriptures except in the Church of Jesus Christ of Latter-day Saints. You may go into all of the churches of the world and you will not find the fulness of the gospel.

* * *

A half dozen times He has ended His statement with "at the last day." We conclude that this means at the end of the earth, but it means when we are called to judgment, when we have filled the measure of our creation, and when we have laid our bodies in the grave. Then that which we have done, that is the basis upon which we shall be judged. It not only means the end of the earth, it means that our time of judgment, it means that our labors in mortality are finished. Another statement here that is beautiful--it needs another word added to it. The Savior says one word that means so much in so many places. It says, "They shall be filled," and you come back to here and it say, "And they that shall be baptized in my name may be sanctified by the reception of the Holy Ghost." This again brings out this meaning. And the verse above where it says, "For nothing entereth into this rest save it be those who have washed their garments in my blood." Now this "rest," what does He mean by that? In the Doctrine and Covenants the Lord tells us that He would not suffer the children of Israel to enter into His "rest" because they had rejected Him. Well what is His "rest?" In the 84th Section He says, "They should not enter into my rest, which rest is the fulness of my glory which I shed upon all those who are just and true and who keep my commandments; wherefore I took from them Moses and the holy Melchizedek Priesthood and suffered to remain with them the law of carnal commandments."

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This is a beautiful comparison that is made so applicable again in the words of Christ. We find it so hard to apply sometimes because it has a spiritual significance. The people would not literally sell Christ as Judas did for silver and gold, but in a spiritual sense they do just exactly that, in that His atonement and His sacrifice was in vain for them. His blood was shed in vain for them. They will not accept of it, and therefore spiritually they "sold" Him and made His works nothing as far as they were concerned.

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Never in the history of the world have we had such mass murder justified by the laws of the land as we have today in the United States in the infanticide that is legally being performed over the face of the land. Literally every day millions of

little children are being murdered. They have even gone so far that they have now legalized when they are alive that they may perform autopsies and experiments upon them to see their reactions, etc., and they can do this legally. According to the Supreme Court's interpretation, the Constitution of the United States granting life, liberty and the pursuit of happiness, does not refer to an unborn child.

* * *

This day in mortality is given us to prepare ourselves to meet God. You cannot say at the end of this life, "I will return unto God, I will repent. Nay, you cannot say this." Here you have a parable again: Strait is the gate, and we spell that sometimes straight, but it is not that. It is strait and means according to strict rules and regulations. You go into the celestial kingdom of God or you go into glory or you obtain salvation by following the pattern and the rules, and you can't get in any other way. But wide is the gate-you can go any way you want to if you want to go into darkness and into death and forfeit your right to life. The night is when this life is ended and we are not prepared to meet our God.

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There is no doubt that Christ, looking forward to the fact that they should have no sorrow, made this possible in the transfiguration that took place and that their ability to visit with the spirit world was very close at hand. Now if a man like Heber Q. Hale could visit those while he was yet in the flesh and visit them in the spirit and talk with them, talk with many who were upon the earth while he was upon the earth, to such individuals as these it would have been very easy for them to visit in the spirit world with others.

* * *

Christ went up there and He chose disciples among the Ten Tribes and the Priesthood was organized among them. The gospel has been there and they have remained in a state of partial preparation due to the natural weaknesses that accompany mortality. Whether or not they departed utterly from the gospel and needed a restoration is not revealed in the scriptures. But I am of the opinion that from the time that Christ visited them until the present time, they never at any time utterly departed from the gospel. We are told in the history of the Church as it relates to John the Revelator's mission that he was at that time, that is at the time of the restoration of the gospel by the Prophet Joseph, visiting and working among the Ten Tribes who were lost, preaching the gospel and preparing the way for them to return to the earth and fulfill the promises made to them. The Prophet Joseph said that he and the Three Nephites were working among them.

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The 133rd Section of the Doctrine and Covenants says, "And their prophets shall hear my voice, and they shall smite the ice and it shall flow down before them. And it shall no longer be said the Lord God liveth who brought the children of Israel across the Red Sea and delivered them in the time of Egypt. But the Lord God liveth who caused the prophets of the Ten Tribes to smite the ice and it flowed down and a highway cast up in the midst of the deep." This will be such a greater miracle that they will hardly ever refer to this former miracle at all. This great miracle in that day will come to pass because their prophets shall do this.

However, when they come, since the blessing was given to Ephraim for a restoration of a fulness of the gospel and the dispensation of the fulness of times when all things that were formerly upon the earth should be restored, was to come through the Prophet Joseph Smith, together with some things that had never before been restored as we now have in the gospel, they will not have this fulness. They will have the gospel, they will have a gospel that was administered unto them perhaps at the time of Christ, and maybe some subsequent things which we know not of, but the fulness of the gospel they will not have because they are to come to Ephraim and to the temples of God at Zion, and they win there be crowned with their blessings which they will receive "at the hands of Ephraim my servants." This is the word of God to us in the Doctrine and Covenants.

... It all hinges upon the restoration of the gospel through the Prophet Joseph Smith, spoken of in these cases as the great prophet who will come and be marred because of the children of men when he restores the gospel. The reason that it will be fulfilled is tat he will restore the fulness of the new and everlasting covenant of God, all of the gospel, including marriage for time and for all eternity. And those who were desolate, who had had no children would be more blessed than those who had lived in the world since the beginning of time and had children whom they could not claim, who would not belong to them in this life or in the next. Therefore, those who had had no children at all, who were sealed for time and for all eternity, would have the privilege of having more children than they could count and should have children eternally in the heavens, and therefore more would be the children of the barren than those who had borne many.

* * *

We have God referring to Himself as the Friend and as the Father of Abraham, Isaac and Jacob. And they were known and are known to the world today as the friends of God. It was through them, each one of whom had lived the fulness of the new and everlasting covenant, including the plurality of wives, that they received these everlasting covenants that have come down through the world since their time. Abraham was given the blessing first, it was increased upon Isaac and multiplied upon Jacob and told that his seed should inherit the earth. So in the beginning they had these great blessings. But in spite of all the opportunities God could have given them, they were recreant to their blessings, and finally in the

days of Moses so recreant when God tried to bring them into the fulness of His glory that He took from them the fulness of His Priesthood and of the blessings and gave them a law of carnal commandments. Since that time, except for a short interval in the days of Christ when a few received the gospel, they have remained recreant. Therefore they were regarded as a wife, because God refers to Himself as the husband and as the father, and a father has to be a husband, to all of the Church and to all of Israel. Israel is as a wife forsaken because she had committed whoredoms with the world. This means having partaken of the sins of the world. They had been cast off, God had had turned His face from them, He had rejected them. In Christ's time when they as a people rejected Christ and crucified Him, they were cast off from His presence with the judgment of God upon them without measure, because they said, "Let the sins of this man fall, of taking the life of this man, rather, fall upon our heads and the heads of our children," which literally did take place. So through the scriptures time and time again, God refers to Him as the bridegroom, as the husband, as the father of Israel, as the husband of the Church. The woman who was driven into the wilderness who had a crown of stars upon her head, 12 in number, who was heavy with child, who travailed to bring it forth because the great dragon sought to destroy the child, and the Inspired Version says this child is the children of God that should come forth from the Church who would hold the Priesthood and establish the Kingdom of God which should reign during Christ's coming. So again we have the woman as the Church with the 12 stars as the Quorum of Twelve Apostles. The woman throughout the scriptures is referred to as the Church or as Israel many times, because the members of the Church are Israel through the keeping of the covenant. It is when they keep this covenant that all these blessings should come upon them.

Now Christ tells us that this story told by Isaiah is of great importance to us at this time, when we should read these things, when this book should come forth among us, and we should therefore study it, "for great were the words of Isaiah." And when we look at it in this light, they are indeed great, for we are Israel through the covenant, we are that wife that was once forsaken, that is now brought back into the arms of her Lord. And we are those who will bring forth the Priesthood that shall rule the world as an iron rod with righteousness in the days to come when the millennium shall be ushered in.

* * *

Well that would symbolize the fact that they must be going to be pretty much dead. Most of the inhabitants of the earth today are of those chosen lineages. First, in the days of Noah only the righteous part were saved. God wanted to keep the Negro alive in order that this heritage that were not faithful in heaven, who had not been valiant, should come upon the earth and have the chance to receive bodies. So the Negroid race has its origin in a righteous, the more righteous part of the earth. Then, those that segregated themselves from the righteous were gradually destroyed, and Abraham was given the promise that kings and princes should come out of him, that his seed would be as innumerable as the sands of the

seashore. Almost every nation upon the earth looks back to Abraham as a father. In fact it is his seed that is preserved upon the earth in the main. So we come down to Christ's time, again when the great desolations and destructions came upon the earth, though the gentile nations were here, the blood of Ephraim that was left was the thing that preserved them. And Israel, the Ten Tribes were lost, and many of them were scattered among the nations of the earth and the Ten Tribes taken away. So it is that that blood has been preserved even in the past and down to this time in the main.

* * *

...The remnants were Judah, Levi and a very small portion of Benjamin. They remained in one place. Then later they were scattered over the face of the earth again by the expulsion that took place after Christ. But in the beginning, long before this, 750 years before this, the Ten Tribes, independent of Levi and Judah, had been taken into captivity and were led away and lost. Levi and Judah are the principal tribes. We find that Paul the Apostle was of Benjamin, so we had a remnant there that was still in Jerusalem.

When the Ten Tribes were taken north, Ephraim, almost as a tribe, rebelled in a northward migration. They stayed behind and they built their mounds and left their traces in Europe as they went north across Gaul and through Germany and up into the Netherlands. The Lord says in 4 and 5 of Chronicles, that He would mix Ephraim among the nations and that they should be a blessing unto the gentiles, notwithstanding their rebellion and their self-righteousness, that they should be a blessing unto the gentiles. So we find the tribes of Ephraim mixed among the gentiles, and Judah and Levi remaining pretty much in tact, not because they had stayed in one place but because they refused to marry among the nations of the earth and maintained their identity.

* * *

Most of the Jews today are of both Judah and Levi, and they have mixed among themselves very much. When a friend from Israel came out here and spoke to us, I introduced him as a faithful brother of Jewish descent. He objected to that very strenuously, because he was a Levite and he wanted us to know it. Yet in Israel he was numbered among the Israelis, and he was a Levite by the tracing of his lineage, and he wanted us to know that the Levitical Priesthood was above the Melchizedek Priesthood, and he could prove it.

* * *

Lehi was of Manasseh, and Ishmael and his daughters and Zoram were of Ephraim. And by number they outnumbered the family of Lehi and the womenfolk. But they were almost equally divided. And so you have Ephraim and Manasseh, the house of Joseph, considered here. And the Lord promised Joseph

in his patriarchal blessing that his seed should cross the ocean and become a great people.

* * *

The Ten Tribes are spoken of in the 133rd Section where it says a great earthquake will take place and the earth will turn upon its axis. A highway will be cast up in the midst of the deep, and they will come in an almost numberless horde from the land of the north. Their enemies shall become a prey unto them, and they shall be a battle-ax in the hands of the Lord in destroying the wicked that are left upon the face of the earth. They shall come to the children of Ephraim upon this continent and receive their washings, their anointings and their sealings and blessings because of the temples of the Lord that will be there for them to partake of those blessings. Then they will cross to this land after they have destroyed the wicked and they will inherit their former inheritances in the land of Palestine and those lands that were given to them. They will return, the Lord says, to their own land, after they have received their blessings at the hands of Ephraim. So they again will inhabit the desolate places of Jerusalem and Syria and Macedonia and other countries in that area. And those countries are going to cease to exist as countries. Egypt will be utterly destroyed.

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It has more particular reference to the house of Joseph upon this land, who will rise up in anger against the gentile nation and go through among them as a lion among a flock of sheep. But all Israel will participate, that is the returned Tribes, etc., in this destructive element and the destruction of the wicked.

* * *

In the days when Christ came and the Israelites crucified Him, the gospel was preached among Israel for the lifetime of the apostles. The Israelites as a people in general rejected it. They found later on that their most faithful converts were among the gentiles. You find Paul addressing the Jews at Antioch and saying, "Since ye consider yourselves unworthy of salvation, we will turn unto the gentiles." So from that time until this, when Peter went to Cornelius, the gentile, and first preached the gospel to him by special mandate from God, the gentiles, so-called, have been more faithful in the Church, and the gospel in our day came to the gentiles, not to Israel. It was Ephraim among the gentiles to whom the gospel was restored. The gospel is referred to in the 45th Section as coming from the gentiles to the house of Israel; that is, to the Lamanites, etc. But as they in that day rejected the gospel, so has Israel in this day rejected the gospel. Even the house of Joseph among the Lamanites has rejected it to a great extent. The gospel has been here for a long time, and in their benighted condition, they haven't received it. President Brigham Young says that the Lamanites as a people will not

accept the gospel until Christ comes, any more than the Jews will. But a few are receiving it.

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The Lord says that he will utterly destroy the remnant of Esau. And Jacob shall rise triumphant above them and take their proper place in the earth according to the birthright inheritances of Jacob in the last days. The destruction of Egypt and the Arabian countries as a nation will be a fulfillment of that promise made of the Lord to that people. Speaking after the manner of the Lord, it is very close at hand.

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Assyria and Egypt will be helpers to those nations who fight against Israel, and God will visit them with the same judgment that He will visit those nations. In the 38th Chapter He tells of the almost utter destruction of those great armies that would come from the land of the north with their confederate nations. These armies are the Russian armies, the great Russian empire, with its confederate nations that it has taken into the U.S.S.R. That's the war of Gog and Magog. The Prophet Joseph Smith tells us that the war of Gog and Magog doesn't take place until after the millennium. And it does take place, that particular part of it, that the brethren were inquiring about, takes place after the coming of Christ and the millennial reign. But you have a preliminary war against them also. This war is more properly referred to. It's of Gog and Magog because they are parties in it, but it is more properly referred to, the first one, as Armageddon.

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I wish to draw to the attention of the class that it was a very serious oversight, first because they had neglected to record in the telling of the story of Samuel the Lamanite, they neglected to relate Samuel's message in detail as they should have done. And then they neglected to relate that the prophecy had been fulfilled. It was so vitally important that the Savior said, "Now you must include this with your record."

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The word of God in its fulness is the covenant. Christ came in the meridian of time and became the Word of God in person in that He exemplified it. This messenger is going to restore the fulness of the everlasting covenant. And the messenger is the Prophet Joseph, and the covenant is the message of the messenger which he represents in person. This is the reason it is constantly so misunderstood when we refer to the "marred servant." The marring is to the word of God, which is Jesus Christ personified. But the servant brings that message in its fulness and has it trampled underfoot. Therefore he is marred beyond any other time. The first time the fulness has been restored.

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Israel again, wherever you find them, they had the message, they had the law, they had the largeness of soul that could come from the living of the law. But they hadn't lived the law and therefore had the curse that was dependent upon their neglect.

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The Prophet Joseph Smith restored the fulness of the gospel. And all those parts of the gospel that had not been fulfilled in Christ should all be fulfilled, for not one jot nor tittle should pass away unfulfilled. One of the promises of God was that in the last days the fulness of the gospel and all things pertaining to it in every previous dispensation should be restored. The prophet who was to give that fulness is referred to, along with Christ, as a marred servant, because he gave so much of the word of God that was trampled underfoot. By whom? Mostly by us, because we are the ones who have got it. Among the things that were going to be restored was the Aaronic Priesthood which administered the gospel of temporal affairs and the ministering of angels. "I confer upon your heads the gospel of baptism by immersion for the remission of sins and the ministering of angels, and this shall never again be taken from the earth until this promise that God had made should be fulfilled," which was that Levi and his seed would again be purged and become righteous and at Jerusalem again offer sacrifices acceptable to God in remembrance of the atonement of Christ which they had rejected when they had crucified Him. When that has been fulfilled it will fulfill that portion of the scripture, as Christ's coming fulfilled these other parts of the scriptures. When that has been fulfilled, then sacrifice will again-having been fulfilled in its telling of His coming and sealing that testimony in the last days that He did come, by the children of Israel who rejected Him-then the status quo of the children of Israel will be so that sacrifice will no longer be an eternal, continuing thing. It has fulfilled its part in God's great gospel plan. The Prophet Joseph Smith said that the gospel plan remains unchanging as long as the children of men remain unchanged. When they have fulfilled that change, then they go from there on to the many other things that they have never ever been taught. The 128th Section of the Doctrine and Covenants tells us that God deigns to bring many things in this dispensation that never were before known. But most of these things are going to come after the entering in of the millennium when Christ comes and rules, when these things have been totally fulfilled.

You may say that it isn't eternal if it is fulfilled in the sons of Levi. It is eternal. Baptism is eternal, an eternal, fixed principle. And as long as the conditions remain whereby the application of the principle has to be, then it remains. The Apostle Paul says, "Therefore not,"--it's not that way in the Bible, I'm quoting the Inspired Version--"Therefore not leaving the principles of baptism and repentance, etc., let us go on unto perfection." The fact that we no longer continue to be rebaptized and rebaptized and reconfirmed and reconfirmed,

doesn't do away with the ordinance, does it? There are always others to whom the principle will apply as they repent and re- ceive the gospel. The eternal sacrifice, ordinance, is eternal in its nature as long as the people to whom it is taught make it applicable and necessary. God foreordained through Moses the prophet, in his recording the beginning-of history until the end of it. And in these records we are studying this morning we are told that we will have a portion of the word until He has proved us in these things, and then shall we have the fulness of the word. The fulness of the word brings out in great detail how all of these things are applicable to the children of men as long as they remain in the state that they can't be completely and fully redeemed. When they get to the point when the sacrifice is no longer applicable because death has ceased, no graves are made, the children of Israel who remain upon the earth will be transfigured and changed in a twinkling of an eye, then many of these things will have been completely fulfilled because they are no longer applicable. But the law remains unchanging and unchangeable to those people to whom it is applicable.

The law of circumcision is a law of cleanliness, and it was a mark between God and His children. It is a part of the law given to Abraham and it antedated the law of Moses. Its cleanliness principle is eternally applicable. It was not revealed to us again in this day, and Christ Himself did not reestablish it in His message because the gentiles were to receive the gospel. Paul the Apostle in speaking of this said, "When we ourselves could not fully abide it, why should we then inflict it upon them since God did not renew it?" If that applied in Paul's day, it certainly applies in our day.

You remember how Moses, the great prophet who knew the law of God and redeemed all Israel, neglected to circumcise his son, and the angels swore to kill him because of it. His wife pled in his behalf and circumcized him because his father hadn't. This is only given to us as an example of how hard they found it to conform to principle. Tithing is the same in our lives. We know that it is eternal in its nature. It's only a part of the law, but we can't live it. Twenty-one percent of the Saints only live it in part and the rest of the Saints don't live it at all. So you have these principles. They are eternally applicable, yes, when they are necessary, when they have been given. No law of the gospel is applied to you and me that we haven't had revealed to us. We can't be condemned by being disobedient to it unless it has been revealed. If God had not again renewed the new and everlasting covenant of marriage in Section 132, then Section 42 would be applicable, that we should have only one wife and no concubines. But when He reveals it to us, then we have to comply with it.

Q: Is the Aaronic Priesthood going to be taken away when the sons of Levi offer their offering in righteousness? I was wondering if the people become perfect enough that the Melchizedek Priesthood would take over all of these ordinances.

RCA: You answered your own question, and I thought I had answered it. The thing of it is that when this portion of the law which was to be administered by the Levites and the Levites are sufficiently righteous to do it in righteousness and acceptably before the law, fulfilling the promise that it would be done in the last days, again reestablished the promise made through John the Revelator that the

law of sacrifice would again be reestablished when they are sufficiently righteous to do that, and the sons of Levi will do it, the law will be fulfilled, the promise will be fulfilled, and the Levitical Priesthood which is a part of the Melchizedek Priesthood will be swallowed up in the higher Priest- hood. The Levitical Priesthood as pertaining to that law will be swallowed up.

Circumcision will undoubtedly be restored or a part of those principles applicable. A lot of the brethren take the position that we are not forbidden to do it, we should do it. The thing of it is that it is a matter of principle, not a matter of commandment. It was a symbol of a covenant.

12 March 1973. General meeting. Place unknown. GOD IS JUDGMENT UPON THIS NATION AND WORLD AT HAND. NO MORE CONSTITUTION. SAINTS MUST STAND IN HOLY PLACES. THE KINGDOM OF GOD WILL ROLL FORTH. THE PRIESTHOOD WILL REDEEM THE CONSTITUTION AND MORE.

I am very grateful, my brothers and sisters, for God's blessings. I am grateful for the privilege of living in this day and age, for the wives that God has given me, for my children, and that we have the necessities of life.

I do not believe that we as a people can possibly be aware of all the blessings that are ours. I wish we could. And we are not aware of all of the things that are at our doors, the just recompense of God meted out to man for his goodness and his wickedness. The Lord says, "I will not visit this nation in the last days in their wickedness until they are fully ripened therein. Then my judgments shall come upon them." The Prophet Wilford Woodruff said that the Kingdom of God in all its power and majesty will blossom and flourish as a rose as Daniel saw it in his vision, when this nation is broken to pieces and ground into dust like a potter's vessel, or "God never spoke by my mouth."

I want to testify to you in the name of the living God that the hour of God's judgment upon this nation and upon this world is at hand. The desolating scourges shall be poured out upon them. The judgment of God in storms and in earthquakes and the waves of the sea heaving beyond their bounds and the judgment of God in warfare, shall bring about His justice and recompense unto those evil nations for all the evil they have done upon the righteous and those who love truth.

Though we be the servants of God and the people of God who love His truths, and though we be the children of Israel, we are like the ten virgins-half asleep in our hearts. Some of us have the oil of righteousness in our lamps, and some have not. The time of awakening to terror and sorrow is at hand. Unfortunately, the righteous will suffer to a great extent with the wicked.

Some of the things that are going to bring this just recompense upon this nation in our day, we have just participated in. As a state, our senators and our house of representatives and our governor and our attorney general and those who

represent this people, who supposedly represent us, have passed socialistic laws that have taken from you and me the right of free agency and of free determination and the protection of the common law. They have placed power into the hands of executives that God had no intent that they should ever have, and the people never gave to them. We as a handful of people have fought against the enactment of these laws. We have had noble men and women chosen for their ability to represent us on the senate and the house floors. But our efforts have been more or less in vain, because our senators and our representatives are asleep, or else they are definitely determined that they shall be participants in the socializing of our government and putting it into the hands of communistic Russia. I have talked to some of our senators of late who say, "Oh, Brother Allred, you're just too much concerned about these things. This could never happen in America. They are not going to take our children from us and put them in classrooms and teach them in the classrooms to be Catholics or Mormons or communists or atheists or Russians. That's foolishness. This is just for the protection of children." The sad part of it is that though this is "for the protection of the children," in every nation where Russia has dominated it has brought to pass these damnable laws, and that is exactly what they have done before they came into effect. These laws are not for the protection of our children, they are for the control of our children. They are for the control of the minds and the thoughts of the future generations that would preserve our free agency and those inalienable privileges that God intended we should have under the Constitution.

The Prophet Joseph Smith said the hour will come when the Saints, the elders of Israel, will save the Constitution, if it can be saved. It will hang by a thread. Well, the elders of Israel have tried to save the Constitution. It no longer hangs on a thread. Brothers and sisters, wake up, we do not have a Constitution anymore. If it is a Constitution that we have, it is no longer in effect. Our nation has already been divided into ten districts that will have government appointees to govern them. Each district will have a government and the ten will have one governing power over it. And he will be a liberal-a beautiful, liberal socialist who will see that you get what you need whether you want it or not! Our states' rights are gone, brothers and sisters. The hour is at hand when we are going to have revolution, and blood will flow in our streets. A great deal of it will be done by the armies who will march into our midst to declare and enforce martial law!

You say, "Now Brother Rulon, you are overcome with emotion, you don't know what you are talking about." How many of you remember or even know that in the year 1945, four million refugees from communistic Russia and China and communistic nations of the world, fled into the U.S.A. for the protection that the Statue of Liberty and our laws guaranteed to them? The U.S. made a blanket compromise with Russia, that on certain conditions (all of which were in favor of Russia) every one of these escapees from the prisons of Russia and the enforcement of communism, who hated communism as you and I cannot hate it because they felt its yoke, were placed into trucks and trains and shipped back to Russia. How many of you ever knew that it took place in 1945? Four million people! So great was their resistance against this forced movement by the U.S. troops that men and women and children cut their wrists and their throats and died

rather than submit. Women in tall buildings in New York and Chicago and elsewhere took their little children in their arms and jumped out of ten story buildings into the streets and died, rather than go back. But we forced them to go back.

Brothers and sisters, the hour of God's judgment on this nation is at hand. And it will be broken to pieces and ground into dust like a potter's vessel, or there is no truth in Mormonism and God never spoke by the mouths of His prophets! I advise you, my brothers and sisters, to forsake your sins, to cease justifying yourselves in them, to sanctify your lives, to remember your prayers, to cultivate the spirit of humility, and to keep the Spirit of the Almighty in your lives and in your families by day and by night. I promise you that if you will do this, God's protecting hand will be about you and your children, His love will be in your hearts and in your family and His revelations will be in your mind so that you can stand in holy places when the indignation of the Lord is poured out upon the nations. We are not going to be delivered from those things that are poured out upon the nations. We will be scathed by them with the hope that God's people, if God has a people, and He most assuredly shall have, shall escape the most devastating effects of this judgment.

God has predicted through His servants since the restoration of the gospel that He would gather out from the midst of this people called Latter-day Saints, a group of people that would find refuge in the heart of these mountains, who would push spiritual things to the fore and be a shining light to the world as pertaining to the restoration of the fulness of the gospel. God's Church is the Church of Jesus Christ of Latter-day Saints. Many of us still belong to it as far as its legal status is concerned. Some of us have lost our membership in it in that legal sense. But, saith the Lord, "All those who have repented of their sins and believe on my name and have been baptized and have come unto me, these are they who are of my Church. And whosoever teacheth more or less than this is not of me." If you have submitted to the initiatory ordinances of the restored gospel of Jesus Christ, if you are a convert to the teachings of the Prophet Joseph Smith, if the saving principles of the restored gospel are a part of your life and the life of your wife and your children, if you love the Lord your God with all your heart, and if you seek Him by day and by night, you are God's Church, and the Lord will recognize you as citizens of His Kingdom. The Church was restored that it might bring forth sons who would hold the Priesthood and would represent and make up God's Kingdom. God's Kingdom shall, in the day to come, guarantee to the Church of Jesus Christ all the inalienable rights God promised to the people who love the Lord. The Church will teach those principles that will bring salvation. But the Kingdom of God will be as a stone cut out of the mountain which shall roll forth until it has filled the whole world. That Kingdom is in its incipient state today.

It was thought by the U.S. government and the governments of the devil that it was destroyed. It was established by the Prophet, never to be taken from the earth again. It is here in the Priesthood of Almighty God for those who love the Lord. It shall rise in power in the days to come. It shall be the redeeming power that will save the Constitution. It will do more than that. It will establish the Constitution

of the living God among the children of men. And the hour is at hand when it will rule all nations with an iron rod.

Brothers and sisters, this is the word of the Lord, in the name of Jesus Christ, Amen.

April 1973. Salt Lake City, Utah. OUR DUTIES ARE TO ASSIST IN ESTABLISHING ZION. FULNESS OF THE GOSPEL. WE ARE NOT TO ORGANIZE.

Brothers and sisters, I do want to speak to you tonight for a few minutes upon some of our responsibilities and duties. I want to speak as a servant of God in telling you the whole truth and nothing but the truth. Our duties as Saints are to assist our Heavenly Father in establishing Zion. Zion, according to the Doctrine and Covenants is the pure in heart. And in order to establish Zion, we have to become pure in heart. The only way we can do that is to follow the word of God as exemplified in the life of the Lord Jesus Christ and keep His commandments commandments. If you and I are doing that we will help our Heavenly Father in establishing His work and His Zion.

Now, the Lord tells us in the Doctrine and Covenants that if a man stands before you and his words are edifying and he speaks in sincerity and the Spirit bears witness to you that his words are true, you shall believe him and that he is a servant of God, if it so be that he is keeping the commandments of God. Now, this man speaks the truth and you know it's the truth, and if you are going to judge the man as to whether or not he is a servant of God, you have a perfect right to look into his life to see if he is keeping the commandments that he is preaching, if he walks up to the line of the things he teaches.

Christ was known before the world was as the Word of God, because He didn't just teach it, He did it. And when He preached the gospel to His disciples, He was very outspoken and plain. He said, "He who saith he believeth on me and keepeth not my commandments, is a liar, and the truth is not in him. I came not to do my will, but the will of my Father who sent me. And if I do the will of my Father who sent me and ye keep my commandments, then ye are truly mine." And when He was in the Garden of Gethsemane and He knelt and faced the heavens and He knew the crucifixion that was to come upon Him and that it would be agonizing beyond mortal ability to bear, He said, "Father, I come unto thee, and I want to stand on your right hand as I did before the world was. Make me one with thee again. Cause this cup to pass from me, if it be thy will. But nevertheless, thy will and not mine be done. Now Father, I pray not only for myself but for these whom thou hast given me. Make them one with me as I am one with thee, that we may be one. Not only pray I for these but for all those who hear their words and who keep thy commandments. Make them one with them as they are one with me and I am one with thee."

The purpose of God's sending His only Begotten Son to redeem the world was not only in the redemption that He made, but in the perfect example that He set. And each head of a family who is a father and a Priesthood holder has the responsibility as standing like God to his wife, or to his wives and children. He has that responsibility. He holds the Priesthood, and that is the power to act in the name of God. That man who acts in the name of God ought to conduct himself as a God conducts himself. In every day of the world and in every age of the world, in every dispensation, when God preached His gospel through His servants, they were commanded to gather together.

"Be ye clean that bear the vessels of the Lord. Touch not that which is unclean. Come ye out of the midst of Babylon." So Joseph the Prophet called the people of the world to gather together and establish Zion. He received the holy Priesthood and established it before the Church was organized. Oliver Cowdery, Martin Harris and David Whitmer stood with him as witnesses of the divinity of the Book of Mormon and the divine calling of the Prophet Joseph Smith. And they were the first apostles. It was not simply that they were witnesses of the Book of Mormon that qualified them to call the Twelve Apostles by revelation, but because they were apostles.

So, the first Quorum of Twelve that was called that did not become a part of the organization of the Church until 1836, was called through these men who held that apostleship.

When you stand before this people to talk, you do sometimes as I have done, and you outline some of the things you want to talk about. But I am moved upon by the Spirit to deviate a little here from the things I was going to talk about and tell you that the Book of Mormon is stated to be the fulness of the everlasting gospel-in the Book of Mormon. When it was first translated and presented to the people, it was given to them "as the fulness of my everlasting gospel." When the Church was organized, these people declared to the world that the fulness of the gospel was in their hands. Notwithstanding this fact, the Prophet Joseph Smith at a much later date, about 8 years later, published the Wentworth letters, including the Articles of Faith. And in them we have an article that says, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." The Saints had the fulness of the gospel. But they didn't have a presidency of the Church, they didn't have a Quorum of Twelve Apostles, they didn't have any knowledge of the restoration of the Melchizedek Priesthood and the difference between the offices of the Aaronic and the Melchizedek Priesthood. They didn't have the building of temples, they didn't have salvation for the dead, they didn't know anything about celestial or plural marriage. In 1834, they received a revelation that said, "Thou shalt have but one wife, and thou shalt cleave unto her and unto her only." Here's the fulness of the gospel that they had in 1830. In 1834, 1836 they had more of it. In 1838 and 1839, we find Oliver Cowdery apostatizing over the principle of plural marriage, and others of the Quorum of Twelve. In 1844, you have the Prophet Joseph conferring the keys of the total apostleship upon the apostles who had been previous to this time apostles of the Church. So

the fulness of the gospel in 1844 was much different from the fulness of the gospel in 1830.

And what is the fulness of the gospel? It is the sum and total of all those revelations revealed by God through His prophets to man in that day in which they live. And the fulness of the gospel today includes everything that the Prophet Joseph Smith revealed. If we know he was a prophet, if we receive him as a prophet, the Lord tells us in the Doctrine and Covenants that "it is my will that the world shall receive my word through you, my servant Joseph Smith, Jr., and in the manner in which they receive your words, they shall be judged and blessed or condemned."

Now, the Prophet Joseph established all these things and sealed his testimony with his blood in his martyrdom. He organized the Church. And we find Benjamin F. Johnson and countless numbers of the early Saints, telling about organizing the Kingdom of God, telling those brethren who were members of the Council of Fifty in the Kingdom of God that they were fulfilling the promise of the Almighty to Daniel the prophet in the organization of a kingdom of high priests, who would have two honorable men of the world in their numbers to represent the peoples of the world, and that this Kingdom of God would come out of the Church's Priesthood and would protect the Church in its inalienable rights to preach the fulness of the gospel to the children of men.

So we have a Kingdom of God organization separate and distinct from the Church of Jesus Christ of Latter-day Saints. We have recently published 12 revelations received by President John Taylor from the year 1880 to 1887, and again and again President John Taylor in these revelations brings out the distinction between the Church and the Kingdom of God. God ordained that that Kingdom should rule the earth in this day and age with an iron rod. And the day is at hand.

I remember talking to a little sister who was the sister of one of the plural wives of President Heber J. Grant. She was old and feeble at this time, and she said, "Brother Allred, I hear you're quite a lady's man." I said, "I don't know what you're talking about." She said, "Oh, tut tut, now, Heber was a lady's man too. I'm not rebuking you, but I want to tell you that when I was a little girl, the Lord told me through one of his patriarchs that when I grew old and was walking with a cane, and Brother Allred I'm walking with a cane now, that the Kingdom of God would be established in its power. And I believe in talking to you I see that day at hand."

Now you can take that for what it means or what it does not mean, but whether I have anything to do with it or not, my dear brothers and sisters, the promises of God and the prophecies of God shall not fail in any detail. And it is within our power to keep the commandments of God, to keep alive the organization of the Church of Jesus Christ of Latterday Saints, the holy Priesthood and the Kingdom of God. And Joseph Smith the Prophet made this astounding statement: After speaking about John the Baptist who overthrew the kingdom of the Jews as recorded in Doctrine and Covenants 84, he said that John the Baptist was the only authoritative representative to the Jews, that through him He overthrew the kingdom of the Jews and established again the Kingdom of God

upon earth. And then he made this astounding statement: "Wherever there is one man who holds the keys of the authority of Almighty God upon the earth, there is the Kingdom of God."

Now, when the Church was driven into the wilderness as spoken of by John the Revelator in Chapter 12, it says the great dragon was after the woman who was heavy with child, and he drove her into the wilder- ness. Now that great dragon, the devil, through the government of the United States and the devil's representatives upon earth, drove the Church of Jesus Christ of Latter-day Saints as established by the Prophet Joseph Smith and others of the servants of God into the wilderness. And his desire, of course, was to destroy the Church in a measure. But Chapter 12 of the Book of Revelation says he sought to destroy the woman and the child which was to come forth, which was the Kingdom of God, which was to rule the world with an iron rod.

George Teasdale in 1886, when speaking upon this subject, said that this Priesthood of Melchizedek rising up within the Church with the power of God and the right to live all the laws of God and keep them alive, was that kingdom spoken of by Daniel and by Jesus the Christ. And I want to tell you brethren that there is plenty of the Priesthood of the Almighty with us. And we are the Kingdom of God. It may not be organized in the Council of Fifty at this time, but it has never been taken from the earth since the days of the Prophet Joseph. It is here, and it will be organized.

Now I am fully aware from reading the minutes of Joseph W. Musser who was the secretary of the Council under Lorin Woolley, that Lorin Woolley truly did say, "You ought not to organize. Be careful, brethren, how you proceed. You are members of the Church of Jesus Christ of Latter-day Saints, which is God's Church." "We have learned," said the Prophet Joseph, "that it is the nature and the disposition of almost all men that when they get a little authority as they suppose, they use unrighteous dominion." Lorin said, "I am afraid if you start to organize, that you will organize another Church, and if you do this you will displease God. Because if you do this and then collect tithing, you have got all the impetus you need to organize another Church."

A number of years ago when Brother Bautista was called as a member of the Council under Joseph, and Joseph had just passed away, Brother Bautista took steps to organize the Church of Jesus Christ of Latter-day Saints in old Mexico and to build the Church at Ozumba. And he wrote me a letter and told me that Joseph told him whenever the Spirit told him to do something that he should do that. And I took a stand against Brother Bautista. I said, "Brother Bautista, you are a good man and I love you, but it is contrary to the order of heaven for a man who holds the Priesthood to give instruction to any man who presides over him. And I am telling you as a servant of the Lord and the senior officer in the Priesthood, that if you organize or reorganize the Church of Jesus Christ of Latter-day Saints in Mexico, which you want to do and then build a Church, you are going to displease your Father in Heaven." Now, we had a running warfare for a few months with Brother Bautista upon this subject.

This is what Lorin Woolley meant when he said beware of organizing, and of collecting tithing. But Brother Lorin Woolley organized, and he collected tithing

and used it to further the work of God. Joseph Musser says so in his minutes. And I defy anybody to say those minutes need correction, by some of the sisters who say otherwise.

Now, you say he didn't. And we have a young man tell us that we mustn't organize. These people who say we mustn't organize come into our meetings and spread discord among us and gather our people among them and say, "Come, come over here and meet with us. We'll tell you the truth; we've got a woman that's leading us. You can't pay any tithing, but we'll accept your donations!"

How do I know Brother Lorin organized? He received a commission from President John Taylor that when the time came, that he should call other men to the apostleship which he had received, which apostleship included every key, power and authority that John Taylor had when he bestowed it upon him. And when he was approaching death, he called, under the revelations of heaven, seven men who were to assist him in keeping this principle alive.

The highest authority in the Priesthood is the apostleship, and to call men with all this authority to perform all these ordinances and seal for time and all eternity, is some kind of organization. It is the very beginning of all organization in the Kingdom of God. It is the seed and the kernel of every organization. And yet I am told by certain brothers and sisters, "Don't gather together, don't meet. This is wrong. It's all right if you meet with us, but don't meet with these people." I do get a little disturbed by it sometimes, brothers and sisters.

I remember back in 1933, when Brother Joseph Musser wrote up a letter and said it is the nature and disposition of our people to constantly be calling the leaders of the Church to repentance. Brethren, I implore you, look well into your own lives and set them in order and leave the leaders of the Church in the hands of God. It is not your right or your appointment to call them to order. And if you do so, you are placing yourselves in the seat of Lucifer, who was the accuser of the brethren. And when we tell these brethren who write pamphlets and booklets and receive revelation calling the Church to repentance and the leaders to repentance, that they are not speaking under the direction of God or His Holy Spirit but under the direction of Lucifer who was an accuser of the brethren, they become offended. But we are not the originators of that statement. The Prophet Joseph Smith originated that statement. Joseph Musser requoted it and told us to cease doing those things and to live lives worthy of being examples and of representation among the children of men.

I remember on one occasion we were in a select group of brethren. One of the brethren got up and made a few heated remarks against Brother Brigham Young and against Brother Wilford Woodruff. Joseph Musser, who was the president of that group of men of Priesthood, got up and rebuked that man. He said that Brigham Young was a greater man than any man in that room had any right to imagine he could become. "And as for Wilford Woodruff, if any one of you could become half as good as he was or do half as well, you will be better than you are doing now. And you have no right to say anything against that man. He did what God commanded Wm to do. He passed through trials that you know nothing of. And if you had passed through the trials and the raids that he and his associates

passed through and were as close to God as he was, you would have done the same thing that he did only a lot quicker and a lot worse!"

... Do you remember in the Book of Mormon where the children of Ammon called Anti-Nephi-Lehites were gathered out from among the Lamanites and they realized their sinfulness and their wickedness and their murders and adulteries? They said, "Oh Lord, if you will spare our lives and lead us to live with the Nephites and give us a land whereon we may serve you, we will lay down our swords. We will never again take up our swords against any man even though we have to lay down our lives keeping this covenant." And they never did. At one time the Lamanites came upon them, and they slew over a thousand of them. They let them kill them without even raising their hands against their brethren, praying that God would forgive them, for they didn't know what they were doing. Later on when the Lamanites were coming upon the Nephites and slaying them and taking their cities, and they were taking their women and children into captivity, and they were murdering them and abusing them, the Ammonites who had made this covenant with God begged Helaman and Ammon and others, "Please, let us come and take arms to defend you, our brethren, because you have defended us these many years. For 40 years now you have defended us. Let us go and help you." Helaman said, "No." Ammon said, "No, keep the covenant that you have made with your God lest you be under condemnation." Then the Ammonites said, "We have sons who never made this covenant that are now of the age to bear arms. They are 14 years and up. Can't we send some of them?" And you remember how they sent 2,000 of the young warriors that Helaman called his sons. They went into battle with so much faith, as they were taught by their mothers, that although many of them were wounded and fainted from the loss of blood, not one of their lives was taken in constant, consecutive battle.

Now these Ammonite sons, the sons of Helaman, broke the covenant that their fathers made. But they hadn't made that covenant, and they were under no condemnation. We are members of the Church of Jesus Christ of Latter-day Saints. We know it is the Church of God. But I am under no agreement to keep the covenant that the Saints made in 1890. And I have been taught by my file leaders, some of whom were good, sound members and apostles of the Church, that that was not only my privilege but my solemn duty. And it is upon this basis that we consider ourselves as good Latter-day Saints as the other fellow, whether we have membership in the Church of Jesus Christ or not, if we are keeping the commandments of God.

The Lord says in the Doctrine and Covenants, "Whosoever believeth upon my name and repenteth of his sins and is baptized and cometh unto me, the same is my Church. And whosoever saith more or less than this is not of me, saith the Lord." Now, if you have entered into the Church of Jesus Christ of Latter-day Saints by baptism, if you have kept your covenants and your commandments, and you have not strayed from them, you cannot be excommunicated rightfully from the Church of Jesus Christ of Latter-day Saints. That excommunication, to be valid in the sight of God, must be for sin.

Now, my dear brothers and sisters, I would lay down my life for the Church of Jesus Christ of Latter-day Saints. I honor and revere and respect its leaders, and

they are giving to the Mormon people every iota of truth and righteousness they will receive. And if there are those in the Church that will receive more, the Priesthood is here to give it to them by the inspiration of Almighty God. It is not our duty, it is not our responsibility to rail against the Church or to fight against the Church. But as God lives, it is our duty and our responsibility to built up the Church and to strengthen it and to establish its Priesthood in our lives, in our families, and in the world about us, and let our lights shine to the glory of God. And this we will do, brothers and sisters, with God's help, in Jesus' name, Amen.

1 April 1973. Sacrament meeting. Salt Lake City, Utah. RESPONSE TO APOLOGIES. PRIESTHOOD NOT AMONG INDIANS. NO MAN HAS RIGHT TO SET THOSE IN AUTHORITY OVER HIM IN ORDER.

I have accepted in good spirit the attitude and desire of these two brothers to apologize for the things that they wrote that were wrong. Many of the things they were taught by some persons who were determined to undermine God's work and in a very carefully designed and prepared program, have succeeded in leading many people astray.

One of the brothers came to me and said he would like to apologize to this people for what they had written-some of the things that they had said. And I know they are sincere in wishing this. I could have accepted his apology in much better spirit if he had not used our time in justifying himself for what he wrote in other matters, some of which were just as wrong as the things he has apologized for.

If he accepts Brother Joseph Musser as a giant of God, he should have read what Brother Joseph Musser said about the Priesthood and its being taken from this people and being given to the Lamanites. He should have known that Brother Joseph Musser, with this Council almost in total as it now exists, had gone to visit this man that Lorin Woolley gave the Priesthood to, because he personally knew him. He had personally released one of his wives from him, and one of his daughters from a man she had been sealed to, who had not been honored by one of our leaders. We found that that man had been dead for two years when we got down there. Brother Joseph wanted to call on him to let him know he had called on Brother Bautista to preside over the Lamanites. Brother Bautista did that in a very honorable and a very marvelous way. And he, too, is dead. We have visited and inquired into and been concerned about the work of the Lamanites, and we know that it is true, and we know that there will be men raised up who will do the work prophesied. But most of the conclusions drawn by Brother Darter, whom I knew for 35 years, and which he wrote about, have been proved erroneous. He apologized all the way through all of his later editions for countless errors that he made. This doctrine that the keys of the Priesthood is among the Indians I want to refute in the name of the Lord! Joseph Musser did it, and I think I am in good company when I stand by him in doing so.

The Prophet Joseph said this Priesthood and this Kingdom will never be taken from this people and given to another people. And the Lamanites receive

their Priesthood through this people, the children of Ephraim. They are of Ephraim, and they are entitled to the Priesthood, and they are going to come forth to a marvelous destiny.

Brothers and sisters, we have gone way over our time, and I am sorry. I will not take up more of your time. But it is a little singular to me that we are not allowed to organize in any extent or hold meetings, when those people who are trying to undermine this work are going around holding meetings to find out how they can tear it down. And they are taking our converts and our meetings to find our people to tear down. And they are delivering their books among our people, certainly not to build it up, because it hasn't done that. It has created discord.

The things we have been teaching you, brothers and sisters, is this: That neither I nor any other man has a right to set those who are in authority over me in order. And those two brothers have taken this prerogative of calling the presiding brethren of the Church and Brother Musser and many others to order. They were not called of God to do that. And I don't care what spirit prompted them to do it, it was not of God! It might have been from themselves, but it was not of God. For this I do not feel to reprimand them. I told one f the brothers that he did not need to apologize to this people for my sake. I am not afraid if I am called a murderer or a liar and a thief and a cheat, all of which has been implied, because I know this people won't believe it, and because I know it isn't true and therefore no apology was necessary.

Brothers and sisters, I pray God to bless these two fine brethren and to help them to make the repentance that they vowed to you tonight, true, in the name of Jesus Christ, Amen.

8 April 1973. Sacrament meeting. Salt Lake City, Utah. RESPONSE TO A CONFERENCE TALK. OUR RESPONSIBILITY TO LIVE ALL LAWS OF GOD. SAVE CHURCH THROUGH OBEYING LAW OF CONSECRATION AND CELLESTIAL MARRIAGE.

My dear brothers and sisters, in speaking to you tonight, I feel a great need for the Spirit of the Lord. And I am keenly aware of my limitations as I address you upon some subjects and some matters that are of vital importance to our salvation. I tried to listen to every discourse of our inspired leaders in the conference yesterday and today. Every time that I could listen, I was fed. And in almost all instances I was comforted, because everything they could say, I could say a happy "Amen" to.

The remarks of one of the General Authorities this afternoon were among some of the best of the conference. But he came to a few conclusions that I think need a little elaboration and explanation. In reading from the Doctrine and Covenants and in order to emphasize his point and to let you, my beloved brothers and sisters, know that we do not feel to evade any of the issues of the gospel or to escape any of its contradictions, I would like to read it rather than to quote it.

In his introductory remarks, they were to the effect that there were many splinter groups in the days of the prophets, that there were many splinter groups in the days of the Lord Jesus. And he named many of these splinter groups in a very learned manner. It took study and application to be able to single out all of the various sects or splin- ter groups that had broken off from the Church in the day of Christ, and from the truth. His conclusions were all true and correct. There was one conclusion that he did not draw which would have made his sermon much more effective, to me at least, and that was this conclusion:

The 84th Section of the Doctrine and Covenants tells us that God raised up John the Baptist prior to the coming of Christ to overthrow the kingdom of the Jews and establish the Kingdom of God. It was not the splinter groups particularly or alone that persecuted Christ, or that crucified Him. The man that headed the movement against Christ most effectively in the manner that cinched His doom and placed Him upon the cross, was Ananias, the high priest of the church. The Essenes, Pharisees, Sadducees and all the rest of them, were apostate. But the Church at that time was the most apostate. Now, I do not mean to assume by drawing this conclusion, my brothers and sisters, that the Church of today is apostate. I would correct that impression most emphatically. Everything that he said about the Church, I want to say a loud, "Amen" to. It is the ship of Zion. We can't jump off of it and be saved. We can't be saved in it in our sins. It is teaching the restored gospel of Jesus Christ as given to the world through the Prophet Joseph Smith. It is setting a better example of that gospel than you and I are. I wish to emphasize that, because we have the greatest opportunity, the greatest truth and the greatest blessings to live up to. And we are doing a poorer job than the Church is doing, as a body. The Church is not doing so hot, because it has only about 21% attendance and 9% tithe payers. I might be off a little bit, but it's pretty close. This is not a criticism either, because when I come to think of you and me and the light and truth that we have, I don't think that I would be wrong in assuming that there are 50% of us that are here that are here because we believe in the fulness of the gospel of Jesus Christ at all. Forgive me if I misjudge you, brothers and sisters, but we have found this way to the fulness of the gospel to excuse ourselves for our sins. We have found a means of satisfying the spirit of apostasy that is in our breast and to cover up the wickedness that we have committed and the wickedness that is in our hearts. And God forgive us if this is true.

But I do know most assuredly that there are those among us who are here because we had a great, motivating, hungering desire to serve God as effectively and as righteously as we possibly could. In assuming this position, we have followed the example of our peers in the gospel, in this restored day, to the letter. Jesus the Christ was also accused of apostasy by the church in His day. He was condemned as a man who betrayed His church and the Roman government. He was decried and spoken of as a man who blasphemed the name of the Almighty. So when we are classified in this category by a Church leader and our hearts are right before the Lord-and I have to analyze myself in this matter and say, "Brother Rulon, is your heart right when you accept these things?" As I analyze this I think back to the Prophet Joseph Smith, when the revelation was given to him on

celestial or plural marriage. The Church hadn't even been organized. It was in 1829. He knew it was true. But he told Oliver Cowdery, "It is not the time now to live it, because when it is established, it will meet with the greatest persecution, the greatest opposition that any principle of the gospel has. Don't go before you are sent. I hold the keys of this power." But Oliver wouldn't follow his counsel, and he went ahead and took another wife, a widow who lived in the community. This was the beginning of his apostasy. In 1838 he accused the Prophet Joseph of living the principle and used things that he had seen in the prophet's life, Fanny Alger, as justification for his own conduct and apostasy. He was cut off of the Church for eight specific reasons.

When the Lord revealed the principle of celestial plural marriage to the Prophet Joseph Smith, it was against the law of the state in which the principle was revealed for him to live it. It was against the laws of the United States in the interpretation they placed upon it. It was against the accepted approval and practices of the Church! He tried again and again to introduce it to the Church, but they could not receive it. Section 109 placed in the Doctrine and Covenants in the days of the Prophet by Oliver Cowdery, specifically proclaimed polygamy or plural marriage or spiritual wives as the doctrine of the devil, and warned the Saints against it. When Brother Noble was being questioned as to the position that the Prophet Joseph occupied in relation to this matter, and when Brother Lorenzo Snow was questioned as to the position the Prophet Joseph Smith occupied in this matter, the sum and total of their witness for the court was this: The attorney said, "When did Joseph Smith marry your sister, Mr. Snow?" "In 1842.11 "When did he marry this woman and that woman?" "In 1841 and 1842.11 "Well, that was before the revelation was even received by your Church, or even read to them, and they didn't know anything about it. Yet he was living it contrary to any revelation from God or any approval of the Church? If he had been living it in your day and the Church's rule was this way, he would have been cut off from the Church, would he not?" Brother Lorenzo said, "Yes, he would be cut off from the Church." "The president of the Church being cut off from the Church, what position does that leave him in?" President Snow said, "In a first rate position for time and all eternity!"

Now I don't know what this General Authority is going to do with the Prophet, but I don't believe he ought to be cut off. I am going to take it down to the time of the Manifesto. President Joseph F. Smith, who was president of the Church, testified before the investigating committee in the Reed Smoot Investigation, that he had had 11 children born to him by five plural wives since the issuance of the Manifesto. And Mr. Taylor, who was the prosecuting attorney, said, "I have affidavits and witnesses who have testified that your Manifesto refers not only to previous marriages and previous entering into this principle, but had reference also to past marriages and past living with wives that you had taken before the Manifesto. Is that not so, Mr. Smith?" President Smith said, "Yes, that is so." "And yet you have violated not only the law of the land, but the law of God, because you believe the Manifesto to be the word of God and a revelation, do you not?" President Smith said, "I have violated the rule of the Church." "Oh no, you testified this revelation is the word of God to the Church, and you have violated it.

You set a very poor example to the Church." President Smith said, "Yes I admit I have, but I am willing to take the consequences." M r. Taylor said, "You figure that because you are willing to take the consequences, that's going to justify the whole matter in the eyes of the Church and the world?" He said, "No, I'm still willing to pay whatever price or penalty may be inflicted upon me." "Do you think that's a very good example to set before the Church?" President Smith said, "I've been a very bad boy."

Now, I wonder in our time if President Smith would be cut off, and I'm afraid he would. I'm afraid he would be, because that testimony was 13 years after the Manifesto. And 13 years after the Manifesto, my father was instructed by the leaders of the Church to go to Mexico and take another wife. He was warned that if he did he might be cut off from the Church. He was asked, "If that happens, would you be willing to take the consequences?" He said, "If I know from the leaders of my Church, from those brethren who preside over me, that I am doing the will of God, I am willing to take the consequences. "And father took my sainted mother as a plural wife on the 25th of July in 1903, sealed to him by President Anthony W. Ivins in the mansion house in Juarez, old Mexico.

Now, he didn't break the law of the land, the way you fellows are doing. But, if it is the word of God that he broke, if he was worthy of excommunication, and he wasn't excommunicated, he should have been. If he should have been, his condemnation in the eyes of God is just as great as if he had been, and his situation is not one whit different if it's against the word of God today or the law of the land, than any of us. The only thing we have to conclude is, has the law changed? Did God revoke the law? The Church reasons that God can give and God can take away. But God tells us through His prophets that the gospel was restored for the last time, never to be taken from the earth again. And if plural marriage can be revoked and it's a part of celestial exaltation, it's got to be restored again. And we are taught that this is the last restoration, that the Prophet held the keys to the dispensation of the fulness of times. So where does that leave us, brothers and sisters? The General Authority says that those who are splinter groups, that those who have apostatized, that those who have been cut off from the Church, can find no salvation outside of the Church. This raises a question again. One of our brothers received a letter from the General Authority just before he died because he, our brother, had entered into plural marriage and had been cut off from the Church. And the General Authority drove home to him, "You cannot find salvation outside of the Church."

Let's analyze it a minute. John D. Lee was cut off from the Church for his part in the Mountain Meadows Massacre and for the attitude he took against the leaders of the Church, President Brigham Young supposedly. President Young never came to his final defense after they had protected him for 22 years. He was finally caught, President Young let him go to his death, because he knew if he did not, the Church would have to assume the consequences. Brother John D. Lee became the sacrifice for the sake of others. Fifty other men would have been shot to death if he hadn't been offered. He was a worthy sacrifice. More than a hundred years later, the Church restored him to membership and to all his former blessings. If he was worthy of excommunication, why in the world did this

happen? And if you can't find salvation outside the Church, how in the world did he obtain it 100 years later? He didn't deny it, he became a sacrifice for the Church, and they cut him off from the Church. He went down to his grave vilified and apostate. The majority of the Church still call him an apostate. But a few years ago, he was reinstated by the Church leaders-Brother Joseph Fielding Smith acting in his behalf-to all his former blessings.

Now, if you can't find salvation outside the Church, and he died outside the Church, what are you going to do with this man? Question the authority of the Church and the justice of God? Those who have not received their inheritance by consecration, 11 ... and (the General Authority didn't read this line; I'm going to do that) agreeable to God's law which he has given that he may tithe his people (consecration, if you please) to prepare them against the day of vengeance and burning, shall not have their names enrolled with the people of God." Oh boy, that leaves a whole bunch of us, including the Church, out in the dust, doesn't it? We are not going to have our names enrolled with the people of God because we haven't lived the law of consecration agreeable to the laws of revelation. Now, "Neither is their genealogy to be kept or to be had where it can be found on any of the records or history of the Church. Their names shall not be found, neither the names of their fathers or the names of their children written in the book of the law of God, saith the Lord of hosts."

Now, this is worthy of analysis. Where does it leave the Church? But that isn't what the General Authority was concerned about. He was concerned about us apostates. That's what we're going to talk about now. He says that He is going to send one mighty and strong to set the house of God in order and to arrange by lot the inheritances of the Saints. And the General Authority very properly said that some of these people who are splinter group leaders, audaciously, with great lack of humility, have assumed to be the "one mighty and strong". Well, this is true. I've known a half-dozen ones mighty and strong, and I agree with the General Authority 100%. They are certainly audacious and wicked. Because you and I know that the one mighty and strong is the Prophet Joseph Smith, and he holds the keys to this dispensation. He is going to set the house of God in order under the direction of the Lord Jesus Christ.

The General Authority left out another passage. "That man who is called of God and appointed, that putteth forth his hand to steady the ark of God shall fall by the shaft of death." Who was that? He was a man called of God. But then He goes on to say, "The High Priesthood whose names are not found written in this book or who have apostatized or who have been cut off from the Church, as well as the lesser priesthood or the members of that day shall not find an inheritance among the Saints of the Most High." The General Authority laid it on the line. That's true. But what is the redemption of the Church? What is our redemption? What are our possibilities of salvation? We have only one, and that is to live all of the gospel of Jesus Christ, including the law of consecration and celestial marriage, and tithing and temple work and work for the dead and the redemption of the Lamanites and everything that goes with it-that's our job. That's the Church's job. And the Lord Himself says you won't find salvation on any other principle. But when He was talking about salvation He was talking about that

salvation only which you and I as Latter-day Saints are concerned with-and that is exaltation in the celestial degree of glory.

Now, I very humbly approach this subject, because no matter how I talk about it, I know I am unworthy of the blessings of God. I know that I am going to have to strive with every iota of my faith and my prayers and my love and my diligence to serve God in all things and keep His commandments. I know that everyone of us here, whatever our original intent may have been when we accepted the fulness of the gospel, are going to have to do that to the very best of our ability, or we will be found wanting in the day of judgment and will not be numbered among the people of God. But that's what we are trying to do. We have no warfare with the leaders of the Church. I want to heartily sustain President Harold B. Lee as God's prophet, because he is. The word of the Lord commands us to sustain the President of the Church and the Quorum of the Twelve, as the prophets of God. And He will judge them as He judges you and me, by our works. We have no right or need to call them into question and to rebuke them or to say they have apostatized when there is so much apostasy in our own midst. Let us cleanse the inner side of the platter, as the Lord says, and then we can worry about the outside that is beyond our individual realm of endeavor. Let us set our lives in order.

President George Q. Cannon and Heber C. Kimball and countless others of the leaders of the Church long ago stated that the Church was not going to be saved by the monogamists. If it is to be saved at all, it will be saved by those who are living all of the laws of God, and that includes celestial marriage. Brothers and sisters, if we are to be saved individually, it is because we have forsaken our sins, that we are keeping all of the commandments of God to the level best of our ability. And we won't have any time to worry about those good, wonderful, inspired men who are leading God's Church to all the light and truth it is entitled to. We will see our own iniquities and our own weaknesses and our own limitations. We will take care of those to the best of our ability, so that we can sanctify our lives and the lives of our family and bring our children up in light and truth. Then can we lay claim to the promise of the Almighty that that man or that woman who seeks the face of the Lord and calls upon His name and keeps His commandments and walks in righteousness before Him, shall see His face and know that He is.

It was the Almighty who tells us in verse 16 of the 132nd Section of the Doctrine and Covenants that this order of marriage, speaking of celestial plural marriage, was instituted by me and my Father before the foundation of this world for those who would inherit the same glory that we inherit. And all those who do not abide this law of marriage, saith the Lord, shall be ministering servants to those who are worthy of a far more and exceeding and eternal weight of glory. Here we find in the eyes of many, constant great contradictions. But I see no contradiction in it. The course that we are following is the determined one to keep all the commandments of God to the best of our ability. And when we keep all the commandments, then we will see no contradiction. We will understand the law and we will know it is true. When we approach it at first we believe it is true, we accept it because we believe it is true. But when we have done that, we will know it is true, and we will have the Savior vindicate our cause.

Now this, my dear brothers and sisters, is your job and my job. We are going to try with our best efforts, with every bit of ability that we've got to be the salvation of the Church, because we are living the fulness of the gospel of Jesus Christ. Not that we may take any pride or honor unto ourselves, but that through the grace of God we may somehow get through and save ourselves in the Kingdom of God. And this is what I pray for you and for me, in the name of Jesus Christ, Amen.

22 April 1973. Salt Lake City, Utah. THE ATONEMENT OF CHRIST.

Brothers and sisters, there is no greater message that can be borne to the world today than the message and the example of Christ's life while He walked the earth as the Son of God, and the example of all that is godly to the children of men. There is no message with greater portent that could possibly be borne to the world today than the message that God so loved the world that He gave His Only Begotten Son, that whosoever believed on His name and kept His commandments should be saved.

There is no word, though sounded with the trumpets of angels, that could be more damning to the world than the word of His atonement and its scorn, of His guiltless sacrifice borne for our sakes, when we give it no heed and say we do not believe in the atonement of Jesus Christ, that He was only another man with something to sell, some creed to trap the hearts of men and refuse in our hearts, brothers and sisters, to accept in belief the fact that He hung and bled on the cross for us, that we might live. As in Adam, all men die, and that death leaves its gloom over the face of the earth with the millions and millions who have died that could not live again, and who will die who will not live again, were it not for that sacrifice which He made for you and for me.

We cannot, brothers and sisters, be saved in our sins, by that sacrifice. But by His atonement through a sinless life, we can be saved from our sins, and the death that was brought by the fall of Adam can be broken by the just recompense made by Christ, that He not only rose by the power of His own sinlessness and the power that was in Him to break the bands of death, but He broke the bands of death for you and for me and every man that will believe and accept and honor that sacrifice. Those who will not do it, those who shamelessly go through life refusing to acknowledge the atonement put Him to an open shame, who reject the power of God and its redemption. They will be as though there had been no redemption made, and their sins will take them back into the dissolution that they merit.

In this day and age the gospel of Jesus Christ in its fulness was restored through the Prophet Joseph Smith as predicted in the scriptures, in Ephesians 1:10, wherein the Lord says that God had decreed that in the dispensation of the fulness of times, all things should be gathered together as one in Him, even God. This dispensation is here. You and I live in it. The opportunities are ours. The blessings of the restored gospel are here for us to hear, receive and obey. We are the most blessed people on the face of the earth to have the opportunity to live now when this message has been renewed and declared to us. We also have the greatest responsibility of any people who ever lived, in that that message has been declared to us, and the keys of the power of its redeeming grace are in our hands to exercise for a fallen world, for our kindred dead, for our children and our associates. Let us, brothers and sisters, live that gospel. Let us follow the example of the Lord Jesus Christ. Let us cleanse ourselves of our iniquities. Let us preach it with our lips. Let us exemplify it in our lives. Let us love the Lord our God with all our hearts, that His love for us may not be in vain. Let us remember Him in our prayers. Let us draw near to Him every day of our lives, and we will rejoice both now and in the future and in all the eternity. What greater joy can any man have if he brings one soul unto God. And what does it profit a man if he gains the whole world but loses his own soul.

The Lord loves you, brothers and sisters. He gave His Son for you because of His love. He holds out the message of truth and salvation for you. The irrevocable laws of God given to us in this day and age, give us an opportunity through obedience to them to become like our Lord and Savior Jesus Christ as our capacities will enable us to be. Let us not throw away the day of our salvation. This day is the day for us to prepare to meet our God. We cannot say that after this life is done, then we will repent, we will return unto our Maker; nay, ye cannot say this, for that same spirit which possesses you in this life will possess you in the world to come.

Remember these things. I bless you in the name of the Lord and say God bless and watch over you. May this be a happy day for you, and may this happy day extend into the future in eternal happiness because you serve God and keep His commandments, I pray in Jesus Christ's name, Amen.

6 May 1973. Salt Lake City, Utah. JOSEPH SMITH AND BRIGHAM YOUNG TAUGHT THAT ADAM IS OUR FATHER AND OUR GOD. THE ATONEMENT OF JESUS CHRIST. FAITH AND WORKS.

Brothers and sisters, I appreciate the opportunity of talking to you this afternoon, and I sincerely pray that the few minutes that I am going to occupy, that I may have the Spirit of the Lord with me to say those things that He would have me say to this people.

On one occasion during the life of the Prophet Joseph, he was asked to write what the belief of the Church of Jesus Christ of Latter-day Saints was. He wrote

13 very simple and direct Articles of Faith. One of them said, "We believe in God the Eternal Father and in His Son, Jesus Christ, and in the Holy Ghost." And that is the truth. That is what Mormons, Latter-day Saints, believe in. But we don't know all that we believe in about God. And we don't know what the Prophet Joseph Smith said about God, because we haven't inquired into the matter many times. We don't know the Prophet Joseph Smith said that God, the Eternal Father, is the Father of our spirits, that He begat all the spirits of the children of men in the spirit world, and that He is the God and the Father of our bodies, that He came here to commence the tabernacle of every son and daughter of God that would be born in the flesh.

Mormon orators from the pulpit elucidate upon God, and many times we do not know what we are talking about because we don't believe in God as the Prophet Joseph taught. The Prophet Joseph Smith taught us that there is a grand order of Gods and Saviors who are Saviors, that run down through the worlds, and that there is no world that was to come forth in celestial glory that did not have its distinctive Savior.

I was reading in the Ensign a short time ago-and I won't take the trouble to mention who the erudite author of the article was, because he is a leader in the Church-that God had created millions of worlds and suns and governing planets, and that the children of God dwelt upon all of these various suns and redeemed worlds, and that the Son of God, our Lord and Savior Jesus Christ, was the creator and the organizer of all these worlds, and that He came down upon this world for the first time that a Redeemer had ever come to redeem all of the worlds that had been created before and all the children of men that dwelled upon them. My! What a wonderful thing! For billions of years all of these people nave been waiting for their redemption. All of these billions of worlds, suns and stars, have been waiting for the millions and billions of years that have been taken for their creation and their birth and their death, for a Redeemer to come and redeem them upon this world.

The Prophet Joseph Smith didn't teach that kind of doctrine. He said that the work and glory of God was to bring to pass the immortality and the eternal life of man, that Kolob was the center of God's creations, that Kolob rotated upon its axis once every thousand years, and that it had about it twelve or more great stars that rotated upon their axis in like manner, and that they, the twelve, governed about two hundred million other stars of like glory in the universe, which were the center of universes, or in the grand order of things, that were the center of universes. And that every one of these great worlds, great orbiting planets, had a God upon its surface, a God who was subject to the God above Him, a God who worshipped His Father, who had been a Savior and a Redeemer. And that as you ran down through these various redeemed worlds, every God upon it who had redeemed that world and was its God and Savior, had everything done in His name and by Him and through Him and of Him. And He gave glory to the God above Him, who was His Savior and Lord.

And when we come down to our little dot in the eternities which is our world, our Lord and Savior, Jesus Christ, came down to redeem the sons and the daughters of Adam, because He was the only one of all God's spiritual children

who had all of the attributes of His Father in their fulness, who had all of the power of the Father in Himself, who could come here upon the earth and live an immaculate, perfectly clean, virtuous life, upon whom the laws of justice could make no claim, so that in offering an infinite atonement He might satisfy the demands of justice, that mercy might have claim upon God's children, that He may lay His body down in the grave and take it up again of Himself, for the power was in Him. For this He had seen His Father do. He was to bring an of the sons and daughters of Adam back into the presence of their eternal Father by breaking the bands of death, if they would forsake their sins and believe on Him and keep His commandments; for the power of God is not sufficient to redeem His own children in their sins. But He can redeem them from their sins if they will believe on His name, if they will keep His commandments and become perfect. He showed the way that all of us can become perfect, because He was perfect. He was the Word of God to us by example in all things.

So we speak of the first Article of Faith. We believe in God the Eternal Father, the God of our spirit, the Father of our spirit, the Father of our flesh, our Father in very deed. And Joseph Smith and Brigham Young taught us that Adam was and is our Father and God. And some say, "Oh what a terrible, sacrilegious, blasphemous thing to say-that we worship Adam as God." Well, we don't quite understand that in that light. Adam was a redeemer of a world. He came down here as a Savior and Redeemer with other Gods who helped Him to organize this world. He had gotten it ready for population. He, knowing that He was the chief of all these Gods, and the most and best qualified to stand in the office of beginning the tabernacles for all of His spiritual children, that they might have flesh, voluntarily submitted His will to that of the Father, broke a commandment that was a commandment in that the Father had told Him not to do it unless He was willing to suffer the penalty, which penalty was death, which was the first death in that He was cast out from the presence of the Father. And He commenced the tabernacles of all the children of men and then returned back again to His great and exalted position as an immortal, resurrected man.

Countless leaders of the Church of Jesus Christ since the days of the Prophet Joseph have taught this doctrine. It is not comprehensible to most people called Latter-day Saints. And most people called Latterday Saints can't believe it. But whether we can believe it or whether we don't believe it or not, will not in any way alter the fact that it is God's own revealed truth in this day and age. We believe that Jesus Christ, like His Father, came down and redeemed the world, that is, our world. He didn't redeem the children of the sun or the children of the stars or the children of Kolob. It sounds more sensible to me that each world should have its distinctive Savior-and a little on the ridiculous side to assume that all the rest of the children of God had to wait until our Savior came to redeem them.

I believe in the doctrine of God's personality and the identity of the Gods as the Prophet Joseph Smith taught it, as was plainly elucidated by him and by Brigham Young and others of his successors. So when we teach the first doctrine of the Articles of Faith, do we know what we are talking about as a body of people? If we do not know that this is the truth, we will some day learn that it is.

We believe that men will be punished for their own sins, and not for Adam's transgression. I have touched upon that subject. Adam caused death to come into the world. And all the world hates him for it. But it is folly for us to take this position, because Adam made a very great sacrifice to make it possible for us to have our mortal bodies. And Eve rejoiced with him that they had made that sacrifice, that they might have children with flesh and blood flowing in their veins, who could taste the opposites and learn to exercise their free agency and become as the Gods.

One Article of Faith that we believe in is stated in this manner: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." As Latter-day Saints we smugly cling to this statement as though we understood what it meant. And I wonder if we do. "All that God has revealed," we believe. The Apostle James says, "Thou sayest that thou believest. Thou doest well. Even the devils believe and tremble." "Show me thy faith without thy works and I will show thee my faith by my works." So if this is the kind of faith believers in God should have in the days of James, it must be the kind of faith believers in God have in the days of the Prophet Joseph and in our day. In other words, if we believe in something, we do something about it. We keep the commandments. How foolish it would be to say, "I believe in the principle of repentance," if we did not repent. How foolish it would be to say, "I believe in the doctrine of baptism," if we did not submit to the ordinance of baptism. How foolish it would be to say, "I believe in the gift of the Holy Ghost being conferred upon me by the laying on of hands," if we never submitted to the Priesthood to have hands laid upon our heads to receive the Holy Ghost. It would be rather foolish to say, "I believe in the partaking of the sacrament," if we never did anything about it. If you say that you believe all that God has revealed, then you and I ought to be doing something about what God has revealed, to prove that we believe it, because we can't prove that we believe it if we don't do the works that are associated with that belief. "All that God does now reveal." We believe in this, the dispensation of the fulness of times, that the Prophet Joseph Smith restored to the world all of those truths essential to salvation that have been revealed in previous days and ages of the world. And the reason that he did was to give those who live upon the earth in this last dispensation an opportunity to live all the laws that all former people had an opportunity to live, and much more than this-to live them in such a manner that they might efficaciously go into the House of God and administer those ordinances on behalf of their kindred dead who had died without a knowledge of the gospel. How can we do a work for a people vicariously, for our fathers and mothers who had died without the gospel, if we ourselves have not first conformed to the ordinances which we officiate in, in their behalf? So, we believe all that God does now reveal. And yet as Mormons we will often say, "Well, I believe in that, but you can't do it anymore." You might just as well say, "I believe in salvation for the dead, but I don't believe in doing anything about it. I haven't got time. I believe in being baptized for my kindred dead and in being endowed for them and being sealed for them, but you can't do it now." Bless your hearts, if God were to give us a commandment that we can't keep, it would be

folly on the part of an all-wise God to give us the commandment. If He did not open the door for us to abide a law that He had revealed, how foolish it would be for Him to give such a commandment. And if God in His all-wise wisdom knew that when He revealed the principle of celestial marriage we would be unable to keep it, then He at least was a little injudicious and unwise to give it to a people who would be unable to keep it because the laws of the land wouldn't permit them to do so. In fact, when God gave the commandment, the laws of the land forbade them doing so. The laws of the state forbade them doing so. The laws of the county in which the revelation was received forbade them doing so. But this world is God's, and His law prevailed. And He said, "If you do not live this law, according to this new revelation, this new and everlasting covenant, you cannot be redeemed." Not only that, but God said, "In the dispensation of the fulness of times (and He says this in the 10th verse of the 1st chapter of Ephesians), our God will gather together all things in Christ, yea all in one." So, we have the restoration of all of the gospel. In Section 128, the Lord says, "I will reveal to you many precious things that have not been revealed since the foundations of the world." Laws pertaining to the endowment for the dead were never revealed in any previous dispensation, nor, as far as we have any record, performed by any previous dispensation, not even in the days of the Savior. The first endowments done for the dead were done in our time, if you please. God revealed laws governing celestial marriage in this day and age, that had never been revealed before as pertaining to how it could be lived in its perfection. But when He revealed it to us now, do you not think that we were under the requirement of conforming with these revelations, if we are so audacious as to claim that "We believe all that God has revealed?"

Now, we as Latter-day Saints believe that God is going to reveal many, many other great and marvelous things pertaining to the Kingdom of God that He will require us to live. This would imply that though we have the fulness of the gospel as pertaining to our time and that fulness of that portion revealed to us in our day and in our lifetime, we are going to have many other great and marvelous things necessary to our continued progression revealed to us in times to come. The Savior is going to come upon the earth, the redeemed resurrected dead are going to come here. We are going to have a thousand years of millennial reign in the very near future. Work for the dead will be the primary function of all the living upon the earth at that time, living all the gospel revealed, officiating in all those ordinances for their kindred dead who died without a knowledge of the gospel. That is the grand work of the near future.

And how can we do all these things for them, my dear brothers and sisters, if we have not done it for ourselves first? God, moreover, says that we cannot redeem Zion and He will not come in His glory until He comes to a people who are living His celestial laws. And what are the celestial laws? Brigham Young said at the dedication of the St. George Temple, "Here it 0 ye Elders of Israel and mark it down in your logbooks, the fulness of the gospel is plural marriage and the united order. And I fear that when I am gone these two laws that we prize so highly will be abandoned and departed from by this people. And if they are, the Church and the Kingdom of God cannot advance as God wishes for it to

advance." Well now, after he made that statement, the Saints went on and continued to live the united order and the fulness of the gospel. Many of us argue that the Lord says in the Doctrine and Covenants that these things will be reinstituted at the coming of the Lord in His glory and at the redemption of Zion. And indeed they will. But they have got to be instituted by a people who know how to do it, who have done it and who are doing it, and He is not going to send any more resurrected angels down here to do it for us. If we ever have a heaven on earth, it's going to be a heaven that we, ourselves, have created for ourselves, by our own effort and keeping the commandments of God. This is the kind of people that you and I must be.

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." Thus we grow from childhood into increasing knowledge in man and womanhood. When we have obtained au the knowledge that is available to us from the revealed word of God in our time now and prove ourselves worthy of additional knowledge, we will be given more. In this manner we will go on from one degree of exaltation to another throughout the eternal world. This is a part of the gospel of Jesus Christ as revealed to us by our Prophet and leader, Joseph Smith. We as a people believe these things. I testify to you that you will know that these things are true. For the Savior said, "If ye do my will, ye will know whether I speak of myself or of Him that sent me." You will know that they are true. And you will never, never, never know that there is one single principle of the gospel true until you keep the commandment that God has given you. You may believe it, you may think it is true, you may hope it is true, but you will not know it until you comply with the commandment. And you can never, never, never receive the blessing predicated upon the obedience to that commandment until you have complied with it. For there is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated, and when we obtain any blessing from God, it is by obedience to that law upon which that blessing is predicated.

Now, in the 131st Section of the Doctrine and Covenants, the Prophet Joseph Smith in a revelation from God declared, that "In the celestial glory there are three heavens or degrees. And in order to enter into the highest of these, a man must enter into this order of the Priesthood, meaning the new and everlasting covenant of marriage. If he does not do this, that will be the end of his kingdom. He cannot have an increase." Now, this Section still refers you to Section 132, wherein the Prophet Joseph Smith inquired of the Lord to know wherein He justified His servants Abraham, Isaac and Jacob as pertaining to their having many wives and concubines. The Lord said to the Prophet, "Prepare your heart to receive those things which I am about to reveal unto you. For no man can have these things revealed unto them and reject them and enter into my glory, but he shall be damned, saith the Lord." In this revelation, He said, "This order of marriage was instituted by me and my father before the foundations of this world for those who would enter into the fulness of my glory. And all others shall remain separate and single in their saved condition and be ministering angels to those who were worthy of a far more and exceeding and eternal weight of glory."

This is the word of God upon the matter. We believe in these things. I pray that we may keep all of the commandments, that we may know that they are true. For only in this manner can we know that any" thing is true. And if we will do this, we will truly become the Saints of God. That is exactly what the Lord expects of us. He is going to be mighty disappointed in us if we don't do it. What is far more significant, brothers and sisters, you and I are going to be mighty disappointed if we don't. God bless you. Amen.

27 May 1973. General meeting. Salt Lake City, Utah. WE LIVE IN A GOLDEN ERA. BLESSINGS AVAILABLE TO THE SAINTS. HAPPINESS THE GOSPEL BRINGS.

I think that the subjects spoken on were timely. I think if I tied them all together, we might lose a considerable amount of their proper impact. I could carry on some of the topics that were touched upon and illustrate a little bit, and perhaps clarify somewhat. I don't feel inclined to do that.

I will take a few minutes to say that perhaps outside of the time when Christ walked the earth, there has never been a time in the history of man that presented for each individual who has the privilege of being born in this day and age as many opportunities as you and I now possess. We have stepped out into a golden era. We have blessings that if we were to start to recount and name them, while we take them for granted, would still astonish us. Things that were impossible to our grandparents are everyday, accepted things to us. We were born in a day when the dispensation of the fulness of times was ushered in. We are not just at its early inception, but we are at the time when all of the fruits of the gospel are beginning to ripen, so that the fruits that are bitter and evil will very soon be cast out. The fruits that are beautiful and ripened and useable and edible, God will use and store them up in eternal life.

We have the opportunity to perfect our lives with more rules governing the blessings that we wish to receive known to us than any other people ever had. All of the blessings of all past dispensations have been gathered into this dispensation, and they are yours and mine. There are blessings that have never been known to past dispensations that we are enjoying today. All of the gospel with its attendant blessings is so clearly enunciated and elucidated to our eyes and ears and thoughts, that we have no reason whatsoever, if we are reasonable men and women, to doubt.

I know men who look back upon the history of the world, who read the life and works of Josephus, who study the historians' accounts of the past, who are quite familiar with the Bible, who, when they study all of these things, are looking

for a loophole to find out why and how-why they should receive it and how they can reject it. We have teachers in our higher universities who are trained to do all they can to undermine and destroy and darken the facts of history. We have students who are graduating from college, who are being taught to question the very life and existence of the Lord Jesus Christ, let alone the atonement, the infinite atonement He made for the redemption of our souls.

We are reaching a time in the history of Mormonism when we are beginning to doubt the life, the validity, and the reasons for the existence of the Prophet Joseph Smith. We are sometimes taught in our universities to regard everything we are taught as pertaining to the laws of the gospel and the necessity for their obedience as something a little short of ridiculous. If we have common sense we will put them aside along with all other shady things and live a more practical life-learn to do all of the don'ts and not to believe any of the necessities for doing all of the do's.

Brothers and sisters, our sun shines brightly in our sky today. The gospel message is before us to follow and to reap its blessings and rewards. The day of this life will soon pass, and then we will be called to our reward under a time and under circumstances where the same spirit that now possesses our bodies will possess us then and guarantee to us the blessings we have worked for, or the cursings that we have earned. We will not change. But how glad we should be that all of these opportunities are ours, that we may take advantage of them now. Most of us were born of goodly parents, most of us were reared either in the gospel or had the joy of having received it in our lifetime. Most of us at one time had a testimony of it and knew that it was true, or we wouldn't have submitted to baptism and laying on of hands for the gift of the Holy Ghost. This Holy Spirit, if cultivated, can guide us into all truth and lay aside all doubt. We are now in the position where we are working out our salvation, and we ought to be doing it with all the earnestness of our souls. Work while it is today, and let tomorrow take care of itself. If we do our work today, tomorrow will be bright and beautiful.

I cannot urge my brothers and sisters too earnestly to study the scriptures, to remember their prayers, to draw as close to the Lord as they possibly can. In this manner God will draw close to you. He is not going to come out of His hiding place for you and me when we are doubting His existence. If we want to behold His face, we are going to have to seek it. We have the promise that if we seek it with due diligence and earnestness and keep His commandments, we shall behold His face and know that His is.

I have the glorious privilege of bearing you my solemn testimony that whether or not you can believe it, I know that God lives. I remember, I was attending a doctor's convention just a few weeks ago, and a doctor made a very prolonged and erudite discourse. It was sophisticated and over the heads of even the learned hearers. After he had finished and wound up his whole remarks by saying, "I hear people bearing their testimonies about what they know about God and Jesus Christ, but, doctors and associates, we don't know anything." I thought, "Well, you speak for yourself, brother, you proved you don't know anything." But there are some things that I do know. I know that I speak to you, I know that I am. I know that there is purpose in my existence, if I will make it purposeful. I know

that I have a Heavenly Father who is my God, both body and spirit, and that I have a Redeemer who gave His life to make an atonement, that I might live forever. I know that I have a wonderful family that I love with all my heart. I know that I have brothers and sisters around me that I love with all my heart and who are engaged in God's work, and I know that we can come back into the presence of God if we live worthy of it. Now, you might say, "Well, Brother Rulon, you just think that you know these things." Well, I'd rather think I know them and not know them, than not to think I knew them and not know anything about it. And if I'm wrong, I'm still ahead of the fellow that doesn't know that he knows anything, because at least my life has had an aim and a purpose. If Jesus didn't live, it has been a beautiful life to believe that He lived. If Jesus didn't offer an infinite atonement for me, my life has been so beautiful in this life that I've had heaven, while the other fellow who doesn't know that, has had his hell. If Joseph Smith was not a Prophet of God, and I believe in him, maybe I have acted foolish. But if he is a Prophet of God and the fulness of the gospel was restored by him for me and for you and we obey it, we are going to be in the sun all the days of this life and on our way to one exaltation after another throughout the eternities, while the fellow who didn't believe anything certainly is not going to be much ahead of us.

I know that God lives. How do I know? How do I know that you live? I have seen your faces, I have gazed into your eyes, I have heard your voices, I have touched you. How do I know God lives? By the same manner.

You cannot believe these things, if you do not want to believe them. But if you want to believe, that belief will ripen into knowledge. I invite you brothers and sisters to serve God and keep His commandments. And if you are wrong, you will at least have had this span of life to have a heaven on earth.

God bless you.

10 June 1973. Family Sunday School. Salt Lake City, Utah. THE BLESSINGS OF SERVICE. LEARNING TO BE SATISFIED AND HAPPY. CAIN. THE SYMBOLISM OF THE SERPENT. (excerpts)

As I call on my sons to administer the sacrament this morning, I would like before they come up to draw our attention to some of the feelings that we have. Among the Priesthood holders, and this is the grown men, we have men who are constantly complaining that they are never called on to do anything, they never have an opportunity to serve the Lord, they never have any confidence displayed in them from their pre- siding brethren. In the wards and in the stakes where I have labored for a good part of my life, I have run into this complaint not once or twice, but more or less constantly among the people. On the other hand we have

other complainers, "Well, we are always called upon. We've always had to do this and we've always had to do that." So we have this other complaint. I guess I have an awfully hard time to find us in a mood where we're satisfied with the opportunities we do have or the opportunities we don't have. So if we are called upon to open with prayer or to close with prayer, or we have the wonderful privilege of administering the ordinances of the gospel, let's do it with a thankful and a glad heart.

In thinking upon those things I talked to you about this morning, isn't it rather strange that with all the gifts that God gives us, that we are not called upon to do tasks or to perform services, isn't it strange that we can't thank God that we don't have to bear the burdens that others bear?

When we compare ourselves with others, it seems somewhat strange to me that we should complain that we don't have things to do. It reminds me of a little song that Tom Sawyer and his buddy sang the other night, "It would be nice if we could do only the things we like to do." We ought to stop and think of a lot of people whose pain we don't have to have, whose sickness we don't have to bear, whose amputations we don't have to share, and whose lost ones have left them and we don't have to plead for them. Then when we have a lot of burdens to bear, isn't it strange that we can't always thank God that we have the privilege of doing these things, that someone has confidence enough in us to impose a test upon us, that God loves us enough to trust us enough.... Suppose we were right in the middle, could we in times of loneliness or idleness say that this is a wonderful opportunity to draw near to God and thank God for that opportunity, instead of complaining that we are in this particular spot. After all, God made us to be happy, to be satisfied with our lives, with our lot. And whatever it is, to use it as a schooling to make our lives better. I have been thinking upon these things this past week, and I have had grown brothers, Priesthood holders with a thousand tasks that they could perform, complaining that they were never called upon, that they are never given assignments, that they don't have the confidence of their brethren. In the main this may be true, but if we would stop to count our blessings we wouldn't have anything to complain about.

I am reminded of a brother. Many years ago he came to me and he said, "Brother Rulon, I wish you'd give me something to do. I just hate to be idle. I'd like to be engaged in the Lord's work." I said, "Brother, put your shoulder to the wheel, keep your eyes open to the things that there are to do, tell the Lord you want to serve Him, and before you know it you'll have more than you can take care of." About two months later he came to me and he said, "Brother Rulon, I'm telling you I've seen that fulfilled to the very letter. I just don't have time to do the things I've got to do anymore!"

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It is doubtless true they have found among the remains of the gold and the silver of the ancient Nephites' and Lamanites' idols which they doubtless worshipped. But even if we supposed that they didn't make many of these, yet

they had come to a position where they literally worshipped their gold and their precious stones and fine raiment instead of worshipping God and virtue.

Take verses 25-27 together. Now whether Cain lived or not, his artifices, his cunning devices and wicked means whereby he could commit murder and protect those who did commit it, have a government of his own and a priesthood of his own which was most heinous and evil, has continued in the earth since his time. It is true he stated in the Book of Jasher that Lamech killed Cain. But this doubtless is in error, because there is much of the record that was handed down that is incomplete, and we cannot be sure. I would take into consideration the testimony of David Patten in his life story, in which he saw Cain and talked with him. Cain told him that he had lived and had sought death since that time and had not been able to find it. This brings you into controversies again. Where did Cain hide when the flood came, and all these kinds of things. But these need not be a concern to us. Translated beings have walked the earth who have been translated by the power of God for good, and beings could be translated by the power of God for evil if He, God, saw fit. One could be a blessing and the other a curse.

Whitaker Chambers wrote in Life Magazine an account of his experiences with communism and testified before the courts of this land that the communistic propaganda and purpose was to wipe God from the memory of the people and to create a forgetfulness of any atonement of Christ or anything of a religious nature, and ridicule it and bring it to scorn. Chambers testified on oath that he had met the founder of this great communistic movement and that he had met him in a great ball, in a great cafeteria on Broadway, and that he had come into the room and had introduced himself to him as the founder of all the works of darkness in the earth, that he had been upon the earth since its beginning. This couldn't have been anybody but Cain. He was an embodied man. He said at this particular time that he was a giant of a man, about 6 1/2 or 7 feet tall, very broad and burly, that he was dressed in western habit and that he was filled with scorn and ridicule toward everything that was good. He said he sat and talked with him for considerable length of time and had outlined to him the designs that he had, that he was perpetuating, and he boasted that he had headed these things since the beginning of time. This was written in Life Magazine. The reason I remember it was when we were in prison, Lyman took that Life Magazine with him, and we read it many, many times.

Q: Why is the symbol of the serpent used here to represent Christ, and the symbol is also used to represent Satan as in the Garden of Eden?

RCA: When the standard was raised in Israel by Moses while they were in the wilderness, he placed upon it the symbol of a serpent, representing the power of God which had made this miracle possible. He told them that while they were being smitten with pestilence that all who would believe on God and just look upon the sign, should be saved. The children of Israel were so hardened in their hearts that many of them would die rather than look upon this symbol....

... on the medical staff of Mercury, symbolizes Mercury who was the individual who ran with great speed to save the people, and this is symbolized by the staff. Mercury is quick to run to help, to save. The serpent is a symbolism of knowledge and wisdom.

Lucifer had used the serpent as a means of portraying his cunning and subtlety, and for this the serpent in its mortal existence among the children of men would be likened to him who had used it for ulterior purposes.

You have a symbolism here, too, that is not generally understood. Lucifer was a son of the morning, one of the most brilliant of all of God's spirit children. He actually got to the point where he thought in sincerity that he knew more about God and godliness than his Heavenly Father did. When he came into the Garden of Eden, the serpent undoubtedly at that time was represented not by a serpent without limbs as the reptile without limbs, but as a reptile who had limbs as among your lizards, etc .... Lucifer represented himself as being upright, as a standard bearer and as a light bearer. God cursed him that it should no longer be known among men that he was upright. For from then on he would not walk upon his legs but slither upon the ground. Here again we have a symbolism.

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Hugh Nibley has found among the records, like the Dead Sea Scrolls and other records being discovered--whole libraries being discovered-that there was in the days of the prophets, going back into a time since Abraham's time, a time when wickedness was among the Israelites so great that they killed their own prophets. They had many sects among them, and they were divided. Zenos was what they called a "sectarian". He was a head of a very zealous group of men who, like the Maccabees, were going to preach the gospel and live for it if they gave their lives. He was put to death by his own brethren because he insisted on preaching the gospel of the Son of God and the coming of Jesus Christ. Hugh Nibley quotes him from his writings. His writings have now been recently discovered as the writings of Isaiah in the Dead Sea Scrolls. So this would be of interest to you, because he quotes from these. Zenos was a sectarian prophet who lived in the days subsequent to Abraham and near the time of Jeremiah and Isaiah, who wrote many prophecies and testified of the coming of Christ. They have quoted some of his prophecies in some of the books that have been discovered and the writings discovered and translated today.

We have had the restoration of the gospel and have had more recorded evidences of the truth of all these things than any other people who ever lived. We have upon us as individuals, both old and young, a greater responsibility toward God than any other people ever had. For where much light is given, much is expected. The power is within us to bring to pass the redemption of Israel, the salvation of the people who accept the gospel and particularly those of our own families. The responsibility lies upon us.

Often Helaman cried to his people, calling them to repent lest they be utterly destroyed. "Why do you allow yourselves," says he, "to be destroyed?" I wish to emphasize that these references have reference to spiritual destruction which is endless in its nature, but also very decidedly temporal destruction, which was imminent. So the wickedness that is in the world today, the wickedness that is in

our government, the wickedness which is being sponsored by many of our government officials, is going to be the means of destroying this nation in great measure, as it destroyed those people in those days in exactly the same manner. We have men in prominence, judges in judgment seats, who openly boast, "I am the Constitution. You have no Constitutional rights." This has happened in our Utah courts under Mormon judges who have made statements of this kind, and people have been brought to trial because of the enforcement of an unconstitutional principle. Let us live up to our responsibilities. Let us remember our faith, our gift of repentance, our responsibility to serve God and keep His commandments and sanctify our lives. A little reminder that might be brought very forcibly to our attention is: The right for every man who holds the Priesthood of God and is the head of a family is to see the face of Jesus Christ and know that He lives. If we have no other thing in the world to live for than that one ideal, it would be the means of sanctifying us, because we would not cease striving until we could behold His face.

I know that the study of the Book of Mormon, its messages bring us closer to God, and we need these spiritual experiences more so that we will perfect ourselves and accomplish the mission which God has given us.

24 June 1973. Family Sunday School. Salt Lake City, Utah. CALLING AND ELECTION. PUSH SPIRITUAL THINGS TO THE FORE. FOLLOW HUSBAND IN RIGHTEOUSNESS. FOLLOW PROPHETS BUT GAIN OWN TESTIMONY. (excerpts)

It's a wonderful thing to meet as a family this morning. I am astounded at the manner in which our numbers decrease and gratified at the manner in which they are sometimes amplified by one or two who have not been with us before, who come and are with us again. I pray that the Spirit of God will attend us while we are here this morning. I wish it could be in our hearts to always recognize the goodness of God to us, to count our blessings.

I am particularly aware this morning and was made aware of it yesterday afternoon of what a wonderful gift of God it is to us to be born of goodly parents. How eternally grateful I am for my wonderful father and mother. And we boys and girls as we grow up do not realize some- times until it is too late, what a wonderful blessing we had in having a virtuous, lovely mother and a faithful, devoted father. These are gifts that can only come from God. We ought to cherish them. I am very grateful that God gave me so many advantages. I hope that I can always improve upon those advantages to be the man He would want me to be and fill the mission I was ordained to fulfill.

I hope today with the sun shining and the breeze lifting the leaves in the trees and the beautiful mountains around us, the wonderful, clear, pure water we have to drink, the uncontaminated air that we are privileged to breathe, the companionship that God has given us, all of these blessings, I hope we can count

them this morning and praise God in our hearts for them. Our hearts should be constantly aware and our minds turned to the fact that God is so good to us. It's a great, big, wide, beautiful world He has given us, for time and for all eternity if we will just simply take advantage of its opportunities. For the meek of the earth are to inherit it forever and ever, and we shall dwell here in the presence of God.

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... promises of God to a man who had qualified himself to become a prophet of God. And a man who is in this condition has the Holy Spirit of Promise, that he will be redeemed and that he will be saved. However, it is the voice of God to him, and it is not the promise to him personally of eternal life, but rather the evidences of that promise.

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You will notice in the life of Heber C. Kimball where the Lord told him to write, and in this writing promised him that he would never fail and that He would always uphold His servants. Now this was not the actual fulfillment of the promise, but it was the confirming of the promise. Here we have in these words the confirming of the promise of God to Wm that he should be His prophet, that he should speak His words and that whatever he did would be fulfilled, because his word would be the mouth of God and the power of God and the work of God. When a man gets into this position, he has made his calling and election sure. But it is not the recording of the personal accomplishment of that fact in these words. That was done separately.

Q: Was this promise of the Lord to Nephi in Helaman 10 his calling and election made sure?

RCA: He also was translated, as was Alma.

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RCA: The sanctification of a man's life is brought about by gradual means which, when he is completely cleansed of all his sins, a literal translation takes place and he becomes the instrument of God filled with the Spirit of God, and his body is no more mortal. A transfiguration takes place in it and to it, and he is transfigured before God and before the people. The promise is made to the faithful of God that in this day those that prepare themselves shall be transfigured before the Lord and caught up to meet Him in the clouds. This is the same situation that prevailed in the life of this wonderful man. He had gradually, due to the sanctification of his life, the dedication of his life, making it solely submissive to the will of God, become transfigured before God and before the people. His body was no more simply mortal. He could be picked up and taken by the power of God from one multitude to another and declare the word of God before them. And when they would rise up to slay him he would be gone. And it is in this situation in the Spirit that he finally departed from the land altogether, having

been transfigured or translated. His was a most wonderful mission. There will be men in this day and age who will, through their dedication to God, fall into this category.

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I wish with all my heart that I could have all of my sons and my daughters before me today and talk to them, that they might hear my words and be warned and also edified as we have been warned and edified by the word of God to us in the Book of Mormon. We live in a wonderful time. Because of our mortality we cannot be fully aware of the opportunities that are ours and the responsibility that is ours. Where much is given much is expected. And we have been given so much more than we are worthy of that we often live our lives, move from place to place, even eat and drink and speak and perform contrary to the will of God, because we do not understand His purposes in us. But it is the will of God that a people of God should be gathered together from among the Latter-day Saints who would be zealous in keeping all of the commandments of God, in pushing spiritual things to the fore and establishing all of the laws of God and preparing a nucleus for the millennial reign, which is at our doors.

The blood that is in our veins which entitled us to a noble birth, the day is at our command to prepare us for a noble mission, the word of God in its fulness has been revealed to us through the Prophet Joseph, the time for the establishment of the righteousness of Zion is at our doors. We can be that people if we will only qualify ourselves. In fact, we are that people, as we qualify. The word of God will sanctify some of our lives, and it will condemn some of us to destruction because we give no heed to it. Oh how great are our opportunities, how tremendous our responsibilities! We have the promise of God that now we can have the Spirit of God to sanctify our lives. We can have our prayers heard and answered. We can dedicate ourselves and give our lives to God. And yet because of the cares of the world we do not give heed to these promises. We are carried away by the problems of the day so that we lose sight of the Spirit of God and the promises of God. We do not perform that mission which we were predestined to have the opportunity to perform.

I cannot but take these few moments to draw these things to the attention of my family. No man was ever more blessed than I; no man ever had more lovely, holy women given to him for the purpose of bringing elect seed into the world. No children were ever born who had greater opportunities. I beseech you as a family to live up to those opportu- nities. I wish, as I said at the beginning, that I could declare this invitation, this warning, to every son and daughter God gave to me. Yet, the word of the Lord is before us all. The opportunity to know the word of God through the scriptures and by the Spirit of God through prayer, is constantly at hand to guide us. And whether we are here or not, we have every right and access to those truths so declared to you this morning, though you heard them not, by the word of my mouth.

I pray that God will help me as a father to touch the hearts of my children, to prepare them for their mission, to reach out to those who are far afield, who no

longer hearken to my words. I hope you will help me to sanctify my life so that through His Holy Spirit I can reach them and touch their hearts.

I hope those of you who are here will repent and turn to God with all your heart, and serve Him with all your might. The joys that are ours when we walk in the Spirit of God are indescribable. And those who have such great opportunities are under tremendous responsibility when we do not reach for and partake of the blessings associated with them. We are like a man, who, being starved to death for lack of food, yet will not put forth his hands to partake and eat, though the power is in him to do so; or a man who, approaching death from thirst, will not reach forth and drink, that he might live. The waters of life are at our very hands and yet we will not drink. Like the children to Moses in the wilderness when the plague came upon them, Moses reared the emblem of a serpent upon a staff. He raised it to them and said, "God's deliverance is at hand if ye will but turn and look upon this emblem of life. Ye shall be spared." And yet there were thousands there who were dying of pestilence, who refused to turn and look, and died. Thus we, in the blindness of our hearts will not hearken to the word of God.

I implore you, my boys and my girls and my wives, to help me fulfill my mission, with your faith and prayers, to hearken to the words of God as they are declared to you and fulfill your missions and sanctify your lives, and to become the servants of God. Isaiah prayed to God for this same blessing. It is written in the scriptures. He said, "Oh God, cause that I and my family, yea those children whom thou hast reared up unto me, may become as a light unto the children of Israel, that they may be spared." Joseph F. Smith offered this same prayer for his children. Isaiah's children failed him, and Joseph F. Smith's children failed him, and my children may fail me. I would to God that it weren't SO.

I bless you and thank God that you are here this morning. It has been a time of outpouring of the Spirit of the Lord, and the lovely lesson certainly is evidence of how God, through the reading of the scriptures, through the mighty works that were performed, through the nobility of the lives of such men as Nephi, how in coming in contact with these things we may be filled with the Spirit of God. And I pray we will turn our hearts to the Lord and be blessed thereby.

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In the majority of instances, if you've got a good husband, he'll not tell you to do something that is wrong. And even if you may think it is wrong, you should still do it if it is not a matter of principle. We should do what our husbands tell us to do all the time, unless our husbands tell us to do something that seems to conflict with principle. Now, when it conflicts with principle, then we have the right to go to the Lord and know for ourselves whether it does or not. God will justify us in doing that which we know by the Spirit of God to be right. The Lord has given us several keys to help us determine this principle. Joseph the Prophet told Heber C. Kimball to take his wife Vilate and bring her to him to be his wife, that the Lord had revealed to him that she was Joseph's rightful wife. Heber C. Kimball was a man of principle. If he had been the kind of man a lot of men are,

they would have said, "O.K., go ahead and take her, I don't care." But this went against Heber C. Kimball's grain. He had to know from the Lord that this was right, even though it came from the prophet of God. He fasted and prayed for three days about it, and the way he got his answer was in two ways. First, he knew the Prophet was a true prophet and would not ask him to do anything that wasn't for his benefit. Second, his wife had received a revelation as to what the Prophet had asked him to do and said, "You do what the Prophet tells you to do and it will work out all right." So he had two witnesses after his fasting and praying about it. This was a matter of principle. He had a right to know for himself. So he didn't just blindly follow the Prophet, even though he knew he was a prophet of God. He had the right to find out for himself. So he went to the Prophet and said, "Here she is, take her." The Prophet burst into tears and said, "It is enough. That's the test the Lord wanted you to pass because He knew that you loved Vilate more than anything in this life, including your own life. Now I'll seal her to you for time and all eternity." And the three of them spent an hour in tears and rejoicing.

Now, when a prophet tells you to do something, you should do it without question, unless it is a matter of principle and you think he is wrong. Then you have a right to learn for yourself by the Spirit of God in fasting and prayer, where it is wrong. And if he's a prophet of God and you are right before God, God will sustain you in that, even though it might be like Abraham where the voice of the Lord came to him and said, "Take your son and offer him as sacrifice." The followers of Molech offer their children as sacrifice constantly. Abraham had been taught by the Lord that it was an abomination in the sight of the Lord to do this thing. Yet the voice of the Lord came to him and said, "Abraham, you do this." Abraham knew the voice of the Lord and knew that the Lord wouldn't require him to do anything that wasn't for his salvation. So Abraham without questioning took his son, took him across the great plain, took him over to Mount Moriah where they offered sacri- fice, built an altar, placed his son on it and was ready to cut his throat when an angel of God intervened and said, "It is enough."

So the key to the situation is this: Always follow your file leader in the Priesthood and do what he tells you to, unless it is a matter of principle. If it's a matter of principle and you've got the Spirit of God, and he's a prophet of God, you will realize that this was meant for your own good and you'll do what he told you to. Follow your husband in principle unless you know it is wrong. If through fasting and prayer you ascertain he is wrong, then you should not follow him. You have the right to know for yourself. And if you get an answer from the Lord that seems to be in conflict with his instructions, and you can't be sure your answer is from the Lord, and you're still in doubt, you've got prophets of God upon the earth who will tell you and verify the word of the Lord to you.

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I said to Brother Musser once, "Brother Musser, I'll follow you to the ends of the earth, and I'll do what you tell me to, providing I know it's right." He said, "Thank you, son, but if I'm a prophet of God and you're a man of God and I tell you to do something, you won't have to ask the Lord whether it's right, you'll know it." There again, some of us are in a position where we have to inquire, because we haven't enough faith, we haven't enough of the Spirit of the Lord to know by ourselves. Others of us can do it because we know it. Heber C. Kimball made this very statement, it's written in Church history: "I knew that Joseph was a prophet of God, and I knew that as God's prophet he would not ask me to do anything that was not in accordance with the will of God."

A prophet of God who has talked with God as Nephi whom we talked about this morning, the Lord said, "Anything you want you can have. Anything you say, I will justify. Anything you ask, I will fulfill for you." That kind of man who talks with God, who has the Spirit of God with him constantly, you can follow him all the time. But most of us are not that kind of men. We are subject to error. The Prophet in his early life before he made his calling and election sure, made a considerable number of mistakes. The Lord called him to task on a number of occasions. But as he became more and more perfect and his callings became more clear to him and to others, he didn't make those mistakes anymore. It is also written in the scriptures that even Jesus Christ learned obedience by the things which He suffered. In other words, there were areas where He had to learn by experience.

COMMENT: Many of us have thought that if the prophet of the Lord asked you to do anything, even if it was wrong it would be his responsibility and the Lord wouldn't allow him to ask you to do anything wrong before He would take him away.

RCA: That's an improper conclusion, commonly taught and advocated.

Q: Isn't she referring to that passage in the Doctrine and Covenants where the Lord wouldn't allow His mouthpiece to be out of the way but would have power to ordain another in his stead?

RCA: That passage just proves the point, and thank you for citing it. You'll find it in the 43rd Section of the Doctrine and Covenants. In this the Lord says, "If I have a man who holds the keys of the Priesthood authority upon the earth who presides over all my people, no one can take this authority from him. Even if he sins, no one can take it from him. I will suffer him to appoint another in his stead."

The very fact that the Lord provided that if he sins another shall be appointed in his stead, emphasizes the fact that it's possible for him to sin. But he still retains the position to perpetuate the Priesthood upon the earth. You uphold him in his position, but you don't uphold him in his decisions. For instance, Charles W. Penrose wrote in the Deseret News as instruction to the Saints in an editorial, "Though we accept Wilford Woodruff as a prophet of God, we do not take everything he says and swallow it down like a pill without first going to the Lord about it and knowing for ourselves that it is right."

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Lorenzo Snow was in Italy. He had been preaching the gospel for 11 months, and not one person was interested. He became very, very disturbed because he had been sent there by the prophet of God to open the mission in that country. He went to the Lord in fasting and prayer about it. And during the time of his fasting and prayer an Italian with a very sick baby that was dying came to him and said, "I understand you are a man of God and can heal the sick. You have been teaching this in these communities. Come heal my son." President Snow was an apostle then, not president of the Church. He locked himself in his room, knelt before God and told the Lord, "Please make this an opening for me to find converts to the Church and to open my mission here. And if you will do this, I will give you anything you ask." So he fasted and prayed until the Lord told him that He would do it. And do you know how long he and prayed? Eight hours. He fasted and prayed until the Lord told him He would answer his prayer and take him up on his own bargain. He went and healed the boy, and this opened the door for countless invitations for preaching the gospel, because they were the kind of people that took a miracle to open their eyes. And in a few days his wife died. The Lord let him know that that was what He was going to require of him. So we don't give up if we don't get an answer immediately. I have had things I have had to have answered (I thought they had to be answered today or tomorrow) that I had prayed for, for years before I finally got my answer. But I knew if I continued to pray that God would answer my prayers.

There is a woman that can bear you her solemn testimony that some of the most marvelous answers to prayer have been the result of fasting and prayer, not once or twice, but one or two days a week for years, with that one prayer in her heart, until the Lord finally answered it. You don't give up because the Lord didn't answer you in four hours or four days or four months or four years. You stick to it until you get an answer, and it may take you a lifetime. Your calling and your election being made sure operates on that principle. When the Lord has tried you in all things and He knows you will serve Him at all costs and under all circumstances, then He will come to you as He did to Nephi and say, "Your calling and election is sure. Anything you ask you shall receive, anything you want done it shall be done, any blessings you perform I will verify by the Holy Spirit of Promise, any sealings you nullify, I will nullify, any curses you pronounce shall be curses upon the heads, etc.

We actually, honestly sometimes tell the Lord what we want done and how we want it done and when we want it done and where we want it done. The Lord says when you ask any gift of me, see that you ask not that which is amiss, lest it turn unto your condemnation. So Lorenzo Snow had had enough experience to not tell the Lord what to do. He had been praying for 11 months for the Lord to open the door. He wasn't telling the Lord what to do.

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There are certain things, for instance the holy endowment, that is given to you and you are under a covenant to keep it secret. These are things that you must keep, that you have to be trusted in. You have to prove to God that you can keep a secret. But the gospel we are commanded to give of freely. "What I have given unto you freely, give unto your neighbor freely." He doesn't refer to principles that the Lord has said, "Be careful where you repeat these things, it will turn unto your condemnation."

1 July 1973. Family Sunday School. Salt Lake City, Utah. THOUGHTS ON NEPHI AND ELIJAH. POWER OF THE PRIESTHOOD. (excerpts)

I think it is very important to note here that on this important occasion when Nephi had so nobly assumed his responsibilities in calling the people to repentance, when the Spirit of God had rested upon him in such great power as to reveal things that only God could have revealed to him to the people, that God condescends upon this occasion because of Nephi's faithfulness to not only place him in a position that whatever he should say unto the people should come to pass, whatever blessings he should give to them they should be given, whatever cursings he should pronounce upon them should come, that if he should ask the temple to be removed it would be removed, the mount to be removed it would be removed. But we have something here that we ought to consider very seriously, and that is, "I declare unto thee in the presence of mine angels that ye shall have power over this people," and then verse 7, "Behold, I give unto you power that whatsoever ye shall seal on earth shall be sealed in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Thus shall ye have power among this people." In other words, Nephi is here acknowledged by the voice of God as a prophet, seer and revelator, not just one who holds the Aaronic Priesthood, which was the Priesthood among those people at that time, but one whom He had elevated by His own voice to the position of prophet, seer and revelator. It was no wonder that in this condition, fully cognizant of his responsibilities, that he found it possible to become translated.

After all this had taken place, God called him to go immediately and declare to all the people, "Thus saith the Lord, except ye repent ye shall be smitten even unto destruction."

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It is very important for us to draw attention at this time to the fact that Nephi's sanctification of life, his utter dedication to God and God's complete acceptance of him, enabled him to be carried by the Spirit from place to place and those places where God wanted him to be, declaring repentance unto the people, that they might be without excuse to try to escape the destruction and judgments that God was about to pour out upon them. Nephi did not from this time onward travel about as an ordinary man. He was carried about by the Spirit from multitude to multitude, declaring the word of God unto them and calling them to repentance lest destruction come upon them.

This is a very remarkable thing, because this shows how in the sanctification of the body, Nephi was actually at this time in a position to be translated. He was moved from place to place according to the will of God to declare unto the multitude whatsoever God wanted him to.

Q: Did Nephi here have the keys of Elijah or not?

RCA: Yes.

Q: Then he was the one on the earth at that time who held those keys?

RCA: The only one? Yes.

Q: Did he receive the Priesthood through Alma?

RCA: He received the Priesthood that he did have, the calling and appointment from Alma, but God sealed these blessings upon him by His own voice.

RCA: In righteousness his brother was like unto him, but he did not have the same appointment. You might liken them to Joseph and his brother Hyrum.

RCA: Still, though these things took place and he went from place to place among them, being carried by the Spirit, they still hardened their hearts against him and would not believe in his words and sought to seize him that they might slay him.

RCA: I would like to draw to the attention of the class here that when this had taken place and Nephi had thus warned them and they had all been warned, that their wickedness had become so great that they began falling upon one another and slaying one another with the sword.

RCA: I am so glad that this part about sealing has been brought out. A careful perusal of the Old Testament shows that God had given this same power in almost these exact words to Elijah, when he had fled from the people to save his life. They hit him with the rocks and the king sent out his army against him. One hundred thousand men had been destroyed by God through the word of Elijah before God finally relented a little bit and let Elijah visit the earth with famine and with desolation and with a great drought that lasted three whole years. The people were perishing everywhere. The same words were used to Elijah, "Whatever you seal on earth shall be sealed in heaven. If you seal the heavens, they shall not rain. You shall have famine and pestilence. If you say unto the multitude, 'Thou shalt be slain with the sword,' they shall fall upon each other and be slain." This is exactly the power that Elijah had, and it extended into the sealing in heaven and on earth of the people themselves in marriage, too. It included that as part of this great power. But we do need to emphasize that it extended over everything that related to the people, their life, their death, their desolation, famine, the heavens could be closed to them for revelation, and for rain.

As it related to the people, God gave Nephi full power over them. He was a God to the people.

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RCA: I'd like to draw your attention to the fact that this is almost a repeat of what had happened in the land of Palestine under Elijah when they came pleading to him that he would cause the rain to come again upon the earth. Elijah prayed

almost exactly thus. (Chapter 11 of Helaman) It says he cried unto the Lord unceasingly. Finally, they that were around him noticed that in the east there was a small cloud about the size of a man's hand. Gradually it increased until the rains fell upon the earth.

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RCA: He has referred to things past and things to come. The Spirit of God is upon him as a recorder, and he is writing those things that the Spirit of God tells him he must write. He has explained how Joshua commanded the sun to stand still. It stood still and the moon remained in its place in the valley of Avalon, until they had fulfilled the command of God that they should slay the Ammonites. This is an explanation of what took place. Unscientific commentators have for centuries said, "This couldn't have happened," though in their chronology a day is found missing. Yet here you find Moroni in recording the words of Helaman and of Nephi stating that the sun didn't move out of its place, that it was the earth that turned back on its axis.

Q: Is this how the Lord accomplished the miracle of the three days and nights, when Christ was born?

RCA: The scriptures positively tell us that they saw the sun rise and set. They knew, therefore, that it had been three days and nights, that there was light upon the face of the whole land and no darkness. So it was not by the earth standing still or moving back in its place, because this would have been noticed upon both continents had it been so. But it was the luminary bodies of heaven that gave light, total light, all through the night, though the sun had set.

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RCA: For the last day or two I have been so burdened with a recognition of my own limitations and frailty as a servant of God and so pressed down in my spirit because of contention among my brethren over so many things and because of our hardness of heart as the people of God, that I have become so discouraged that I have felt almost like giving up. I came to Sunday School this morning and found it almost impossible to sing the songs because I was too near tears. As I stand before you this morning I want to acknowledge my limitations and my frailties and my faults. We get to a point where we find it impossible to please men or to please one another and where we cry to the Lord, asking Him to help us. I have reached a point where I am calling upon the Lord day and night, and it seems sometimes in vain. And yet I know it is not in vain. But His purposes will be accomplished and His designs fulfilled, whether I give up or not. His purposes will be accomplished among men. There is so much wickedness in the world that we are truly ripened for destruction. And the destructions which are going to come upon this nation are very much as those that came upon the Nephites. They will come almost suddenly. They are coming. They are very rapidly increasing. If we were to record as Mormon recorded his history, it would seem that they would almost come overnight.

The wickedness among our people, among the Mormon people as a Church, is terrible. We are unworthy of the goodness of God. And yet in high places God is setting things in order. Where wickedness is increasing on one hand, righteousness is increasing on another. And though we feel that the forces of evil are so great that we can't accomplish God's purposes because we have no one to work with and those we do have to work with vacillate so that you can't count on them, yet God's work is rolling on. I call on God to help us in our weaknesses and enable us to perform the duties that devolve upon us lest we be overcome with the same spirit of despondency that came upon Nephi at this time. I can taste in part at least the great depth of despair that was upon him because of the wickedness of his brethren. I have the added burden that I am not as good as Nephi was, and not as worthy. I hope God will bless us and our people to fill our destiny and that He will forgive us our contentions.

I reach a point at times among our brethren that no matter what I say, it is misinterpreted, misapplied, misused and turned against me. will ask for their cooperation, plead with them, and I find before I get out of the meeting that words have been turned around to mean something different than what I said and offense taken. And I have contention. I find it in my family. This is because of my own weaknesses. I do not blame my family, but myself. I pray that God will help me.

1 July 1973. Sacrament meeting. Salt Lake City, Utah. THOUGHTS ON JERUSALEM AND THE JEWISH NATION. PROPHECIES REVIEWED. REPENTANCE. VIRTUE AND CHASTITY IN THE NEW AND EVERLASTING COVENANT OF MARRIAGE.

I am grateful for the opportunity, brothers and sisters, of talking to you this afternoon. And I hope that I may have a goodly portion of the Spirit of God to direct my words, that what I say will be entirely in accord with His truth and His word.

The gospel is all that is good. We preach sermons upon it, and we touch upon certain aspects of it from time to time, but it is a part of our lives; it is the sum and substance of our existence. It is the good message that we have of Father in Heaven who loved us so much that He sent His Only Begotten Son to redeem us. That Son came down, the most brilliant of all the spirits in heaven, encased in a little infant tabernacle, grew to the maturity and full realization of His glorious mission, prophesied His own crucifixion, the time that He would lay in the tomb, and foresaw His coming forth by His own power to be the first fruits of the resurrection, to break the bands of death for all men, and that He satisfied the demands of justice so that mercy might have claim upon you and me in our sins,

if we would forsake them. The Jews--so called Jews, Hebrew nation-were the only people of God upon the earth at that time who knew enough about Christ to be fully aware of the mission that He would have, of the gospel foretelling His coming, of receiving of His message because they were somewhat aware of it.

But they, like ourselves, did not avail themselves of the opportunities that were theirs. Though they had been gathered from time to time through the history of the world to prepare them for the coming of Christ, that they might receive Him with rejoicing, when He came they had, because of the light of truth that they had received, become the most wicked people upon the face of the earth, not that the sins they committed were above those of other nations, but they had so much greater light than other nations that the sins they committed were of a more grievous nature. The condemnation that they heaped upon themselves was more dire because of their knowledge.

As we all know, it was foretold that Christ would come, be born in Bethlehem, fill a mission in Jerusalem, and preach the gospel at Jerusalem as the prophets of God for centuries before had taught it. It had been built up and torn down and built up and burned down and plowed under a few times before the final time that followed Christ's crucifixion and resurrection, when it was again destroyed, its walls torn down, its temple torn down and the site of the city and its temple plowed under, to simulate the utter destruction that came upon it as a city and to also simulate the utter rejection that God gave to the Jews because of their wickedness in crucifying Christ.

All of the scriptures from long before the time of Christ, during the time of Christ and subsequent to that time among the Nephite nation and other nations, have foretold the rebuilding of the city of Jerusalem, the coming of the time when they would again be gathered from the four corners of the earth to Jerusalem. They have foretold the time when the gospel would again be preached to them at Jerusalem and they would become a delightful and an obedient people of God. But those scriptures have also said that they would remain a hiss and a byword among the nations, that they would be a prosecuted and a persecuted people until the end of the world. They will be the last people upon the face of the earth that will receive Jesus and acknowledge Him and accept Him as their Lord and their Redeemer.

That they should be gathered in the last days was plainly foretold by Ezekiel. That they should fight against the nations of the earth and against Egypt in the last days was foretold by Ezekiel. That they should have the gospel preached to them and would reject it again was foretold by the prophets, particularly by John the Revelator. The gospel is to be taught to the Jews at Jerusalem by two Priesthood holders in these last days who will go and preach the gospel there and again have their message rejected, who will be slain by the people of Jerusalem in the streets of Jerusalem and will lay upon the earth of that city for three days, at the end of which time they will be caught up into heaven, and the voice of God will acknowledge them as His servants, and the judgments of God again will sweep that city.

The "fantastic victory" of Jerusalem against her enemies, a little nation gathered out of the nations of the earth, of outcasts numbering less than two

million people, warring against their neighbors who numbered twenty million around them and had the best armed officers and equipment of all the nations of the gentiles that could be provided by the country of Russia and her satellites, is truly one of the most remarkable things that has taken place in our day. That they could literally whip all those nations within a period of six days when they were threatened with utter destruction by the coordinated forces of the armies around them and regain back to themselves that territory which was prophesied in scripture they should have, when Christ should come and visit them in these last days, is very, very remarkable. They have fulfilled a very remarkable part of a chapter of history as pertaining to them as a nation.

In the meantime, God was to have gathered upon this nation a people out from among the gentiles and established His Church among them and preach to them through His prophets and an angel of God who would bear the everlasting gospel to preach for the last time upon the earth the fulness of the gospel, that they might prepare a people for the redemption of a Zion upon this land, and a New Jerusalem that would be built by this people from the house of Joseph, including the Lamanites who were upon this land. And these people were to establish righteousness, and the word of God should go forth from among them. We have had the gospel now among us since, for nearly 130 years-140 years will be a complete generation, a long generation as it is spoken of in the scriptures. We have a generation of 70 and a generation of 140 years which is twice that length. After the flood the generation of men reduced from 900 years or more average age, to 70 years or more. Immediately after the flood the average age of the Patriarchs was around 140 years. Some of them lived much longer than that. Some of them lived less than that. Abraham lived to be 156 years of age. So chronologists have numbered generations as a long generation, 140 years, and a short generation as 70 years. And we have achieved in our day and age another shorter generation of approximately 40 years, which was the average age of men 50 years ago. That average age has extended itself very rapidly during our particular generation so that it is around 70 years now. But within the generation in which we live, a long generation, it has been predicted that the majority of the prophecies of God which would be a long generation, 140 years, should be fulfilled in that time.

Christ, through the angel Moroni, in the speaking of His own voice, has told us that that people who lived in the days of the restoration of the gospel should not entirely pass away until all of these things of which the angel Moroni spoke, should be fulfilled. And the scripture has been fulfilled which says that men should say in that day, "God delayeth His coming even until the ends of the earth, for the time has already passed when these things which were spoken of should be fulfilled." It is singular that this same kind of statement was being uttered by the Nephites before Christ came after His crucifixion at Jerusalem and before His birth as prophesied by Samuel in this land. Now we hear it everywhere, that the time of 140 years has already passed or nearly passed. There's only ten more years, approximately, to go. And what is more singular is that there are no people living upon the face of the earth who have lived since the restoration of the gospel until now.

In Life Magazine a number of months ago, and in the Readers' Digest and in other magazines, and in the National Geographic, principally, we have had a wonderful recorded testament with pictures emphasizing the fact that this prophecy as foretold has not had time run out on it, that 140 years is not quite through, and that there are people still living upon the earth, a considerable number of them, who were alive when the Prophet sealed his testimony with his blood. Moreover, there is at least one man in Afghanistan, under Russian administration, who was born in the same year that the Prophet Joseph Smith was born, in the year 1805, and is still alive, who still takes his hikes and still travels around with a medal around his neck, certifying by the Russian government, that he was born in the year 1805.

There are in the vicinity of this man's locale and in other areas of the earth, more than 400 people who are still living, who were living at the time when the Prophet Joseph sealed his testimony with his blood-more than 400 people. There are in this one little locality 230 people who are all over 125 years of age. I personally know an Indian upon this continent whose death I have not heard of at least, who would have to be about 134 years now, whom I have known quite well.

The prophecies of the Lord concerning these things will be fulfilled in their entirety in our day and age. He says there will be men standing upon the earth at that time who would have been born in those years when the gospel was restored in its fulness and that they should not all pass away until all of these things of which He has spoken would be fulfilled. It is a singular fact that many of these prophecies, if we are to carefully analyze them, have already been fulfilled. There are prophecies that must yet be fulfilled. Russia and her satellite nations will yet again overrun Jerusalem. Half of the city will be taken, wickedness will be rampant in that land and in that country, Christ will intervene when 200 million, an army of 200 million with cavalry and other armed forces of this day and age, will come up against Palestine as a central battleground of another great world war in which all nations will participate. Principally participating in that war against Russia and her armies will be the country of England and all her provinces, and the United States of America. And there, through God's intervention and through no prowess of our own, the battle again will be won by God and His armies. The Mount of Olives will have a great earthquake that will divide it asunder, and Christ will stand personally upon the earth, and the greater part of that great army will be destroyed. The stench of the dead and their horses will rise up around the city of Jerusalem and its environs in the valley of Armageddon for seven long years before they can clean it up, so it will be such that you can almost find it impossible to pass through that land. This is plainly foretold.

I hardly know what I might talk upon relating to this matter. But I will say that this victory that was won by the Jewish nation, the Israelite nation, is a fulfillment of prophecy, and that God saw that it took place, and the Jewish nation need not be proud. They should be grateful, because they could have been utterly destroyed at that time. This was the intent of Egypt and all of those that come up against her. Egypt is to be utterly destroyed in the very near future. It will cease to exist as a nation. The Russian nation will be subdued, and though it now has plans

instigated and overruled by the devil himself and all of the evil powers of the earth which, with their secret combinations, have sought to make a counterfeit government upon the earth that would take the place of the Kingdom of God, all these nations will see their utter destruction in the near future. Before this takes place, this nation upon which we live will cease to exist as an organized nation with a Constitution established by our forefathers. It will be broken into pieces and ground in the dust like a potter's vessel. We will have revolution and chaos and bloodshed on this land such as we have never ever seen before, nor dreamed of. We are approaching famine, not a famine induced by the lack of bread and of water, but a famine that is planned, in which all our vital resources will be by our corrupt leaders under the direction of hell and the devil himself, garnered together and shipped off to the other countries to bleed us dry. And we will find the time when we will find a bushel of wheat far more valuable to us than a bushel of gold or of silver, when food will be scarce, not because we didn't raise it, but because our leaders deliberately and willfully gave it away. Now you and I perhaps do not realize just how close that time is right now, but it is very near at hand, and we had better get busy and lay some food in storage, because if we don't we are going to find that we acted too late. I presume that when this time comes we will be very much in the same position that the Saints were in these valleys of the mountains when Heber and Brigham continually warned them that a famine was at hand. When it came, there were only a few that had prepared for it. Many of the Saints died from hunger and from privation and the destruction of their vital resources because they did not follow counsel. I know that we as a people are going to suffer. It is inevitable. And though we are more righteous than others around us, there is great wickedness in our midst. While the righteous are becoming more righteous, the wicked are becoming more wicked. And the time will come when God will set a complete division between the wicked and the righteous. And God, when He comes in His glory, will translate or transfigure the righteous who are upon the earth. They that are not righteous enough to be translated, and that's going to take a heap of doing to be translated, brothers and sisters, are going to be burned as stubble by the brightness and the glory of God at His coming and of those that are with Him.

Now, a lot of us may kind of put our tongue in our cheek and say, "Well, that's the old story." Yes, it's the old story. But it is a true story. I am in a position to know, absolutely know, that though we have great righteousness among us, though we have servants of God who see visions and dream dreams, who speak in tongues and who prophesy, that they are indeed few among us, that we have got to become a much better people than we are today if we are going to be saved temporally from the destruction that will come upon the earth, and if we are going to be saved spiritually that we may be joint heirs with Jesus Christ in the celestial glory. I do not know whether it is because God wants me to know these things that He is opening my eyes to things around me as they really are. I have never seen a greater group of dedicated men and women than we have today, but I have become totally horrified at the number of our men and women, men and women who have received the gospel and who have been baptized, who have had hands lain upon their heads for the gift of the Holy Ghost, who have gone through the

temples of God and received their endowments, who are partakers of the sins of the world and are going to be just as justly condemned and destroyed as the ancient Jews were when they were scattered abroad upon the face of the earth after they crucified Christ; 140 million people at that time were virtually wiped out. We are going to be nearly wiped out when God's judgments come upon us, not because our sins are greater than those about us, but because we had greater light and our condemnation will be greater. I am horrified, if I were to tell you of the things that I know about this people that God has revealed to me, to know that they can exist among us. And it would do me no good to relate the type of sins that exist among us, or to personally condemn anybody, because God has told us that He will forgive us our sins though they be as scarlet, if we will turn from them and cease from them and become a holy and a righteous people, that He will forgive us, and that He will let us live. He said, "That righteous man that turneth from his righteousness, I will utterly destroy."

We have our young people participating in the sexual orgies of this time and age to such an extent that they are robbing themselves of the blessings of God and the right to live upon the earth when Christ comes. Many of us have participated in this second of all great sins next to murder to such an extent, that I marvel. We are not in the Church or in the Kingdom cutting these people out from among us. We hope they will repent and forsake their sins and prepare themselves for the coming of Christ, that they will open their eyes to the beautiful and wonderful opportunities that are theirs. But I want to tell you in the name of the Lord, that if you and I do not forsake our sins and sanctify our lives and prepare ourselves for that day, we will not be on the earth to worry about what's going to happen when He comes, because the greater portion of the population of the earth today is going to be swept off before that time. We will be numbered among those who will be in that position if we have not prepared our lives.

We have men in our midst who-first I am going to quote to you, and then I'm going to stop talking because I don't want to take any more of your time-but in the 132nd Section of the Doctrine and Covenants the Lord tells us that this new and everlasting covenant that He has given which will be binding for time and for all eternity wherein a man may live in the fulness of celestial glory, was given to the Saints in these last days, and that those who would abide all of its oaths, bonds, conditions, etc., should be saved in the fulness of celestial glory. I don't need to read it to you in the constituted Section as it now appears, it is verses 3 to 6, and says that if we do not abide by those conditions, then the blessings predicated upon those conditions cannot be received. In Section 131, the Lord tells us that this order of the Priesthood, meaning the new and everlasting covenant of marriage, will entitle you to have an increase and a kingdom of glory in the highest of the celestial glories, if you abide its conditions. Yet I am continually having brethren deride the servants of God for teaching that you can't get the blessings if you won't abide the conditions.

Brother Joseph Musser is an old man who gave conditions that are not binding, Brother Allred is an old man who gave conditions that are not binding, and they don't believe a word of it. When the servants of God were born into the world, the Old Testament tells us that Samuel, when his mother realized that God

had answered her prayers and that she was going to bring a holy child into the world that she had promised that she would give to God if God would only answer her prayers, she went away so that she would not be with her husband until the child was born. It's funny that the scriptures tell us that this holy child was born under those conditions. But we can have holy children today without abiding any of the conditions of celestial law-we think! When Elizabeth, the mother of John the Baptist conceived and knew that she was going to have a holy son that would fulfill prophecy, she went away and was not with her husband until the child was born, that he might be a holy child unto the Lord. But of course these precedents have nothing to do with a people as enlightened as we are. We can revel in our sexual orgies and God is still going to save us in the fulness of glory, and our children are still going to be some of the best in the world, because we know so much we don't have to abide such conditions! And when Christ was born, Mary, the mother of Jesus, knew not her husband until after the child was born. That's perfectly all right for those, but it doesn't apply to you and to me.

I will admit I have many weaknesses. I should be an example in all things. But I do know that the word of God is binding upon you and me, and if we want the blessings of the fulness of celestial glory, we are going to have to abide the conditions of the law. We are going to have to become a much better people than we are. I don't know how many of us are going to be worthy of the blessings of celestial glory, but we can never hope to abide its blessed condition until we can abide the conditions of the law.

Joseph Musser told me on more than one occasion when I asked him, "Why don't you teach these things in plainness to the people? Why don't you come right out and lay it on the line and say this and this is so, if we are going to enjoy the fulness of the celestial covenant?" And Brother Musser said, "The reason I don't do that, Rulon, is because there are men in my council who would damn themselves because they would refuse to abide the conditions of the law. And I would rather have them ignorant than to have them aware of it and under the condemnation." I guess that many of us would be much better off ignorant, because we have no intention of abiding the conditions. But I can bear witness to you, brothers and sisters, that we are not going to get the blessings of the law unless we can abide the law and the conditions associated with it.

I pray God that we will repent of our sins and become a holy people. Can we repent of our murders? I hope there are none of us who have to. The second great sin is sexual sin. Can we repent of that? Yes, we can repent of it. God is going to give us a little time. But the time is very, very short. If we cannot forsake this one area of sin which is the most prevalent sin of all sins upon the face of the earth to damn the souls of men, how can we hope to overcome other sins that are not so apparent which we justify ourselves in. Brothers and sisters, let us prepare ourselves that we may bear off the Kingdom of God triumphant, that we may hold the Priesthood worthily, that we may practice what we preach and that we may be a light to the world in our day and age. I pray God will give us the ability to do this. I have never known a better people, speaking of you collectively. I am horrified of the wickedness that is in our midst, and I pray that when God sets a separation between the wicked and the righteous, its devastating toll will not be

too apparent among you and me and among my family and among your family. I say this in all the sincerity of my heart. God bless you, I say in the name of Jesus Christ, Amen.

8 July 1973. Family Sunday School. Salt Lake City, Utah. PARTAKE OF THE SACRAMENT WORTHILY. PRINCIPLE OF FAITH. GIFT OF HEALING AND BEING HEALED. (excerpts)

I sorrowfully remember how many times I thoughtlessly partook and did not fulfill the requirements of the sacred covenant by remembering the broken body of our Savior and the blood which He spilt for our redemption.

I sincerely pray that as a family we may repent of this indifference, this thoughtlessness and draw in the wanderings of our minds on this sacred occasion to a remembrance of the sacrifice of our Lord and Savior Jesus Christ, and to dwell upon the significance of it and the infinite atonement which He made. If we can do this in the proper spirit, it will help us to sanctify our lives. We draw near to the Lord on this occasion and nearer to God on all occasions.

We get into the habit of doing what is right by participating in things that are holy and inspiring. This is a required ordinance of the gospel to help us turn our hearts to these sacred things. We should offer up our sacraments on the Lord's day for this purpose. Nevertheless, it is written, "Thou shalt remember Him all thy days. And thou shalt worship Him and keep His commandments."

Let us take this occasion to do this. I rejoice in the privilege, the wonderful privilege, to partake of the sacrament with my family on this Sabbath day.

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I think these little opportunities in our family gatherings reach out and give us far better opportunities for expansion and growth than we realize. I remember as a child when our associations were with the Church in all respects and in all ways, Father was in the bishopric, yet our home meetings, our home evenings, that's where I learned to speak, to perform and to get enough confidence to accomplish something. It makes my heart glad to see each take a part.

Before we start the lesson, I would like to draw something to the attention of the family. I want you to remember it, because you'll remember it a little later on, very vividly. We are living in a time when it is like the time when Nephi preached the gospel to the Nephites and the Lamanites in his day, when he sanctified his life and was carried from place to place speaking to multitude after multitude,

calling them to repentance or they were going to be destroyed. And it was recorded at that time that all their leaders had become corrupt and were directed by or chosen out of the Gadianton robbers. Our nation now has become corrupt, our president, though once a good man, is a very corrupt man. Our leaders and our governors are corrupt. We are governed by men and principles and purposes that are going to destroy us. They are going to bring war upon our nation. We have reached a point where we cannot be saved from the disasters of losing our liberty and our Constitution and our inalienable rights, except through the shedding of blood. That shedding of blood will be made by the uprising of the people to cleanse the inner part of the platter, the inner side of it as was written in the Book of Mormon. It will also be because Russia comes upon us and we have to fight for our lives. In Russia and in those countries dominated by Russia, millions of people have been killed who would not submit to the Russian government. Thirty-two million Russians have given their lives in the last 20 years because they raised up against the government. In three years alone, more than 12 million Chinese were killed who would not bow to the Chinese communist government. I pray God that our uprising, our awakening to the dangers that are imminent now, will be in time to save us from having to be slaughtered in that manner. But we will have to defend those rights by offering our lives to defend them.

I wanted to tell you this morning because this is so evident that we must be aware of it.

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I'd like to bear a simple testimony for just a moment. We have some unusual things happen, and I feel that God causes all these things to work to increase our testimonies. A woman two days ago was having a very difficult time, and she said, "Please administer to me." We administered to her, and while we were administering to her, the baby was born. And that night another dear lady had been in labor for six long hours, and this had continued for many days that she had been in great distress. Finally in keeping with the words of the Lord that we should be asked by those who wanted to be administered to, she turned to her sweet husband and she said, "Please administer to me." We administered to her, and within two minutes her baby was born. These things are a great testimony to me because they make manifest the wisdom, the power, and the goodness of God. We may travail and labor and do everything in our power, and yet there are many times no matter how learned we may personally be or how skilled we may consider ourselves, that we eventually turn to God, and then He hears and answers our prayers.

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It is true that God has placed us here upon the earth and given us opposites to contend with, that we might learn to know the good from the evil and choose that which is good. He always leaves us to do everything we can with our natural wisdom and knowledge first. He expects us to do this. But when we have

exhausted our resources and in our finite wisdom, lack of wisdom, can no longer find a source of escape, then we are justified in turning to God and saying, "Father, I have done everything I can. Now I call upon you, in faith, according to Your promise and know that Thou art the Great Physician and all things are possible unto Thee." It is under these conditions that we should proceed.

It is true that we do have much more light and knowledge and skilled physicians, doctors among us, to heal ourselves, and it is in God's wisdom that we should do everything we can for ourselves first. But we ought not to turn to surgery or trust our bodies or our lives in the hands of others who are not our friends and minister to us or to operate upon us, before we have turned to God and said, having done all we could, "Father, we have done everything we could. We do not want to turn ourselves over into the hands of a surgeon or someone we do not know who may be our enemy .... 11 This is the dividing line. In the Doctrine and Covenants the Lord says, "If there be sick among you, you shall minister unto them with mild herbs and wait upon them according to the light and truth that is in you as Saints, and this not by the hands of an enemy. And he that hath faith to be healed, shall be healed."

We also find in the Book of Mormon which says that when these signs, healing by faith, revelation of God's mind and will to us in answer to prayer, the raising of the dead, the speaking in tongues, the prophesying, when these things shall have ceased from among you, 0 ye gentiles, know ye this, that it is because of your unbelief and because of your iniquities. For these signs follow them that believe. Inasmuch as we do not find these signs as frequently as we should among us and in the Church, it is a rebuke to us from God by the word of His prophets, because these signs would be there if our hearts were right.

These are rather remarkable examples of faith. And I agree that faith is a very personal thing, something that is answered in the heart of the individual. Sometimes we know that our prayers will be answered, and sometimes we have not faith to be healed. Those are things that we will eventually determine by our righteousness so that we will not have to resort to doctors.

King Hezekiah in the Old Testament finally went to a doctor because he had a disease that he couldn't be healed of. He had a running ulcer, it says. It was probably cancerous. The prophets of God who had come to administer to him had not been successful in healing him. And he turned to the doctors. The prophet who lived in his day came to him and told him that because he had turned to the doctors and had not trusted in the Lord, he should surely die. Then it was that he turned his heart to God and asked forgiveness, asked God's blessings upon him, and the Lord healed him.

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There's an area here we must be wise in. The Lord says, "Whatsoever ye ask in faith, believing in your heart, ye shall receive it. It shall be granted unto you." The next line we forget. "But see that ye ask not amiss, lest it turn unto your condemnation." The warning of the Prophet when Zion's Camp was going back to redeem Zion, some of the brethren invited the rattlers to bite them to see, if they

did bite them, if they would be healed. He says we ought not to invite these things nor to tempt God. Here's where sometimes we get to the point where we almost do tempt God. We know how to do, and we expect God to do for us what we could do for ourselves. And this is a sin in God's sight. If we have a car and we're running down the road and we get a flat tire, we get out and it's hard to get to the jack and the spare tire, and we say, "Lord, fix this tire for me, I've got to get to such and such a place on time." That would be asking amiss. The power is in our hands to do for ourselves. God does not want to be mocked in these things.

Christ Himself gave us a great example. It is true that He could have cast Himself from the precipice up, because that was the promise of He said, "Thou shalt not tempt the shalt not ask Him to do that which to see if He will. So we must do first. And this is the key to the and the angels would have borne Him God to Him before He was born. But Lord thy God." In other words, thou you can prevent yourself, just to try always for ourselves all that we can proper use of the principle of faith.

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There are some things that I would like to say to my family about the principle of faith. When we get to a point with our hearts, and our lives and our times and our talents are all dedicated to God so that we are really in His hands, we have the irrevocable promise from Almighty God that whatsoever we ask in faith believing, we shall receive it. W e, of course, are warned that we shall not ask amiss lest it turn to our condemnation. Let's suppose in order to make this clear, that I am in this position, that I know that anything I ask of God I can receive. But being God's servant, I am going to be careful not to ask what is amiss. Therefore, I go to God, and I tell Him as Nephi has done in the chapters we have just been concerned with, though he knew God's will and had already received the promise from God that whatever cursings he would pronounce upon the people, they would be cursed with, whatever blessings he should pronounce upon them they should receive, whatever he sealed on earth would be sealed in heaven and whatever he loosed on earth would be loosed in heaven. Yet he still turned to God and said, "Inasmuch as you have promised me these things, will you grant that such and such be the case." Now supposing the Lord had said, "No, I won't grant it." Would Nephi's prayer have been unanswered? No, God sometimes says no, because it is God's design, and we are God's, and therefore He has still answered our prayer and given us our desire because we don't desire anything from God that He doesn't want us to have. Here is a principle of faith that we often do not understand. We ask God for something, and if our hearts are right, we will receive a positive answer. But sometimes the answer is no.

Now, we have another aspect of this. Where the principle of faith is exercised in an unfailing manner, God often requires something very important on our part. Faith is not something that comes to us in great abundance without great effort. The apostles could not cast out the devils from a man, and they brought him to Jesus and said, "They come not out for us, what's the matter?" And He cast them out instantly, and they departed. They went to Him secretly and said, "Why could we not cast them out?" He said, "Oh ye of little faith, how long must I bear with

you?" He rebuked them because they didn't have faith. But then He said, "This kind cometh not out save through fasting and prayer." They hadn't reached the point where they were in tune with God, and not being in tune with God, could not have perfect power to cast the devils out. He was God. He could do it without that fasting and prayer.

So there are conditions of faith, and when we abide all of the conditions, some of which are very important and most important is that we ourselves are one with God. Note what it says about Nephi. It says he healed the sick, he raised his brother from the dead, angels ministered unto him daily, and he was cleansed every whit from his iniquities, and save a man be cleansed every whit from his iniquities, he hath not such power with God.

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Do you remember that little song, "Unanswered Yet?" Remember where it says maybe your part is not yet fully done? Well this is a correct and a true principle. Suppose you come to Daddy and you have infinite confidence in Daddy that he is going to give you everything that you know will be for your good. And you say, "Daddy, I haven't got a license and I don't know how to drive, but will you let me drive to Salt Lake City?" Daddy will say, "No, I won't. When you get old enough to get a license and you know how to drive, I'll let you drive to Salt Lake City." Our Heavenly Father deals with us on this principle.

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The principle of faith is something that we're going to dwell upon as we move along, more and more. The fruits of righteousness will be found and are found among those who serve God and keep His commandments. I want to tell you as a servant of the Lord that the fruits of the gospel are just as sweet, just as certain, just as replete now, if we will let them be by the lives we live.

24 July 1973. Youth Conference. Pinesdale, Montana. OBEDIENCE TO FILE LEADERS. EXAMPLE TEACHES BETTER THAN WORDS. CHOICE OF PARENTS AND COMPANIONS MADE IN PREEXISTENCE. THE TWO UNFORGIVABLE SINS.

Before we ask and answer questions, I would like to just say a few words that I think will strike home. Have you as boys and girls noticed that when there is a man or a woman who doesn't know quite whether they should follow the Priesthood or whether they should believe what the Priesthood teaches them, have you noticed how it affects their lives so that they are more or less on the outskirts of the work, where they are asking for something to do but don't have things to

do? Have you ever noticed how it leaves them in uncertainty and how it leaves their sons and daughters in uncertainty? It is very difficult to have our children serve God with all their hearts if we as parents won't serve God with all our hearts. It's very difficult for parents to have the loyalty and the obedience that they ought to have as parents from their children if they in turn are not loyal and obedient to those who preside over them.

Now, the reason I'm talking this way is that I want you to notice this in your lives. If you grow to be parents and you are uncertain as to the course that you are going to pursue, as to whether or not you can follow your file leaders, you are going to transmit that uncertainty and that weakness and that disobedience to your children. In this manner, the wickedness of the parents and unbelief of the parents, the disobedience of the parents is visited to the children to the 3rd and the 4th generations. This is fulfillment of the word of God to Moses when the children of Israel were led out of the land of Egypt.

We would like every boy and girl who is in this youth meeting today to covenant within their own heart and to their Heavenly Father in their prayers that they will sustain the Priesthood that presides over them, that they will keep every commandment of God to the very best of their ability, that they will be examples to their associates. Since many are now growing up to reach that point, many of them in their lives are already parents or expecting to be parents, and they will bring their children up in light and truth, because the best way to teach a child anything is by the example you set. The best way to teach something to your associates is by the example that you set. If you say to your friend, "Smoking is hard on you, it hurts your heart, it hurts your lungs, you'll be liable to die of emphysema," and while you're telling him this you're smoking a cigarette, it doesn't leave much of a good impression. He is not likely to pay much attention to what you say. So let's remember that our example preaches a better sermon than our words. our words. Having said these few words, I'd like to leave the rest of this meeting open to you boys and girls to ask questions and to receive answers as we can give them to you. The meeting is now open for them.

Q: ?

RCA: This is the condemnation of the world, the Lord said, not that there was no light, but that the light came into the world and men rejected it. We have as human beings an intellect that is far above that of animals. And it was the wickedness of men that created in the animals the spirit to kill and to devour one another. So God is not so likely to judge those animals by one act of ferocity or retaliation or even of protection. But all things in nature will be relegated to a condition which will be commensurate or in keeping with their state of mind and their desires for happiness. Animals that are-well let's take it to boys and girls first. Boys and girls who can't be happy without fighting and quarreling and bickering generally pick parents and associates who fight and quarrel and bicker. Boys who can't be happy and girls who can't be happy unless they are studying something that is elevating, instructional and good, will pick associates who like those things. We are like water running down hill here. It cannot in a stream rise above the place that it is. It flows along. It may sink lower, but it does not rise

above it. We generally seek our own level or an area that makes things that are around us either equal to or below US.

And so it is with animals. They seek associates that are like themselves. And when they kill one another or are vicious, they are relegated in the resurrection to associate with animals that have that same kind of characteristic. But they can't be judged with the same degree of punishment that human beings are because they don't have the same degree of intelligence. The reason we know this is true is because the Lord told Moses when he was leading the children of Israel, if there was an ox that was vicious in its nature and that killed another ox, that ox also should be killed. If an ox was tame and easy to get long with, that it should be put with those that were tame and easy to get along with.

So this principle applies to all nature. It applies in every kingdom among the animals as well as in human beings. I hope I have answered that to your satisfaction.

Q: ?

RCA: You are referring to those children who come into this world, do they choose their parents, and do they choose them because they are the kind of people that they like to be with?

That is true. In the spirit world we generally make much better choices than we do in this world, because the spirit that is in us is not clouded by the wickedness of mortality and the associations in mor- tality. If we have the privilege of choosing our parents, we will generally choose them from among those who have already accepted the gos pel or from among those that are the kind of people we like, the kind of people we want to be with. Many of you who have received patriarchal blessings have been told that you chose your parentage before you were born. You have done this literally because you wanted to have this kind of parentage to give you the opportunity that you wanted. But I want to inform you who are here within the sound of my voice that it is not always so. We do not always have the privilege of choosing our parentage. Sometimes we didn't earn that right, and our parentage is appointed to us according to the wisdom and the foreknowledge of God. Blessed indeed is that boy or girl who had the privilege of choosing his parents. If he had that privilege, or if she had that privilege, again if they don't make the most of it because they made that choice in the eternal world, then their condemnation and their responsibility is much greater than if they had not had that choice and that opportunity. We fall into the category spoken of by the Lord when He said that where there is great light and we reject it, there is greater condemnation.

Q: ?

RCA: We run into all kinds of disappointments and sometimes real catastrophes. This is not because we are doing God's will but because we are doing our will and men are prone to do as they please. Because men have their agency and very often do as they please, we are not always led by the Spirit of God that entitles us to be led to the husband or to the wife of our choice. We may be headstrong and rebellious and unable to listen to the whisperings of the Holy Ghost. Then if that is the case we may just fall in love with somebody who has a physical attraction for us, and we may have nothing but heartache and heartbreak

for many, many years. We have to be led by the Spirit of God, that spirit that was in us when we made that covenant in the preexistence, in order to have those blessings fulfilled.

I know of many instances where couples have been led the whole width of the earth, for instance from Australia to Utah, because they covenanted in the spirit world and they were willing to wait, and because they waited for the whisperings of the Spirit of God to lead them together. I know positively that I was led to companions of my choice and I knew that they belonged to me when I first met them. I can say this positively.

Now, I know that God leads us by His Spirit to those that are foreordained for us if we are prayerful, if we trust in the Lord's promises, and if we live for the fulfillment of the blessings. Unfortunately, very often we do not. Whenever we break the commandments of God or lose the Spirit of God, we have to pay the consequences. Sometimes those consequences last through the majority of our lives, and sometimes in this life we never again find our proper place.

Q: ?

RCA: I will try to repeat her question in substance as she asked it, and that will be that if we made a covenant in the spirit world with somebody, can we find that somebody in this life and be married to him in fulfillment of that covenant.

The answer is, yes we can-oh yes, and then she said, and if he fails and we marry somebody else, will we love that person as much as we would have loved the man we covenanted with?

I will answer it this way: If the man fails and if you live worthily and God leads you to another man and you love him and he loves you, you both love the Lord with all your heart, you will be as happy as if you had made and kept that first covenant, for this reason: That you can't live above that degree of the Spirit of God that you can earn by and for yourselves. If you live to the very best of your ability with this new companion of your choice and he does the same and you are as happy as you know how to be, you can't be any happier than that.

Q: ?

RCA: Cain and Esau and Judas Iscariot and Pharaoh who was Pharaoh over Egypt during the time the children of Israel fled from Egypt, were all foreordained to the position that they filled in life. They didn't have to be that wicked, but God knew them beforehand and knew that they would be wicked enough to do what they would do. None of these four men, including Cain, were predestined to be murderers or wicked. But they were foreordained to this very place.

The Bible, speaking of Pharaoh, says, "I beforehand knew his hardness of heart and his wickedness of mind, and that he could glorify my name by his wickedness in opposing me in that which I required of my children, Israel."

Esau was the firstborn. Jacob obtained the birthright. But the Lord says, "I knew Esau before he was in the flesh, and hated him." Why did the Lord hate him? Not as an individual, but He hated his wickedness and his hardness of heart.

Q: ?

RCA: I cringed that I had to speak so to the adults in the place of the young men who are Melchizedek Priesthood holders. But there were certain and are certain of our brethren whose conduct is so bad, whose example is so evil, whose associations are of such a nature that they have to be warned in public and have already been warned in private and wouldn't pay any attention. They have to be told in public what's going to happen to them if they don't repent. We don't like to do this. But I've had to do this two or three times recently in order to bring about a reformation among them if possible. We don't want any of our boys and girls in this present day and age to be in a position where they have to be told they will be excommunicated from this group and publicly denounced if they don't set their lives in order, and that's what I've had to do.

Q: ?

RCA: There are two major sins that you cannot be forgiven for, shedding innocent blood, killing of anyone who was innocent of any crime against you, and sexual sin, the depriving your bodies of the natural chastity that God gave you in the flesh. These sins can be in a category that cannot be forgiven. That does not mean that in due time you can't pay the price and live and come forth in the resurrection through the atonement of Christ. It means that you have placed an eternal dam or block to your progression, beyond which you can never pass. For instance, if you were to commit adultery, the word of God is that those who commit adultery cannot enter into the celestial glory. Now God may forgive a man of his sin to this extent, that He would tell him that if he would be faithful and walk in holiness before the Lord all the rest of his life, that He would reward him for his faithfulness and be merciful to him to the degree that He could be merciful. But it doesn't mean that God could blot out that sin forever. There are two types of sin that we must refrain from: killing and sexual sin. We must refrain from them because we can rob ourselves of eternal blessings.

Now, if we have committed such sins, we may obtain a degree of forgiveness, but we have placed a dam upon ourselves, because God has been very plain in how He is going to deal with those of us who have transgressed His laws.

There are variations of sin, even in shedding blood of another man. You may have done it in self-defense, you may have done it accidentally, you may have done it when you had no intention of doing it, but when in anger or in retaliation. You may have done it and thought about it and planned it out so as to escape the punishment in this life. Every one of those types of murder committed under different circumstances deserves a different punishment. A man who kills in self-defense may be, according to the law of the land, free from any punishment whatsoever. A man who plans a murder and is caught in it must give his for a life or must suffer imprisonment for the rest of his life. These are different degrees of murder, and God judges all according to the intent of our hearts.

There are different degrees of sexual sin. When we think evil in our hearts, we are guilty to a great extent, and we first think evil before we do evil. So we should avoid the very appearance of sin in our thoughts. That's one degree of evil we can repent of quite easily, because we can change our thoughts and think good thoughts. We may be caught in a compromising position that leads us so that we

are unwilling participants in an act that we did not want to be engaged in. Here again God's mercy may lay claim upon us. But we also may be in a position where we carefully plotted not only to defile ourselves but to defile a young lady or to rob a man's wife of her virtue. Each of these has its degree of wickedness. God judges every one of these by the intent of our heart when such a crime was committed.

But how wonderful it is if through the goodness of God we were never placed in a position where we ever took a life under any circumstances or where we ever committed any sexual sin under any circumstances. This is the kind of lives that you and I should seek to obtain with all our hearts and souls, so that when we marry a good woman or we marry a good man, we know that we can go before God and say to that man or woman, I come to you clean and pure, a worthy wife or a worthy husband, a worthy father of worthy children that I am going to claim from God because I am worthy. These things we speak to you now in plainness about, because these types of sins about which this young lady has asked this question, are things that should never ever enter into our minds. There is one way that we can keep from thinking about not killing a man. And that is to try to think good things about him. Be sure that we get away from an attitude of wanting to hurt anybody. There is one way we can get away from thinking evil thoughts. That is by replacing those evil thoughts with good thoughts. That's one reason why it is so wonderful to memorize beautiful poems and scriptures. We can always turn to them in memory and replace evil thoughts and idle thoughts. Treasure up in your heart the word of God continually, and it shall be given you in that very hour that portion that shall be meted unto every man. Maybe that portion that is to be meted to you may save you from sin or it may save your life.

There is a recent account in one of the recent Guideposts published, about our prisoners of war who were held in prison camps under the most terrible circumstances, for year after year after year. One of these men who is not a Mormon had a Mormon associate in prison with him. These people learned that though they never knew many scriptures because of lack of diligence before they went into prison, that the scriptures were the finest things that they could recite in their hearts because it kept their minds from evil and vengeful thoughts and thoughts of despair. They would pass on to one another in the silence of their cells through tapping and things of this' nature and through writing them on pieces of toilet paper and on bark and things, little pieces of scripture that they could memorize. In their most despairing hours they would recite these scriptures in their own hearts or to one another. The writer of this account said that if this had not taken place he knew that he himself could not have endured and come out of the prison camp in South Vietnam alive, and in North Vietnam and Hanoi. So treasure up the word of life in your heart, have good thoughts to think, good things to remember, good poems and good scripture, and they may be your salvation at some future date.

5 August 1973. Sacrament Meeting. Place unknown. THIS PEOPLE A NUCLEUS TO USHER IN MILLENNIAL REIGN. OUR TIME IS A GLORIOUS OPPORTUNITY.

It is twenty-five minutes after eight, and one settles down and assumes that the moment he is going to be called upon is passed. I assure you that I was confident of that this evening. This goes to show that no matter how long a man has lived, he can never be too confident that things are going to go the way you contemplate they were.

I am grateful today for all the blessings that God has given to me and mine. I am grateful for the testimony, the assurance and the knowledge that I have an Eternal Father who loves me and a Savior who died for me, who had enough confidence in me to believe that if I were given my agency, I would make something of myself. I am grateful for you wonderful people. I am grateful for the opportunity that God has given me and my associates to guide you and to help you and to endeavor to use you as a nucleus for one of the greatest jobs that ever had to be done, and that job is to prepare ourselves as a people to stand in righteousness before all the world and be a light to them and to glorify our Father in Heaven and to be used by Him to usher in the millennial reign. That privilege is ours, that responsibility is ours, and how earnestly I pray that God will give us the wisdom and the integrity and the prayerfulness and the determination and the diligence and the faith and the repentance to realize it in our lives.

There cannot be, there has not been a time that is more filled with opportunity and blessedness for you and me, than the time in which we live. True, we would all liked to have live upon the earth in the days of the Lord Jesus. But He has given us an opportunity to live now, and His second coming is at hand, when we may prepare ourselves. That responsibility rests squarely upon our shoulders, to behold His face and His glory, to be transfigured before Him, to be agents in helping and serving and saving others. We would like to have lived in the days of the Prophet Joseph when this glorious gospel dispensation was ushered in. That would have been wonderful too. But we will live in the days of the Prophet Joseph, and he will be here. "Millions shall know Brother Joseph again," because he is going to set the house of God, the temples of God, the Church of God, the Priesthood of God in order. Those of us who will live worthy will behold him and work with him and rejoice in his exalted presence. If we are good and worthy, he will introduce us to our Lord and our Savior, and we will walk and talk with Him.

Now, these things may seem fantasy to the people of the world. But they are all possible for you and for me. What a glorious opportunity and time and place is ours. God help us, brothers and sisters, to realize these dreams, these hopes, that can come true and will come true if we desire them with all our hearts and prepare ourselves for them, I pray in Jesus name, Amen.

12 August l973. Place unknown. HEAVENLY FATHER BEGOT OUR SPIRITS AND BODIES. OUR RESPONSIBILITY TO OUR PROGENITORS. BE LIGHTS UNTO THE WORLD.

It is not proper to refuse an opportunity or an invitation to talk. I am so glad our previous speaker didn't refuse that opportunity. He said things that needed to be said. I am not going to refuse this opportunity, though I sincerely planned on having nothing to say today. There are so many other people to be called upon.

I think it is an appropriate time to repeat something that is often done and yet can never be done too often. And that is to bear to you my solemn testimony, brothers and sisters, of the existence of a loving Heavenly Father, who, begot all our spirits in the spirit world. And then according to a divine plan that runs down through countless celestialized worlds, He stepped down to mortality and broke a law. Not that He committed a sin, but it was a violation of a commandment, because He was told not to do it if He didn't want to incur the penalty. When His wife had partaken of the forbidden fruit in order to obey a higher law, He partook of it with her in order that mortal blood might flow in His veins again and that He might become the father of the mortal bodies of those spirits born to Him in heaven.

When He was bowed down with age-930 years old-He gathered in the valley of Adam-ondi-Ahman all of His righteous posterity and there counselled them and instructed them in the ways of the Lord. Jehovah God appeared and laid His hands upon Him and blessed Him and pronounced Him as the Father of all living and promised Him that He should rule as a Prince over them forever. That Divine Man in the valley of Adam-ondi-Ahman, which being interpreted in the Adamic language means, "The Place Where Adam Was Called God," blessed all of His posterity down through the ages of the world, went back into His former position which He occupied, which was our Father in Heaven, and now is the Father of our spirits and our bodies, so He owns us body and soul. He it was who so loved the world that He gave His Only Begotten Son who was so like Him, so filled with the spirit of love and mercy and perfection, that He could come and offer an infinite atonement and satisfy the demands of justice, breaking the bands of death for all men, that we might again come back into the presence of our Heavenly Father and be saved from that original sin if we would forsake our sins, for we cannot be saved in our sins.

My plea for my brothers and sisters and for myself is that God, through our prayers and through our dedication and through our determination and our persistence will enable us to forsake our sins and to become pure and holy and be cleansed every whit of our iniquities, that we may truly take full advantage of that infinite atonement offered for us and come back into the presence of our loving Father in Heaven and our loving Mother's, who are there, and have that association once again through that atonement that He offered.

I bear you my solemn testimony that I know the things I tell you are true. I am very, very divinely grateful for the mission of the Prophet Joseph who came here to restore in this dispensation of time all former laws, ordinances and blessings of the gospel, not only all those ordinances and laws and blessings which had been instituted from the foundation of the world, but many new and precious things necessary for our salvation.

I am glad we have a Heavenly Father who loves us so much that if we came into the world when the light of the gospel was not here, He laid a plan whereby those who had the gospel, who knew it and who held the Priesthood, could go into the House of God and do the work for our dead. Brothers and sisters, this is an area in which all Latter-day Saints are weak. When I say weak, I wish to draw your attention to the fact that the Lord tells us in Section 128 of the Doctrine and Covenants that we without our dead cannot be made perfect, neither can they with- out us be saved. When we realize this and we realize that we perhaps have thousands of progenitors who were worthy of salvation, who came that we might live and hold the keys of the Priesthood and the gospel, that when we come here and we waste our time because our hearts are set upon the things of the world, when we neglect the weightier principles and ordinances of the gospel until we, too, are called home, and we pass by the day of our opportunity not only to sanctify our lives but to do the work for those who could not do it for themselves, whom we promised we would do this work for, when we go into the great beyond and we face these people who waited patiently for our advent in the flesh that they might have this work done for them, brothers and sisters, we are going to be in hell, if we don't do that work. When God loved us enough to lay this plan out for us, we had better get busy and do our part, live up to our responsibilities, magnify our Priesthood and our position in life here. As Priesthood holders and fathers of families, it is our solemn duty to be godlike in dealing with our wives and children, to teach them the gospel by precept, but more particularly by example, to manifest to them what a loving father can be, that they might have some conception of what a perfect Heavenly Father is. If we will do this, bringing our children up in light and truth, the condemnation that comes upon all those who neglect their responsibility will not fall upon you and me.

How earnestly I pray to God that He will give us the wisdom to bring our children up in light and truth. Again, He says, "You have received the gospel freely, give it freely." It behooves every man to declare this message to his neighbor. Every opportunity that can be accorded us to preach the fundamental principles of the gospel and lead men and women and children of God to the truth, must be taken advantage of by us. This is part of our mission in life. Let our lights so shine, brothers and sisters, that men may see our good works and glorify our Father in Heaven.

God loves us. The light of His presence shines upon us, His glory is round about us. Everyone of us who has seen His majesty manifest in nature upon this earth and in the sun and the moon rolling upon their wings in eternal glory, has seen God moving in His majesty, for here is manifest the power of God. Brothers and sisters, if we will call upon the Lord, if we will seek His face diligently, we will see Him and know that He is. This is the kind of people He is going to come

to in the near future and talk to and visit with, and we will see Him. I want to be numbered among those who have this glorious privilege of hearing His voice and of having Him tell us things we have never heard before. That day is at hand.

The world, on the other hand, is ripening in iniquity. The judgments of God are going to be poured out upon the wicked. The wicked will be swept from the face of this earth. Oh, may Almighty God grant that we and our children may not be numbered among those who wait for a thousand years to be called forth into immortality and have missed the millennial reign, because that glorious day dawns.

God bless you, and I thank you for the opportunity of addressing you this day. I am very grateful that I have had the privilege of living in this time, that I know you, my brothers and sisters, so many of you by your first names. I know your lives and am acquainted with you. I am reminded of a statement that I took to heart a long time ago. There are a lot of people whose first names I may not know, that I may have forgotten their first names. But there are thousands of people whom I do know, whose first names I do know. I think it was Benjamin Franklin who said that it wasn't how many people who knew us that made us great in the sight of God, it was how many people we knew. Now, if we know a lot of people and we can help them to come back into the presence of God, we've got a wonderful mission. Let us learn to know one another. Let us learn to love one another, let us learn to forgive one another and to at least be as charitable with our brother as we would like him to be with us. God bless us to this end, I pray in Jesus name, Amen.

19August 1973. Pinesdale, Montana. JUDGE NOT. USE CLOAK OF CHARITY. HAVE FORGIVENESS AND UNDERSTANDING. STRIVE FOR PERFECTION.

What a joyous thing it is to have the opportunity to speak and to open our hearts to one another. What a joyous feast, a spiritual thing it is when we can bear our testimony of the gospel and bear our hearts to one another, confessing our sins, acknowledging our weaknesses, expressing our desires to love one another.

The theme this morning is a very timely one. It reminds me of a little verse I learned as a boy, and it sums up what has been said:

> There is so much good in the worst of us,
> And so much bad in the best of us,
> That it ill behooves any of us
> To talk about the rest of us.

I sincerely hope that the moments I occupy this morning will be constructive, that the Spirit of God may attend me that I may leave with you a word of encouragement and the word of the Lord sufficient to strengthen you in your

individual determinations and your collective endeavors to serve God more perfectly and to sanctify your lives. That, after all, is the sum and total of our existence, to serve God and to sanctify our lives so that we can dwell with Him and have His Spirit with us forever.

We speak a language which God has given to the prophets of this dispensation, along with other blessings, because it is particularly adapted to the responsibilities of the children of Israel in this day and age of the world. That language is the English language. It is a composite of many languages. It has borrowed from every language under heaven. It is the most expressive of all languages, and it enables us to perhaps express ourselves better than any other language possibly could. Notwithstanding its applications and its extensions whereby we may express ourselves, it does have limitations.

In writing the Book of Mormon, one of the prophets stated that the language which they spoke was so powerful that those who were moved upon by the Holy Ghost to use it under the inspiration of God, it would cause men and women who heard it to be overcome and could not stand upon their feet. The Adamic language was that kind of language, and it enabled the servants of God to bear the message of God in such a manner as to reach the hearts and minds and souls of men. The English language doesn't enable us to do that, and because of its limitations we often find it very difficult for us to say exactly what we mean.

Every time we say something, we are reminded of the statement in the Doctrine and Covenants where the Lord said, "I will speak to you after the manner of your language that you may come to understanding." And also of the statement in the Doctrine and Covenants where every law of God has certain bounds and conditions. When we remember these two statements and put them together, we realize why it is that so many times when we make a statement that in the minds of other people, because of their limited understanding of our expression, because their mind is not our mind and they do not understand what we have said in the light in which we spoke it, we are therefore under the necessity of constantly expanding, defending and explaining what we mean. We read the minutes of a meeting, and definite statements are made, and those statements are true in one context. In another, they are false. They have to be amplified and explained.

We hear statements from the pulpit by Brother "XI' or by Brother "Y", and part of the congregation are in harmony with Brother "XI'. They will say, "That is the truth," because they understand how Brother "XI' meant it. Part of us who have had some misunderstandings or found it difficult to coordinate our thought-pattern with his, and his actions with ours, will say, "That is not true, because .... 11 And their reason for determining that that statement is not true is founded on the fact that they did not understand the heart of the speaker and could not explain to them their objections to his statements.

I find this is a constant problem. Recently I had the opportunity of reading a letter from a sister who took exception to some of the conclusions that were made by Brother "XI'. It's a strange thing that I took exception to the same things that Brother "XI' said. I could agree with her in context all the way down the line. But the peculiar thing about the whole thing was that I understood Brother "X" and I

knew what he meant. I could agree with what he said, not in the way he said it, but in the way he meant it.

I have had the same problem with Brother "Y". He will make statements and brothers and sisters will come to me and say, "I don't agree with what Brother "Y" said. And I can say, "Well I don't either. I don't agree with what he said, but I agree completely and perfectly with what he meant." I am going to take an example of this before you this morning.

We have it taught in the Pearl of Great Price, in the Book of Mormon and particularly in the Doctrine and Covenants, that Lucifer sought to take away the free agency of man which God had given to him, and that if God had allowed him to take away that free agency, it would have resulted in the destruction of the souls of men. Without free agency there is no existence. Without free agency by which we may choose to do good or evil, we could never become Gods, because we could not utilize the Spirit of God that is in us, the mind that God has given us with that agency and that personal effort and endeavor so that we could become godlike by overcoming evil and choosing good and adopting good and making it a part of our existence. We are creatures of habit, and we get into the habit of doing good until it becomes an integral part of our existence. If we get into the habit of doing evil so that it becomes an integral part of our existence, unless we repent and turn back to good, we will ultimately become evil.

So God has given us the agency to choose for ourselves what we are going to be. He doesn't say, "You have got to do this." He tells you that if you will do this you shall receive happiness and joy and eternal life. If you follow this other course you will receive unhappiness, misery and eventual destruction. But the choice is yours. "I will guide you, I will persuade you, I will direct you. In every way I will be good and kind. I will never force the human mind."

So we have Brother "X" get up and tell us as he stands before the microphone as I am doing it today, and he says, "Until we can get to the point where we do what God wants us to do, until we get to the point where we can do what our file leaders tell us to do, until we can give up our free agency to the extent that we will do what is right, regardless of how we personally think, we will never become godlike, we will never become one. The Lord has told us, 'Except ye are one, ye are not mine.'" Now, if you take that statement in context, it isn't essentially true. If you look at it in the limited sense that God has given us our free agency and we therefore have the right to do as we please, whether right or wrong, it isn't essentially true.

What Brother "X" meant to say and what he did say in substance, carefully analyzed, was this: When we in the exercise of our free agency choose continually to do that which is good, then our agency and desire to do that which is evil is overshadowed to the extent that we no longer desire to do that which is evil, and our will is swallowed up in the will of God. When we become one with God because in the exercise of our free agency we have desired with all our hearts to do only what God wants us to do, we are using our free agency to do that which is good and become godlike. And when we desire to do as we please, regardless of God's commandments, we are using our free agency to disrupt the program of God and to hold ourselves back. But God has ordained that we have that right.

The problem that we have as brothers and sisters is that we see in our file leaders so many imperfections that we cannot accept them as servants of God. We have said to us so many statements that we cannot understand because we comprehend them in the light of our viewpoint that we can't accept what they said as the word of God. When we can't accept them as servants of God and we can't accept what they say as the word of God. Then we are naturally out of harmony with their directions, and we find ourselves off by ourselves if only in one respect, that our opinions are at difference with theirs. As long as our opinions are at a difference with theirs, we cannot work together.

This problem is augmented by the fact that we are the chosen servants of God to hold the Priesthood of God, are chosen out of the midst of the people. And I quote Paul, the apostle. He said "God hath chosen high priests out from among us who have like weaknesses unto our own, who have imperfections in the flesh as we have. He hath set them to preside over us and to direct us, that they might act in wisdom and judgment, having like imperfections to us, that they might judge righteous judgment and that they might have mercy." Well now, this is fine as long as they have weaknesses like we have, if they have imperfections like we have and that they therefore might have understanding of our weaknesses and imperfections and have mercy upon us. But when we see their weaknesses to the point where we don't require any mercy from them and we're just not going to submit, when we seek out their weaknesses to the point where we just can't agree with them and are therefore not going to agree with them and we're going to exercise our agency no matter what, then we have difficulties. I don't blame any people anywhere for having these kinds of difficulties because some of our weaknesses are so glaring, some of our weaknesses are so apparent and some of our statements so out of harmony with the personal conduct of those to whom we speak that it creates confusion in their minds.

I have my own sons and my own daughters come to me constantly and say, "Now, this statement was made; I can't agree with it." And I have to take the position, "Well, I understand how you feel, and taking the statement standing by itself, I don't agree with it either. But I know the man who spoke that statement, and I know what he meant. Let me explain it." Then after it is explained we have harmony.

It's a wonderful thing if we could have harmony without having to have everything explained. But we can't even do this because we are afraid that our inalienable rights are going to be trampled upon if we agree. Unfortunately, sometimes this occurs. The reason it occurs is because we are mortal and we have weaknesses and imperfections. Even the leaders have those weaknesses and imperfections. But it is a foregone conclusion that men who hold the Priesthood, who have been reared in it, who have been taught it all their lives, who have tried to use it for the perfection of their lives, who have governed their families to the best of their ability and who seem to be doing a good job, might just possibly know more about it than we do.

I talk to boys and girls constantly who come to me and question the wisdom and the judgment of their parents, who say, "Now this is what he does and that wasn't right, was it?" I start off by saying, "No, it wasn't right the way you tell it, if the way you tell it is correct. And I would like to know how your daddy and mother feel about that before I sit in judgment upon your statement." Lots of times I find that the daddy or mother were wrong. But there's a peculiar thing about this when I find that daddy or mother were wrong. I take very special care not to let the child know that I am at variance with them. I explain to the father and mother where I think they made a mistake, and being mortal I may be wrong too. And then I try to patch this over upon this basis: "God gave you a father and mother to guide and direct you from infancy until you became of age and accountable before God for your own actions, because in their life and in their experiences, whether you acknowledge it or not, they really do have more experience than you've got, they've lived longer, they really do know more about things than you do. The odds are 95% in their favor that their decision and their conduct is right, whether you understand it and accept it or not. God wouldn't have made this arrangement in His infinite wisdom if it wasn't pretty good. I can promise you if you'll do what your parents ask you to do, though it may go against the grain, in the final analysis you'll get along a lot better and be much happier if you will do what they tell you to, because this is the order."

In the 93rd Section of the Doctrine and Covenants, God called the Prophet Joseph and Sidney Rigdon and a number of the brethren to task because they had not brought their children up in light and truth. He told them that they would be accountable to God for their children until their children became of age if they did not bring them up in that light and truth. God would not have given such a commandment to parents if He didn't know that parents should shoulder this responsibility and teach their children how to conduct their lives. It is a God-given pattern; it is not the father's and the mother's pattern; it isn't just something they conceived of and decided to put it into effect over their children who feel that they are arbitrary and unkind and don't know enough to come out of the rain. God ordained that program. And when children will obey their parents they will get along better than if they don't.

If we as brothers and sisters can't understand our brethren when they counsel and direct us, if we can't agree with them, the odds are that if we understood what they said we could agree with them. If we understood what they meant, we could uphold them. And until we are in a position to know what they meant and to have what they said explained to us, let's not be too quick to say, "I am not going to be governed by such people who are so arbitrary."

I would again like to go back to my original introduction to this sister who wrote the letter. It's beautiful, it's wonderful. Everything she says is right. The only thing I wish to do in explaining it is this: Every law has bounds and conditions. Every statement we make, if it is out of harmony with our concept, has an explanation either by the man who made it or by the Priesthood or by God. And until we can get a perfect understanding of those statements and a perfect will of the man who made those statements, let us try as men and women and as

the children of God to at least throw a cloak of charity over the brother who speaks until we know what he meant.

I have heard a brother, and he is one of the most, one of the bestread men I know. He knows the gospel and teaches it beautifully. He teaches it constructively. I have heard him make statements before the brethren on some occasions which, if I were to take them on their face value with a limited quote, I would say, "Brother, I can't agree with you at all. I don't believe a word that you say." But because I know the brother's background, because I know his training, because I know he has drawn that statement from a score of statements made by prophets of God that made him arrive at that conclusion, I could say, "Brother, I could agree with what you said because I know what you mean and because I know the background you had for making that statement."

We have differences of opinion that sometimes are tearing us apart. Those differences of opinion become so apparent in some areas sometimes that they disrupt our work, disrupt our family life, they disrupt our dinners and they disrupt everything that we do.

Now, you will say, "Brother Rulon, you just don't understand what's going on up here." Well bless your hearts, I understand what is going on up here better than you do. I've been putting up with these things for 50 years, and I've seen these kinds of differences in this work for 40 years. I've seen the best men on God's earth have these differences of opinion and differences of expression. I've seen the weaknesses of men make their endeavor, through the coaching of the devil, tear the work of God apart since the beginning of time. It was in the apostles in the days of Jesus Christ's advent upon the earth and Jesus had to rebuke them from time to time. But did you ever stop to think that though He rebuked them and called them to order that He had chosen the 12 wisest, best men upon the face of the earth? We can sit in judgment upon them because they have those weaknesses, but I wonder what God would do with us if He were to sit in judgment upon us while we were sitting in judgment upon them. The disciples upon this continent had weaknesses among them too, and yet among them you had those who had before the coming of Christ raised the dead and healed the sick and performed mighty miracles.

We have men today who have like weaknesses. They were chosen from among the children of God with the same kind of weaknesses that you and I have. We've got to look upon those brethren and if those weaknesses are real weaknesses, we have got to say, "God have mercy upon this sweet, dear brother, God judge him and God help me not to judge him, because I want to turn my thoughts back into my heart and into my feelings and take a few minutes out to see the weaknesses that I've got."

Brethren and sisters, when I take this prerogative for myself when I am sitting upon my brothers in judgment, I find myself so displeasing to myself because of the weaknesses that I know I already have that I wonder how God puts up with me. I figure, "Well, I'm going to let that poor man take care of himself. I've got too much to do! I'm going to spend my time setting my life in order. I will teach the gospel upon the basis of its correct principles. I will live it in such a manner that it will sanctify my life. And I will love this brother who is making mistakes

so much that God will hear my prayers when I pray for him and help me to understand his mistakes too. And I am not going around spreading them around."

I've got a task with this brother and that brother. I am going to take care of that task. I am going to help those men become as perfect as they are determined to be. I am going to take that prerogative. It is mine. In the meantime, I hope that God will be so merciful with me that my judgment in dealing with them will be as just as I want His judgments to be with me. I know myself so well that I believe that if I judge them with the kind of mercy I want God to have with me, I'm not going to have much trouble. In the meantime you brothers and sisters who are having trouble with this brother and that brother in seeing the weaknesses that they have and the apparent differences of opinion that are expressed from time to time which become public from both of them, try to understand what they really meant. And if you think they meant exactly what they said and you don't agree with it, then ask God to help you to understand if they meant it that way. If they did mean it the way you don't agree with, then set your lives in order and leave God to judge them.

In the meantime we are going to become the finest people, the strongest people, the best people on God's earth for the simple reason that we love one another so much that we are going to serve God at all costs, no matter what weaknesses our leading brethren have. We are going to have God look upon our weaknesses with such mercy that no matter how sinful we have been, we can eventually obtain forgiveness for them. We are going to live His laws so perfectly that we will know by the Spirit of Almighty God that the promises He has made to us are upon this basis: (Quotes where blessings are received predicated upon obedience to law.) We are a people who know more about all the laws of God than any other single group of people on the face of the earth. With this knowledge, if we are determined to keep His laws with all our hearts and we really mean it, and we remember our Heavenly Father in our prayers morning, noon and night, seeking His face, there is nothing in the world that can keep us from sanctifying our lives and cleansing them every whit of our iniquities to the point that the day is at hand when God will stand among us, when the Lord Jesus Christ will present Himself before us. We will see Him and we will hear His voice and we will feel the holes in His hands and in His feet. We will go forth and testify to the world that we know Him personally. Now that is the kind of people that God expects to make of us, and we can make the grade.

I know that there are sinners. One of the biggest sins we have that is so universal in all of us is that we judge unrighteous judgment. I know that there are sinners among us who have committed sins in the past that are almost unforgivable. I know who they are and I know what their sins are. I could condemn them and say, "Get out from the midst of us, we don't want to have anything to do with you." But I don't want God to say that to me ever. And I am going to hold out a hand of charity and love to them and say, "Brother or sister, no matter what you have done, the Prophet Joseph Smith and the Lord Jesus Christ said, 'If you will forsake your sins and come unto me, though your sins be as scarlet, I will make you white as snow.' If Christ can say that to you, then I could say that to you, come, let us follow Christ, let us do His will, let us keep His

commandments. If you have committed sins that are almost unforgivable before Almighty God, give your lives to God, and He will forgive you your sins, and you will behold His face."

It was David who committed murder and adultery. If he could through prayer obtain the promise from God that his soul should not forever remain in hell, then there is none of us that cannot cling to that promise. We may be forgiven of our sins, though we cannot escape the retribution of our sins, but God will save us from our sins when we have utterly forsaken them. May God help us to forsake our sins, that the Spirit of God may dwell in our temples because our temples are holy, and that we may so forsake them that no matter what we have done we can be His servants and His apostles and His advocates.

Let me remind you brothers and sisters that Paul the Apostle, who was perhaps one of the greatest apostles and disciple of Jesus Christ as far as conversion of souls was concerned that ever walked the face of this earth, was the man who held the coats of the men who stoned Stephen to death and consented unto his death. Not only did he assent to his death, he urged them on. He was on his way to Damascus to deliver certain of the disciples of Christ to judgment unto death when the Savior called him and rebuked him, because He knew the heart of Paul. He knew he was a man who was determined to do what he wanted to do, so much so that he was going to do it no matter what. But that if He could get him to see the will of God, that he would be just as determined to do the will of God as he was to do his own will. Paul became one of the most remarkable disciples that God ever had. Most of us are in that position, though we are not quite so bad off as Paul. Even if we are, if the Almighty God forgave Paul and gave him such a wonderful mission and service in life and the promises that He made to him, He can possibly forgive you and me. He holds out to us the opportunity, brothers and sisters, to become His people. He who has been forgiven much, if he repents with all his heart and soul, will generally give more love and devotion than that person who never was forgiven because his heart isn't big enough to understand. I don't mean by this to say that we need to sin to get understanding.

I am reminded of the parable of the prodigal son. He went out and did all manner of evil things until he was delivered to absolute poverty after wasting his father's inheritance. We have a perfect simile in this parable, in that God's inheritance to you and to me is the laws of the gospel and obedience to them. If we will seek first the Kingdom of God and its righteousness, all else will be added unto us. So he had gone out and wasted that total inheritance. Yet when he came back to his father, his father received him with great graciousness and gladness and forgiveness and killed a fatted calf and invited all of his former friends and relatives to visit him. The older son who had been faithful and good and obedient all the days of his life just couldn't see the justice and wisdom of Almighty God in sitting in judgment as he did and forgiving this wasteful man as He did and in killing the fatted calf and holding a party for him. He said, "Father, I've been with you an these years, I have done everything that you told me to do, I have been a good boy in every respect and yet not once have you held a feast for me or killed a fatted calf and invited relatives to praise me and to exalt me and to hold me up and to make me feel that I amounted to something." And his father said, "My son,

all that I have is yours. You have been this long time with me, and I haven't had to kill a fatted calf for you and I haven't had to hold a party for you, because you have everything that I have got anyway. Now let's give this poor boy his feast and his joy. And let us have our hearts glad because he who was lost is now with us." This is the spirit of the gospel, the spirit of forgiveness.

God's plan of salvation is so beautiful and so extensive that it reaches out to save every soul that can be saved, to give every soul that does not commit the unpardonable sin some degree of glory in the Kingdom of God. Those degrees of glory will be perfectly matched to the ability and capacity of the person who receives them. If in this life we haven't had the gospel message, He ordained a great eternal plan that would take the dead and redeem them through the preaching of the gospel to them in the spirit world, that those who held the keys of their salvation might do the work for the dead.

We've got such a great work to do that it has hardly dawned upon us what we have to do. The gospel is so beautiful and so wonderful and so extensive that our whole lives can be devoted to do the works that are involved in its various capacities, which in following them will make us perfect, that it should be a time of joy to us just to come today. If you want to receive all the joy your hearts can hold, if you want to receive all the joy that you have the capacity to comprehend, the unspeakable joy that comes from the Holy Ghost when it bears witness to you that the course you are pursuing is acceptable in the sight of God, continue to serve Him with all your hearts, with all your minds, with all your might and with all your strength, that you will receive that promise.

Brothers and sisters, there is no joy that is so great as that joy that comes to you when you know that the course you are now following and pursuing is acceptable in the sight of God. Everyone of you can have that knowledge and assurance if you will do the best you possibly can from day to day. God probably does not expect us to be perfect at this moment, but He expects us to be as perfect as we know how each day. As our knowledge expands in the understanding of perfection, we will eventually become like the angels of God. There are many brothers and sisters, and this is particularly true of the sisters-who are veritable angels of God to their associates in this life. Brigham Young said that the Saints would become the angels of God and would redeem the world through the sanctification of their lives and the preaching of the gospel by their precept and example. I want you to be the angels of God. God placed us a little lower than the angels and crowned us with a glory and an honor that we cannot conceive. But He wants us to rise to the height of the angels. And those angels are the ministering servants of God who come from His presence. Then He wants us to pass by the angels to our glory and our exaltation in all things. That's our opportunity, and God bless us to achieve it.

26 August 1973. Place unknown. HUSBANDS SHOULD EARN THE LOVE AND RESPECT AND OBEDIENCE OF THEIR WIVES AND CHILDREN. SOLEMN RESPONSIBILITY TO RAISE CHILDREN IN TRUTH AND LIGHT.

I don't know why I should come to a meeting and not expect to be called upon. I am not prepared to talk to you tonight, because I have not given a moment's thought to what I would say.

I am very much pleased with the subject that has been brought up, because for many years I have watched Priesthood holders verbally and by their actions browbeat their wives. I am very much opposed to this attitude on the part of the men, and I know that it is not an exalting principle.

I agree that you cannot insist upon your wife's obedience, and you cannot demand it of her. You cannot take it from her, unless you have enough integrity and virtue, enough devotion to God and honor and honor for her womanhood, her wifehood and her motherhood, to deserve it. To deserve the love of one good woman is more than 99% of the men of the world can possibly achieve. To deserve the love and the devotion and the obedience and the sustaining power and strength and glory that a good woman can offer to a man, is enhanced proportionately when a man can earn it and deserve it and live for it and be worthy of it and give himself wholly to God as he expects her to give herself to him.

It is a part of God's design that a Priesthood holder should stand in the relation of the Lord to his wife and to his children. He ought to be, though he seldom and perhaps never is, the example in the flesh of godliness and of God in all His perfection. Of course he cannot be as God Even is. if he tries and is perfect in his sphere, he is but a God in embryo. God is perfect in a sphere which is so far above ours, that we can only say that we can be as God is in a relative sense. But insofar as his sphere and his mortality will allow him, he can be so godlike and so considerate and so kind and so compassionate that he can be revered as an example of love and charity and godliness to his wife and his children and neighbors and to his friends.

I sustain the previous speaker in his plea that we men make a right-about face in relation to our wives, if we find it is necessary. If we are sure it is not necessary, let us reexamine ourselves, because it may be necessary even though we think it is not. Let us conduct ourselves in such a manner that we can earn their love, that we can be worthy of it, and not only that, that we can, after much patience and long-suffering and endeavor, restore to ourselves the lost love and respect that our children once had, when we ruled perhaps not unjustly but too severely or without proper consideration, and when the means of communication was so strained that we were not able to get through to their tender souls and save them.

God placed our children in our hands with the solemn responsibility of raising them and bringing them up in light and in truth and with the injunction that if we did not do so with every iota of power in us until they had reached the full age of complete accountability, which legally is the age of 21, that their sins would be upon our shoulders and we would be held accountable for their transgressions.

What a tremendous burden is placed upon a Priesthood holder. A man who bears such a burden in relation to his wife and to his children ought to be godlike, because if he is not, he can't assume it, and if he is not, he will not have the strength to bear it.

We pray to God that He will give us strength to bear our burdens, not that He will relieve us of them. In acquiring the strength to bear our burdens as Priesthood holders and as fathers and husbands, we become godlike when we do bear those burdens in a godly manner and without compulsion or coercion of any kind. The rights of the Priesthood are inseparably connected with the powers of heaven, and how little we understand that statement. The powers of heaven cannot be exercised or controlled in any degree except upon the principles of righteousness. And when we endeavor to control them or exercise them in any degree of unrighteousness or to use compulsion in any degree upon the souls of the children of men, ere we are aware of it, the Spirit of God is grieved and when it is withdrawn from us, the powers of the Priesthood also withdraw from us, and we, without any power in ourselves, find ourselves fighting against God and kicking against the pricks.

May God give the brethren who are husbands and fathers, and God only knows that includes me, the wisdom and the integrity and the ability to govern their families as God governs His, which is, "My children, I have given you your free agency. I will give you the intelligence and the ability to understand the opposites which you have to decide about and upon, to see right and wrong and to do that which is right and obtain the blessings, or if you do that which is wrong and receive the punishment. I will guide you, I will persuade you, I will direct you and in every way be good and kind, but never force the human mind." And bless our hearts, we just simply can't do it even though we try. But we can as brethren earn the obedience of our wives and their utter devotion, and we can as fathers earn the obedience and the love and the respect and devotion of our children. Sometimes they may not have the wisdom to immediately comply, but an example perpetually set, a course that is undeviating, will eventually secure to every righteous father the promise of Almighty God already bestowed upon him if he keeps all His commandments and becomes godlike, that he can and will save his children. That is a promise of the Lord to the Priesthood holders, and what a glorious promise that is. May the God of heaven enable us to be worthy of it and become His Saints and let our lights shine to the glory of God, to our wives, our children, our friends, and all the world, is my prayer in the name of Jesus Christ, Amen.

23 September 1973. Sacrament meeting. Salt Lake City, Utah. MORTALITY COMPARED TO A TRIANGLE. STRIVING UPWARD FOR GODLIKE PERFECTION.

I am only going to take a few minutes, brothers and sisters. I want to leave a thought with you for the week.

I've seen one of our brethren present many mathematical equations for us. One of the best that I have had him present, and one of the geometric forms that I have seen him use, I want to talk about for just a moment.

In life we have a father and mother. They form the base of the triangle of life which brings us into personal existence. So when we are in life, we are on a level that starts us out in mortality to prove what we are. God gives us our agency. We, of course, gradually learn how to use that agency until we have free agency of our own.

But in this triangle formed by mother and dad, we have coming from the two corners of life to the union of a soul which we are, and we are at the base of this triangle. At and ordained the manner in which we should come into existence.

If we conform to the rules that are in this triangle that are laid out by God who is over all and is at the head of the triangle, at the top of it, we will gradually learn how to conform our lives to the principles of life within the bounds God has set for us in the life He has given us. If we get outside this triangle we are permanently lost, because we have stepped outside the bounds of existence. If we stay inside the triangle and walk in obedience to God's commandments, we will find that our life, with the rules that God has given us, make us conform to a pattern which brings us to God. Therefore, though we use our free agency, we conform it to the will of God and gradually become more and more like Him until we reach the tip of the triangle. And then when we have reached the tip of the triangle, we are one with God, we are like God, we are where He is, we are like He is, our attributes are as His. But we have reached a point where the triangle and the arms of the triangle then begin to extend in the opposite direction, and we are at the base of the triangle. We also have limitations here, but they extend outward to us because we are godlike. We have attained the direction and the control that God's kingdoms and God's laws have given us. And if we will stay within the the bounds of godly conduct, we can go on eternally, outward and upward, until we know all things.

But in the triangle at the base of which we reside in life, we can draw a line anytime we want to on that triangle as we go upward, and say, "Beyond this point I will not go." We can shut the door of eternal progression on our own lives and in our own faces. And when we do that, the triangle and the line that we have drawn across its legs forms what we call a trapezoid. We have created a trap for ourselves. We have made a restriction beyond which we cannot or will not pass.

Even when we have gone to this godlike position of our Lord and Savior at the tip of the the top of the triangle is God. He is the one that gave us this privilege of life triangle, exemplified by the Great Pyramid, and in it Shem completed a structure under the direction of God, which was started by Seth-when Shem completed this, he had outlined every major event in the lives of men and in the lives of nations and in the events of the world.

Now, people who have studied the pyramid of Gizeh in Egypt, found that God, Himself, referred to this pyramid as His wonder which His servants had set in Egypt. And they found that He did literally outline the course of life of individuals and nations, and times and dates and events.

So in the pyramid that God has made for you and me, He knows every step of the way. He has set the bounds and the conditions. He wants us to become godlike. But even when we become Gods, we can, by our own agency, because we set limits upon ourselves in mortality, place bars to our eternal progression and outward expansion into the realm of the Gods and form a trapezoid in our upward movement, which we created for ourselves as we went on our way to godliness.

We can say in mortality, "God has given me a law that I don't want to keep. I will not keep it, I don't care if I don't get into celestial glory, I don't care if I don't have all of the blessings." If we are so determined as to make that decision, we form a trapezoid for ourselves in the next life, beyond the bounds of which we cannot pass.

The Lord has told us that every kingdom has its bounds and conditions. He has given us three mansions in eternity. One is celestial and three degrees of glory within it ... I should say the terrestrial has many degrees in it, and the telestial has very definite limitations. Those who are there can never see the face of the Savior, nor of the Father. They are capable only of enjoying the outpouring of His Holy Spirit, even ministering angels who are sent to them from the terrestrial world, if they receive any. They cannot come from the presence of God the Father. They have in mortality placed themselves in a condition with bounds beyond which they cannot pass.

Now, brothers and sisters, here we are. I have painted a little mathematical problem for you. I want you to think about it during the week and dwell upon it a little bit. You'll be surprised as to the avenues of thought that will open for you, and how it will make you realize that God has set bounds and conditions beyond which we cannot pass without either destroying our lives or losing our blessings. He loves us. We are His children. He gave us our fathers and mothers and our opportunity to live in this mortal life, in this triangle of existence, and become just exactly like Him if we will keep His commandments.

Let's not set any traps for ourselves by saying, "I don't believe this, I won't do this, or I won't do that." But let us become one with God in our thoughts and our actions, in our determination to serve Him, that our course may be ever upward to a Christ-like existence beyond which we can take that position where we have a Urim and Thummim of our own. Our name will be written upon it. We can ask anything of God that we want to as pertaining to the realms below us and the realms above us, and He through His Holy Spirit will reveal the truth of that matter to us until we know all things. This is a reality we can hardly realize. But it is so real and so beautiful and so exalting that we should all seek for it and not set traps for ourselves, but walk in obedience to the commandments of God, keep His Holy Spirit about us to guide us and rejoice in the blessings that He has given us. I hope we will do this in the name of Jesus Christ, Amen.

25 September 1973. Salt Lake City, Utah. PLURAL MARRIAGE DIVINE PRINCIPLE. MANIFESTO ISSUED TO PRESERVE CHURCH. CHURCH RULED BY COMMON CONSENT. FOLLOW PRIESTHOODHEAD, BUT GAIN OWN TESTIMONY. PRISON EXPERIENCES. TESTIMONY OF SIGNING AGREEMENT TO GAIN PAROLE. CIRCUMSTANCES SURROUNDING TRIP TO MEXICO. (excerpts)

Since the day of the organization of the Church and it had legal entity, it has embraced people with varying degrees of faith and good works and wickedness. Christ Himself said, speaking of the kingdom of God, that that it was likened unto a net which was cast into the depths of the sea and brought forth all manner of fishes. So, in the organization of the Church and Kingdom of God in our day, and I speak of it in the sense that they are united at least in purpose, and that is to serve God, the Church has had in its fold wicked men and good men, men who were devoted to God and men who are devoted to their own selfish purposes. This is emphasized by Dr. Avard, John C. Bennett and countless others who we name, who used the Church as a vehicle to attain their own evil ends.

When the fulness of the gospel was restored by the Prophet Joseph Smith in our day, the body of the Church never accepted more than approximately fifty percent of the revelations that the Prophet received. Only those the Prophet felt they could receive were written and published and put in the Doctrine and Covenants, or the Book of Commandments. Plural marriage was received for many years by the Prophet Joseph and some of his associates before he dared to speak to the Church about it. When he did speak to the Church about it, there was such an uprising and such indignation especially among the sisters, including his wife who was the president of the Relief Society, that they made a forced march upon him, and he apologized for saying what he had said. He got up and unpreached his sermon. And yet the brethren who heard him preach that sermon that he says he unpreached knew that he had spoken the truth and that he was talking about a divine principle.

So, the Church from the beginning has never been converted as a body to plural marriage. To say now that the Church as such, when it has taken legal steps to protect the Church from extinction by the coercion forced upon it by the federal government, had apostatized because they followed their leaders in doing that which was necessary for their preservation, is foolishness. We ought never to have an attitude which is critical of the leaders of the Church or the members of the Church for doing that which they were obliged to do for the sake of the Church, because 97% of the Church was never converted to the fulness of the gospel.

This is something that we must accept. The leaders of the Church from John Taylor down, during the time that he stood steadfast, trying to keep the principle for the Church and in the Church, came to the conclusion that it was not fair for 97% of the Church to suffer for what 3% of the Church was willing to suffer for, and that was to obey the fulness of the gospel. They concluded, and very properly so, that 3% ought to bear the burden themselves if they wanted the exaltation

dependent upon it, and the 97% of the Church who did not want it ought not to have to bear it. That's the reason the Church made the agreement. As early as 1886, the very provisions that were written into the Manifesto were agreed to by President Taylor as a possible resolution to the situation, since the Church itself did not want it, that the Church ought to have a right to reject it if it wanted to.

So to assume that the Church has apostatized because of the Manifesto is folly. The Church simply had been in this situation from the beginning. They were in an advanced state from what they had been in the beginning as pertaining to righteousness. They had made progress. But they were not as righteous as they should be. The Church is our enemy only to the extent that we begin to embarrass them or put ourselves in a position where they feel we are fighting against them when we perpetuate the fulness of the gospel and try to live it. We ought to be wise enough not to embarrass the Church. We ought to sustain our position as wisely and in as godly a manner as we possibly can and sustain the Church in doing what they want to do. We expect them to sustain us in doing what we want to do. Why can't we sustain them in doing what they want to do? So I cannot look upon the Church as either apostate or the Church of mammon, as it is sometimes spoken of by some people. They call it the Church of Mammon. I've heard them say that in their meetings. It grieves our Heavenly Father. It is a Church organized by the commandment of God according to the laws of the government in which they reside, which gave to the Church as many rights as they were willing to retain for themselves in their organization. When they found themselves fighting against the principle and not wanting it, God gave us a Church which is different from the Priesthood and the Kingdom of God in that it is a theo-democracy and not a theocracy. God rules in a theocracy, and God rules in the Kingdom of God. But the Church is ruled by common consent. The common consent of the Church in 1890 said, "We don't want polygamy. We don't want the united order." This is according to the pattern which God has given us in the Doctrine and Covenants and in the Pearl of Great Price and in the Book of Mormon as pertaining to the rights of the people. Mormon, in speaking upon this very subject, says that when the people desire to do that which is evil and to have that which is evil, contrary to the will of God, woe unto them. All you need to do is read Nephi to find out that when the people as a body desired that which is wicked, how rapidly destruction came upon them. Yet they were the people of God, the Church of God, until they became wicked. So this is a repetition of history from the beginning.

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You've asked for a recital of some of the things that transpired during the time when we were cast into jail for living the principle or the fulness of the gospel. We had been in jail for a number of months. The pressures from outside of the state of Utah were reflecting upon the Mormon Church and upon the state of Utah in such a manner as to make it very embarrassing, because the Church was being accused of turning persecutor to her own people for living the commandments they had earlier lived themselves.

John Harris, who was the warden of the penitentiary, came to us and asked us to please make some arrangements to get out on parole, that the state officers wanted us out on parole, that the Church leaders wanted us out on parole. Couldn't we come to some place where we could agree to get out on parole where we would be released, that this would cease to become a national and a state issue, and that the state could save face in the face of this situation, because we were actually gaining converts because we were in jail, and not losing any.

But our family situations-we had fifteen men in jail with an average of twenty people depending upon each man. They were in jeopardy and under very hard circumstances because they couldn't provide for themselves because we were in jail. This was reflecting on the state and particularly so since we had been counseled by our leaders not to let the state support our families. We had not relied upon them for support and we would not rely upon them for support. This again embarrassed the state, because they had hoped to take our families and support them and win them over to the state's viewpoint and the Church's viewpoint. Our tenacity in maintaining our position, though we were in jail, had thwarted them all the way along. It had not helped them gain their purpose. The Church wanted it stopped. We had made appeals to the Church to stop the prosecuting of these cases. The Church President was a very close friend of Brother Joseph W. Musser. The President was actually trying to do something to get us out of jail at the time we finally made a concession.

The circumstances surrounding that concession are the things that have caused considerable controversy. We did not want to make what the body of our brethren considered an agreement with death and hell, which we considered the Manifesto was. And this again is another aspect of the discussion that we have gone into tonight that is little understood because we haven't discussed it enough as a people to know all the facets of why the Manifesto was an agreement with death and hell.

It was an agreement with death and hell as far as the Church is concerned, because they voluntarily set aside a principle that all their lives they had been taught was necessary to their salvation in the fulness of celestial glory. When I say "voluntarily," of course they did it under coercion. The burden of the responsibility rested upon the government of the United States and the sectarian ministers and people of the United States who demanded such a concession. But we, of course, lost the blessings predicated upon our obedience by agreeing to give up this principle.

While we were in prison, we did not want to put ourselves in a position where we would make an agreement to do that which would bind us forever. Those who were on the outside didn't want us to make this agreement. In the main they felt it would be a concession that would be degrading to our cause. But our families were without fathers and husbands. Some of them were under very hard circumstances where they could hardly live from day to day and hand to mouth. My family was under very difficult circumstances, because for months no payments had been made on my contract with Zions Bank. The bank had seized title by virtue of delinquency, no payment, and they would have taken my home and my land away from my wives and my children, and we would have been in a very serious situation. Many of the other brethren were in similar situations. This

was growing more critical from day to day, and Joseph took the position that we could do lots more good for our families, even if we weren't living the principle, which we couldn't live inside the jail, if we were out where we could take care of them and guide our wives and our children and provide for their needs.

When I got out, it took me three days only to straighten out my financial affairs, borrow enough money to meet my back payments and secure my home again for my family, though it had already been seized by the bank.

So the brethren came to us with an agreement that had been agreed upon by the state officials. Joseph Musser refused to make any promises as to what we would do when we got out. We were to go out upon that basis, that we would not openly live with our families, that we would not perform any plural marriages. And while we retained our beliefs and principles and in no wise gave up our beliefs, we would not further embarrass the Church and the state by openly living or advocating or perpetuating plural marriage. Ninety-nine percent of us didn't want to sign this agreement. Joseph reasoned that if we signed it, we would be better off than if we stayed in. He had gone to the Lord about it and told us in the name of the Lord that this was what the Lord wanted us to do, that any agreement we made with the state and the government in order to get out on parole could only be binding during the time of our parole. The moment our parole ended, the agreement we made also ended, because it was pertaining to a parole and not to a release. When we got a release, that would be dependent upon any other concession we would have to make or any other conditions they would force upon us.

Joseph Lyman Jessop and myself were the only two brethren at this time who had been moved out to the point of the mountain to take care of our brethren, to take care of the cattle and do the milking and take care of the big farm that was out there. We were separated from our brethren when a separation took place from among them at the main building of the penitentiary, as to what course they should follow. Morris Kunz, Louis A. Kelsch, Arnold Boss and Fred Cleveland took the position that they would not sign the agreement. Charles Zitting also was numbered among them. Joseph came to the point of the mountain and told us that we must sign it, that our families needed us and that we could do far more good out than by staying in. But Lyman and I took the position that we could not do this unless we knew it to be the will of God. Joseph said, "I tell you as a servant of God, it is the will of God. We want you to sign this agreement." So they brought out papers for us to sign. Lyman and I signed them and they went back into the prison. But they hardly left until we were so filled with a sense of guilt and remorse that we tried to get a hold of the authorities and tell them no, that we would not sign the agreement.

We went into a state of fasting and prayer. We finally got word into Joseph that we wanted our names removed from those that were going to get out because they had signed it. While these circumstances arose, a number of our brethren, including those that I have mentioned, were moved out to the point of the mountain. They took a very active stand against Lyman and me in relation to this matter. They said, "If they were to turn us loose, we would crawl back into the prison rather than go out under such conditions." So Lyman and I decided to fast

and pray until God told us personally what to do. Though we had always done what our file leaders told us to do, now we needed a testimony that this is what God wanted us to do.

So we had been fasting for three days and three nights without eating anything and being in prayer every time we could get together, and at night talking and praying. Lyman and I had our beds separate from the other prisoners in one of the little sheds. It wasn't the furnace room, it was a bunkhouse. We had our rooms in the big room that was much bigger than this room where we had our cots and slept together. We could kneel in private and pray to the Lord.

The third day had passed, and the third night was in progress. We had prayed very earnestly to our Father in Heaven when we had retired, and both of us lay praying until exhaustion overtook us and we fell asleep. At 4:30 in the morning of the third night, I was awakened by visitors. I sat up on the side of my bed. John A. Harris, warden of the prison, and Joseph W. Musser met me at the side of my bed and told me to come and go with them. This was so real that at no time did I realize it until after the end of the entire vision or dream, when I had returned from my mission with them. I went out to a big car, limousine, that was waiting in front of the prison walls. We had to pass through the iron gate, a fence that was almost as high as this building that we couldn't get out of during the night time. I got into the back seat with Warden Harris and Joseph Musser. They said they had come to see me in order to answer my prayer concerning this matter.

I said, "Well, I want to state very candidly and forthrightly that I will not go out of prison, I will not make any concessions if I have to stay here until I rot." Brother John Harris, who was a former resident of old Mexico and who knew my father and knew all about polygamy and Mormonism said, "Brother Allred, do not talk that way until you know the whole story. And do not talk so loud, this is a matter between you and Joseph and me. These men do not understand polygamy, they do not know anything about it, and you have no responsibility to try to get them to understand. And in the front seat driving is a chauffeur and two men who are members of the Federal Bureau of Investigation. They are very much interested in your attitude."

So I quieted down. We drove out of the prison confines and up into Salt Lake City to East South Temple Street, to a big, beautiful building. Joseph and I got out of the car. Brother Harris waited. We went up a long, broad sidewalk to a great, giant door which was opened for us. We passed through the door to the foot of a big stair that led up to a second floor. At the top of the second floor, as Joseph and I ascended the stairs, we saw a great mahogany desk. Behind the desk was President John Taylor. I recognized President Taylor immediately. He addressed himself to me. He said, "What is it you want?" I said, "I want to know whether the counsel that is given to me by Brother Joseph Musser is from the Lord or not and whether or not I should sign this agreement in order to get out of jail." Brother John Taylor said, "You do what your file leader tells you to do, and all will go well with you."

My heart was filled with a happiness and a surety that knew no bounds. Had an angel of God personally appeared to me and given me the same message, it could not have had the convincing power that this experience had upon me at that

time. Because Joseph, who was my file leader, was with me, and we had both seen President Taylor, and he had answered my question, and he was the man who had kept this principle alive and who had refused to sign the Manifesto and who had died in exile for it, and yet he told me to do what my file leader told me to do.

I went back to the prison in the car. I got out of the car. Joseph went to my bed with me. I sat down on the side of the bed and shook my head. I was on my bed sitting up, and 25 minutes had passed since I looked at my watch when I got up when Joseph had called for me.

I immediately woke Lyman, and I told Lyman what had happened. Lyman burst into tears, and he said, "Why did not the Lord show this to me? I am the elder of the two of us." I said, "Lyman, I think the Lord did not show it to you because He knew that I needed the testimony and that if you told it to me I would not believe you. But if I told it to you, you would believe me." And he said, "I believe you. I know that this is from God.,,

We rejoiced, and we went to the sub-warden who was there, who was a former missionary companion of Joseph Lyman Jessop when he was in the mission field, and told him that we wanted to go in and see Brother Musser. When we got in to the penitentiary, we were immediately let in to talk to Brother Musser. We told him that we were sorry, that we didn't want to be constantly changing back and forth, but we did want our names with his and John Barlow's and those who wanted to get out, that we would sign the arrangement that would be binding upon us during our parole, and we hoped it hadn't embarrassed us.

Joseph said that he had been disappointed in us in not following his counsel, but that he had gone to the Lord about it and he knew we would come and go with them and do what we were told to do. And because he did know this, he had not had our names removed, nor had he done anything about it. He knew that he had been with Brother Harris in the spirit and the message that had been brought to us the night before. He told us at that time that it was of the Lord.

From that time on, everything went on smoothly with us. When we told our experience, Brother Cleveland decided that he wanted to get out, and he added his name to the list. The other brethren stayed in. We were released in a few days and went out on parole and returned to our families. And that is telling it as briefly as I could without going into a lot of detail.

Q: Was Brother Musser arrested and in prison the same time that you were?

RCA: Yes all of these brethren that I have mentioned to you. There were 15 of us who were in the state penitentiary at that time-myself, Joseph W. Musser, John Y. Barlow, Arnold Boss, Joseph Lyman Jessop, Heber Cleveland-we always called him Fred, he didn't like the name Heber-David W. Darger, Morris Kunz, Oslo Branek, Ianthus Barlow, Edmund Barlow, Albert Barlow, Louis A. Kelsch, Charles F. Zitting, Alma A. Timpson. I do not know how many I have named of the brethren who were in prison at that time.

When we got out, there was a division among the people. Some of them said that-Charles Zitting who stayed in took the position that we would never have the privilege of going back to Jackson County, Missouri, and those who had signed that agreement had done something as damnable as what Wilford Woodruff had

done in signing the Manifesto. Joseph rebuked him and told him that he would remove him from the Council if he continued to take that position'. Charles kept that position and maintained it until the day of his death. And there were many others who sided with him in this position, that we had forfeited our right to the blessings of the gospel because we had made this agreement.

John Harris, Joseph Musser, John Y. Barlow and others maintained that they had done that which was right to get out of jail and to abide by the conditions until our parole had ended, and that God would bless us for having done so, that those who did so, their families would be retained and not lost, and that those who stayed in to the end would lose their families. It was literally fulfilled. Some did lose their families.... Though one person's family stayed with him, he had nothing but conflict until the day he died. He had a position that threw him out of harmony with the other members of the Council. Those who got out kept their homes and never lost a wife or a child as far as their being taken from them or anything like that. Those that stayed in, most of their families were lost.

Q: How long did you have to keep the agreement, the conditions of the parole?

RCA: The conditions of the parole required us to remain for two years on parole. Then the agreement would automatically release us from jail, and we would no longer be parolees but would be ex-convicts. We would be felons because we had been in there on a felony charge. It had been changed from a misdemeanor to a felony charge in the state of Utah in 1937. None of the brethren had to remain in this status for that long. I broke the conditions of my parole and went into Mexico with my family in order to set up a place of refuge in Mexico for the Saints who wanted to go there. When I returned at Joseph's request, I was put back into jail. But I was only kept there for a month when my parole was terminated. That was within less than a year's time. I returned to my family then at the termination of the parole.

Q: You went back to jail voluntarily, didn't you?

RCA: Voluntarily. I had broken my parole. I went back to the jail. I called them up and told them I was back in the United States and was going to come back to jail. They said, "You don't have to come back here. Nobody wants you." I said, "Well, I've broken my parole and I want to make things right with the government." They told me I could come back when I wanted to. I said it would take me a couple of days to get my affairs in order. They said, "Well, just come back when you are ready." So I got my affairs in order and went back. I knocked at the gate and asked them to let me in. I had an awfully hard time getting in, lots harder time getting in than I did getting out. I was there for just exactly a month when they gave me a hearing and let me out again.

Q: How long had you been out before you went back?

RCA: Five months.

COMMENT: You were released in December of 1945 and went back in March of 1948. You were arrested in 144 and went to prison in 145, in May of 145.

RCA: We were in seven months. I was on parole for about a year. I set my office up on State Street. And then in August of the following year (while still on

parole) I went to Mexico at Brother Barlow's request. It was a personal request on his part, and even members of the Council were not aware of it on the basis that he was asking me to go. The other members of the Council assumed that I was going on my own volition because I wanted to. But I was going because he had asked me to go. He asked me to go to set up a place of refuge for those people who would have to flee there.

This condition again caused controversy, because there were a number of the brethren who took the position that I was allowed to go there because I wanted to. John told me not to tell them that he was sending me, because it would put him-he was on parole too-in an embarrassing situation. So I didn't tell anybody that he was sending me. When I got down there these other people believed that I had gone because I wanted to and didn't believe that I had gone because I had been sent. Many of them had chastised me and criticized me because I had taken this step. But he, John, and others, had young wives that they wanted to send there so that they could continue to raise their families and have their children with them. In fact, arrangements were made to make this possible, and a number of brethren moved there at Brother John's request after I got down there and got myself established, which in itself proved the validity of my position.

We stayed there for nine months. I came back at Joseph's request. He wrote and told me he wanted me to come back and take care of my family and move back to Salt Lake City. That's where the battle had to be fought.

Q: When you were at the point of the mountain that night, that was a dream or vision? You didn't really go out?

RCA: That was a dream or a vision, yes.

Q: How did you know that, because it was so real to you? When did you come to realize it?

RCA: The reason I knew that it didn't actually happen was that when I awakened and I was sitting up on the side of my bed, I had evidently not left the bunk nor moved, but that I had gone with them in spirit. I didn't realize that it wasn't actually a transpiration of fact until I was sitting there. Then I turned to Joseph Lyman Jessop and told him that this had happened to me.

COMMENT: This was a beginning, not a beginning because it began long before this, of the brethren's opposition to your position when Joseph called you.

COMMENT: Based on the fact that they didn't really understand that you had been told to go.

COMMENT: Well, I mean your position with Joseph at that time.

Q: When Joseph Musser told you to sign this agreement....

RCA: ... and get out and take care of our families. "Because," he said, "you can't live the principle in here, and you can't take care of your families in here. Things are at work that are going to tear your families away from you if you don't get out and take care of them. You can't serve God in here. Though you can bear testimony to the nations by being in here, you can't save your families while you're in here." You don't understand how much this means unless you realize that while we were in jail some of the women under the pressures that they were under, the Church leaders and officers of the law calling upon them, had left their husbands, right while we were in jail. Not only that, members of the police

department had gone to some of the homes of these brethren, one man particularly, while he was in jail, and an officer of the law had raped his wife in his own home while he was in jail. Things like this were getting to be more and more commonplace. We had instructed our wives that they were not to go on state relief, because to do so, we felt, would put them in further jeopardy. So our families were suffering for the wants of life. If it were not for the fact that members of my family were working and earning enough at least to feed my family, my family would have suffered more intensely than they did. As it was, in the seven months that I was in there, we had lost our home. The bank had taken it over. My business and my equipment had been sold. When I got out, through the blessings of God, it only took me a short time to borrow enough money to pay the bank off and to recover my home and to keep my family there, and to keep the devotion of my family. But there was so much conflict that even when I got out my family was wondering if I had done the right thing. So I could sit down with them and talk about it and tell them about it.

Q: Why did you feel so strongly that you should stay in and not sign it?

RCA: Because at first the general consensus among the brethren was that they were not going to make any concessions to the government at all. We were going to show Wilford Woodruff and the early Saints that when they had signed the Manifesto, they were a bunch of cowards and that we were brave men. We wouldn't make any concessions on any terms. We were taught that while we were in there, that concessions are sometimes a part of God's program to the extent that you may concede, bow but not break. A green willow blows with the wind and bends, but a dead willow breaks. When we made these concessions, even John Harris informed us that he understood how we felt about these things, that we didn't need to tell everything that was in our hearts. The other men didn't understand why we were living the principle, and we didn't have any responsibility to try to get them to understand.

In fact, I went to a meeting with him after I had agreed with Joseph. He took us immediately, Lyman and I, into a meeting with the warden. We told the warden just exactly how we felt about it. He said, "You are not only doing yourselves a favor by doing what I am asking you to do", and the warden had arranged for this, "but the President of the Church and others, helping to make a concession that would be acceptable to the state." He said, "I know how you feel about this. I know what you are going to do. But you don't have to tell them this. All you have to do is sign this agreement which doesn't bind you beyond the terms of your parole. Get out and take care of your families."

COMMENT: This was a fulfillment of your vision.

RCA: Yes. It was a direct fulfillment of my vision, which was, "Go do what your file leader tells you to do and all will be well with you." We had to know, we had to know. We would never have come out unless we did know.

There was another thing about this. John Y. Barlow was the senior member of the Council. But like Jared turned to his brother, Mahonri Moriancumr, to get the word of the Lord, John turned to Joseph to get the word of the Lord, because Joseph could get the word of the Lord. And the matter had been presented to John and Joseph who were in the main prison, and we were out on the farm. John had

said to Joseph, "You get the word of the Lord on this, and whatever the Lord tells you to do, we will do." So Joseph had gone to the Lord and had been told to do this. He told John this. But John had previously taken the position, "We won't make any concession to anybody." When Joseph told John this, John said, "Well, that's the word of the Lord, that's what we will do." So Joseph and John had come out and told Lyman and me this, but they hadn't told us the conditions under which the word of the Lord had come to Joseph. They just said, "This is the word of the Lord," and they left us to find out whether or not it was. I'll tell you, we've found out as far as I was concerned. I've had a lot of experiences in life. But this thing that we did upon that occasion, I know was from God. There isn't any if's or and's about that. The fasting and praying that we had gone through in agony of soul and doubt for three days and three nights and answered by such a glorious manifestation, was to me a testimony I could never deny. I just knew with every fiber of my being what God wanted me to do. What happened to my family and with my family and for my family after I got out bore it out a hundred ways. It was just what Joseph said, "You brethren follow the counsel of the Lord in this matter, and the Lord will save your families. Those who do not, they will lose their families," and that's exactly what happened.

COMMENT: You already bore testimony to the nations sufficiently by going to prison in the first place, and they weren't interested any more than that.

RCA: Well, we established a precedent in going to jail at that time. And God may wish us in this time to establish it again. We may have to go through hardships and privations and arrest. In fact there are a number of areas where there are individuals doing everything in their power to get this brought before the government and bring us in for trial again. And if this is what the Lord wants to happen, I am perfectly satisfied. If I can serve the Lord better in jail than out, that's where I want to be. But I feel that the time is too far spent for us to be spending very much time in jail, and that the time is going to come when God is going to move with mighty power among this people in establishing this principle and pushing these things to the fore, in living the united order and plural marriage. Whatever God asks us to do, we are going to do. We are trying to live close enough to the Lord so we know what He wants us to do.

COMMENT: It is interesting how many times the Lord seems to use two people together. Moses and Aaron, Jared and his brother, Joseph and John Y. Barlow, Joseph Smith and Hyrum.

RCA: The revelation of 1889 was received in which President Woodruff, in keeping with the counsel of his brethren, had gone to the Lord and received the revelation of 1889, in which the Lord told him not to make any further concessions with the government. And the body of the Church was so insistent, things had gotten into such a position, they had already made such a number of concessions, that it became a natural thing to happen.

Q: Was there any revelation given to Wilford Woodruff after the 1889 revelation in which the Lord directed him to go ahead and sign the Manifesto?

RCA: There is no revelation ... permissive act. He was permitted to do this for the sake of the Church because the Church was not worthy of God's intervention directly.

Q: Was this the same kind of thing that happened to the Prophet when Martin Harris persisted in asking for the papers?

RCA: Martin Harris continually requested the 116 pages of the Book of Mormon that had been translated, so that he might show it to his wife and others of their friends. He said he would protect them and see that they were not lost. The Lord said, "No." The second time he went and asked the Lord again if he couldn't, that it would help to add friends and associates that would bear witness of this. The Lord said, "No." So when Joseph asked the third time, pressing the Lord on the matter because Martin Harris was insisting upon it, the Lord said, "Yes." But Joseph was told to warn Martin to keep the promises he had made, not to let it get into the hands of wicked men. Joseph gave them to Martin Harris. A night and a day hadn't passed until they were lost and were in the hands of wicked men who wanted them. Then the Lord told the Prophet Joseph that this was the design of the adversary in getting them out of his hands so that they could alter them and then say if he translated them over that he couldn't translate them the same, and no matter what you say they will have the upper hand. It will bring this work into jeopardy. Don't translate the portion of the plates of Nephi that you've translated. Go now to the small plates of Nephi and translate them. In them is a portion which I have reserved for a wise purpose in me, and it was stated by Nephi when he wrote them that he didn't know why.

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How wonderful it would be if we could by inspiration, record everything that happens in such a manner as to leave it as a matter of record for our progeny and for the world in days to come. This is the kind of life that I would like to live, that I want my family to live, that our lives are so valiant and so important and the things that we do with such efficacy, that they are worthy of record for time and eternity. I want that to be so with myself, I want it to be so with each of my wonderful wives and my wonderful children, as God has given them to us that we might bring them up in light and truth, and bring to pass His purposes of this the last dispensation of the world, before the ushering in of the millennial reign. That day is near at hand. The devastations that will precede it are going to be terrible beyond words. The glory of God manifest in this day is going to be so wonderful that we cannot realize it. We have the gift of the Holy Ghost to guide us to walk in paths of holiness. The angels of God also minister to us and we are not aware of their ministrations most of the time. But we will see them and they will minister to us, and we will know of their presence. The angels of God have ministered to me many times. The Lord will, in due time, make Himself manifest to us, and we will see Him face to face and hear Him address the Saints and see the marks in His hands and in His feet. We will go forth and bear that witness to

the world, and we will do it with such power that the honest in heart will believe and accept the gospel.

God has had many marvelous blessings held out to us. Many of those blessings were within our very grasp, and we did not receive them because of our wickedness. We are not yet prepared for the blessings He wants to bestow upon us. He tells us in the Book of Mormon, "First I will reveal unto them the lesser things, that they might know them and declare them unto the world. After this if they will prove themselves worthy, then shall greater things be made manifest unto them. This shall come in a time when their faith has become as that of the brother of Jared, that they might see the face of God. And at that time shall all things pertaining to this day and age, even unto the ends of the world, be made manifest unto them."

Q: How can we be worthy? What do we need to know more and do more that we're not doing?

RCA: Live each day to the very best of our ability. Have faith in God, in His word and His promises. Have our thoughts and our actions so that God can look upon us and we will not be ashamed. We have times, no matter how hard we try, when we offend the Spirit of God, and the Spirit withdraws from us if it's only for a moment because of the weaknesses of the flesh and our mortality. We are together and we become lighthearted and lightminded, and we say things that grieve the Lord. I was at the table night before last with my family. Others were with us. We had a lovely congregation of people that could have basked in the Spirit of the Lord while we ate the food that had been prepared by loving hands. And I jokingly made a remark that was not in itself evil, but it was the kind that gives our young folks license to think evil because of our mortality, if we have things left to our imagination and the inflection is such that it presupposes evil in old minds and young minds. I think all of you were there when I said, "That's like the girl with her sweet heart, and she said, 'A penny for your thoughts.' He said, 11 was just thinking what you were, dear,' and she slapped his face." Now there was not anything very evil about that in and of itself. But it gave license to turn our thoughts from heavenly things to evil or to presuppose evil. God is not pleased with us when we do things like that.

Working in the honey the other night some of our boys and girls got a little-shall I say broaching onto things that were not wholesome. We have a mission that does not give us this much leeway. God wants us to be His servants, He wants our example to be a light unto the world. My example is not always a light to the world. I wish it always was; I try to make it so. But every once in awhile I slip. I have had this dear angel on more than one occasion tell me she had been disappointed in me because I had made remarks such as those that I made at the table the other night. It is not that there is evil. We get lighthearted and we find ourselves exceeding the bounds of propriety. God wants us to do better.

So, in answer to your question, what can we do to do better, I would start with myself. We can all look back and analyze each passing day and say, "God, I want to do better tomorrow," and acknowledge our weaknesses and sins and imperfections before Him.

We are always entitled to go to the Lord if we feel our weaknesses. In fact God expects us to do this. This is our greatest security. We have file leaders that, though they are mortals and have the ability and propensity to make mistakes, God will do everything He can to guide them in His, the Lord's, paths. But all men are so weak that they sometimes make mistakes. We must know from the Lord ourselves if they are making that mistake and stand upon our own feet. Otherwise our agency is worth nothing for us. If you can hitch yourself to my coattail and I can take you into celestial glory, you haven't won celestial glory. You've got to do it because you know it is true, not because I know it is true. In every day of the world the servants of God have made mistakes. This book brings that out so beautifully. The Prophet Joseph made some mistakes, and the Saints following him contributed to and magnified those mistakes. He later had to apologize and acknowledge that he had made a mistake. God rebuked him on a number of occasions because he made mistakes. And yet God didn't remove him from his holy calling because he had the power of mortality to make mistakes.

I would like to draw your attention to the fact that Moses, who walked and talked with God, made some very serious mistakes. So always you have the right to go to God. When you go to God, you mustn't do it upon the basis that you don't have confidence in your file leader. You must do it upon the basis that you want to sustain him. Therefore, "God, give me this added security in letting me know for myself." If it were not for this disposition on Nephi's part he would never have received the visions that he had while they were in the wilderness. Because his father had told him all these things and he went to the Lord and said, "Lord, show me the things that you have shown my father, that I might know them myself." So there you are.

Q: Your attitude when you go the Lord can't be questioning, then, but asking for added....

RCA: Added knowledge and verification.

Q: And yet in a way, are you not questioning?

RCA: Well, if you are in a position where you are afraid for your own salvation as I was and as Lyman was, God will not forsake you, and He will riot leave your prayer unanswered. There have been so many times in my life that I have had to know for myself. I won't say this critically of anybody that presides over me, and I wasn't critical of them when I went to the Lord about it. But I felt my family's salvation and my salvation depended upon my knowing. It is under these very conditions that God gives us His Holy Spirit and opens up the light of our understanding if our hearts are right before Him. Too often we are misled because our hearts are not right. We have already taken a critical position against our file leaders. We are determined that we want a different answer, and we tell the Lord the kind of answer we want. And when we go to the Lord with that type of attitude, we get the kind of answer we want.

You have another example of this in the life of the Prophet. The Lord gave a revelation in detail to the Prophet Joseph Smith. He said, "Go to my servant Martin Harris and have him sell his farm, which will give you sufficient money to publish the Book of Mormon, that it might go forth to the world according to my commandment." So Joseph went to Martin Harris and said, "The Lord said for

you to sell your farm and we can get the money." Martin Harris said, "All right, I'll do it." He went and talked it over with his wife, and his wife says, "You'll do it over my dead body. I'm not going to let you do it. It's my farm as much as it is yours. I won't let you sell it." Martin Harris came back and said, "What shall I do?" "Well, you are going to have to sell your farm. The Lord says to." So the Prophet went with Martin Harris to talk to his wife, and she says, "I won't let you do it. I don't believe in all this poppycock, etc." So under these conditions, Parley P. Pratt, Orson Pratt and a few of the brethren came to the Prophet Joseph Smith and said, "We can go into Canada and sell the copyright of the Book of Mormon. There are some wealthy people that are up there, and get the money and get it published." And Joseph said, "I'll inquire of the Urim and Thummim and see if we can't do that."

So great was the Prophet's desire to have the Book of Mormon published that he forgot the commandment of the Lord. The Lord showed him a man who would buy the Book of Mormon copyright, told him where the brethren should go and that they could sell it. The brethren went on that mission, and it was an utter failure. When they came back in tears, the Prophet Joseph Smith said, "I have learned a valuable lesson, which is that even with the Urim and Thummim, the desires of your heart become what you think are the desires of the Lord."

"There are three spirits that govern man: The spirit of man which is in him, the Spirit of the Lord which will direct him if he will sub- mit to it, and the spirit of the devil which will seduce him and lead him into evil. In this particular instance I hearkened unto the voice of my own spirit, and not the Lord's." So great was this mistake that a number of the brethren apostatized and never had the implicit faith in the Prophet anymore that they had in him because he made that mistake.

Q: Did you say that Joseph went to the Lord through the Urim and Thummim, and the Lord told him about the man?

RCA: Through the Urim and Thummim. He saw in the Urim and Thummim which he had to use extensively, this man who would buy the copyright and get the money.

The Urim and Thummim itself will give you reflection and thoughts and the intents of your own heart as well as that of the Lord, and you have got to learn to discern. The reason this is so is because when we become holy and sanctified and our will becomes the will of God, whatsoever we desire will be granted unto us. That's why the Lord warns us in the Doctrine and Covenants, "Whatsoever ye desire, it shall be granted unto you. But see that you ask not that which is contrary to the will of God, lest it turn to thy condemnation."

"For there is a time appointed for every man according as his work shall be. God shall give unto you knowledge by His Holy Spirit, yea, by the unspeakable gift of the Holy Ghost that has not been revealed since the world was until now, which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels as held in reserve for the fulness of their glory. A time to come in the which nothing shall be withheld, whether there be one god or many, they shall be made manifest. All thrones and dominions, principalities and powers shall be revealed and set forth upon all who

have endured valiantly for the gospel of Jesus Christ. And also if there be bounds set to the heavens or to the seas or the dry land or to the sun, moon, stars-all the times of their revolutions, all the appointed days, months and years and all the days of their days, months and years, and all their glories, laws and set times shall be revealed in this day of the dispensation of the fulness of times-according to that which was ordained in the midst of the councils of the eternal God of all other Gods before this world was, that shall be reserved unto the finishing and the end thereof when every man shall enter into his eternal presence and into his immortal rest.... Behold, there are many called but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world and aspire to the honors of men that they do not learn this one lesson: that the rights of the Priesthood are inseparably connected with the powers of heaven. And that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood or the authority of that man. Behold, ere he is aware he is left unto himself to kick against the pricks, to persecute the Saints and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority as they suppose, they will immediately begin to exercise unrighteous dominion. Hence, many are called but few are chosen. No power of influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned, by kindness and pure knowledge which shall greatly enlarge the soul without hypocrisy and without guile, reproving betimes with sharpness when moved upon by the Holy Ghost, and then showing forth afterward an increase of love towards him whom thou hast reproved lest he esteem thee to be his enemy, that he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men and to the household of faith. And let virtue garnish thy thoughts unceasingly. Then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion and thy sceptre an unchanging sceptre of righteousness and truth. And thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (Section 121)

As I was reading that, I thought that the Pearl of Great Price gives us a caricature of Kolob and Olea and the sun and the world and the moon in their orbits. And at the time that revelation was received by the Prophet Joseph Smith, he wrote under it, "These things are not to be revealed now but will be revealed at a future time." All of the things that were on that plate that were made known to the Prophet Joseph Smith were withheld in part. Some of them were made known. But since that plate has been revealed and since that revelation has been revealed, scientists, insofar as they have been correct, have proved that this was of God, and they have published things that he has said there, that at that time they knew

nothing of. Our relationship to the sun, its times and its season, the governing planet that governs our sun, the Lord gave its name, and scientists have given it another name. They have come to the knowledge now that there is a great center of the universe and all of the universes flow around that great center, each in their times and in their seasons. There are great planets in the center of our universe that are so big that our entire universe would not cover the circumference of one of those great planets. Yet to have said that when the Prophet Joseph Smith revealed this would have made him a laughing stock to the world, so they thought. Our modern Mormon leaders, without faith to believe that these things were of God, did not declare them to the world and found themselves a hundred years behind the times because they did not take his word as the word of God.

COMMENT: Joseph Smith revealed the laws of matter and energy 150 years before scientists discovered it, in the Doctrine and Covenants.

RCA: Yes, the laws of matter and energy is referred to as one of the keys there in the Doctrine and Covenants and is given in detail. And yet it was not postulated until nearly 100 years later.

30 September 1973. General meeting. Salt Lake City, Utah. THE FUTURE OF MANKIND IS BRIGHT FOR THOSE WHO BELIEVE IN CHRIST'S SECOND COMING. BLESSINGS IN STORE FOR THE RIGHTEOUS.

Brothers and sisters, I feel that I am imposing. I have enjoyed the thoughts of each of our brothers and sisters who have talked to us this afternoon in humility and in sweetness and expressed their desires to serve God and keep His commandments.

I delivered a message to my family in Sunday School this morning, and I want to repeat that message verbatim to you, my brothers and sisters, this afternoon.

Do you see a bright future ahead for you and for humanity? Personally, I do after the scourges, after the heartache, after the trials and the bloodshed and the pestilence and the disease and the judgments that God brings to us in our day. If you can see a bright future ahead, you are numbered among a very few in the world who honestly do today, for they say in their hearts, "Where is there any good news today? Where is there any future to be found in nations developing nuclear weapons that can erase all human, animal and plant life from the face of the earth in a few moments? Where is there any hope to be found in wretchedness, ignorance, poverty, squalor and filth, in which more than half of the total world's population now lives? Where is there any joyous anticipation to be found in the prosperous 'have' nations where their sources of drinking water and their rivers and their lakes are being polluted; their air that they breathe is being defiled; the soil from which they get their vegetables and their fruits and their grain, is worn

out, contaminated, and the foods which they receive are being robbed of their nutritional value; where homes and families are being broken up; where crime is rapidly increasing, racial problems and violence erupting, sickness and mental disturbances multiplying?"

Where is happiness today? Sixty years ago, driving along country roads, I saw and heard farmers plowing behind teams, singing happily as they walked behind their plows. Today the farmers ride tractors. But I do not hear the singing. Where has the happiness gone?

Where do we find encouraging reassurance for tomorrow on the university campuses, where the leaders of tomorrow are consigning morality to the limbo of an outmoded past, where suicides are increasing, where unproved doctrines are being absorbed by impressionable young minds? Where do we find inspiration in the assertion of world leaders, in the so-called great, warning us that we must adjust to a future of growing problems and dangers to which there are no solutions?

Well, for those who dwell on the above prevailing concepts, the future must indeed appear discouraging and bleak. If they look at it instead of kidding themselves into the assumption that by ignoring the dangers and the problems, they will somehow go away.

There is a cause for every effect. There is a cause for the state of the world today. There has to be a cause that will produce a peaceful and a happy world of tomorrow. There had to be a first cause for the existence of matter and of life and of force and of energy. But today it is considered intellectual to be willingly ignorant of all that.

I have said before in the first two centuries of the so-called Christian Era, it was popular to embrace gnosticism, meaning "we know". But today it is more popular to embrace agnosticism, which means "we do not know." We don't know anything. We don't know that God lives. In fact, we have no assurance of anything being real. We are even beginning to question whether we live and have a mind. We delight in appearing to be ignorant while we profess to know so much. Ignorance today is labeled "knowledge." Is it ignorance to recognize the facts of the great first cause, who revealed the true cause of all of today's ills? Is it wise, intellectual and knowledgeable to be deliberately ignorant of basic truths and facts?

Now, there are two main ways of life, two basic principles, two fundamental philosophies; one is the way of giving, the other is the way of getting. One is a way of love, the other, the way of lust. One believes it is more blessed to give than to receive. The other insists upon acquiring, taking, accumulating. The way of competition leads to progress and happiness. The one way is God-centered. The other way is self-centered. The one accepts the Golden Rule. The other says, "Do it to others before they do it to you." The one is the way of the divine nature. The other is the way of human nature. The one is the way of humility. The other is the way of vanity.

This world's societies and all civilizations are based on the hostile, competitive, self-centered way. It has produced every wail of human woe. It is the way that threatens the very extinction of humanity and all life. This all means just

one thing: Man, imbued with his human nature, is utterly unable to solve this world's problems. We can only worsen them and create new ones. By the so-called knowledge and efforts of man, this world is doomed and hopeless.

Is there, then, nothing to live for? Is there, then, no hope for the future? Not within the knowledge, the skills and the ability of this world's great minds, of self-professed great men. For it is God who says that they profess themselves to be wise, while they have made themselves fools.

But there is a bright future in the distance ahead. The world of tomorrow will see peace, universal prosperity, universal proper light and education, and universal good health and long life, when we shall live to be the age of a tree, when there shall be no graves opened and no burial in the earth, when we shall be hundreds of years old and sanctify our lives. When we die we will not be buried in the ground but will be changed in the twinkling of an eye.

The greatest event of all history is coming in the very near future. Speaking after the manner of the Lord, it is at our very doors. It may be speaking after our manner of speech, 20 or 30 years from now, but that is a very short time, my brothers and sisters, if we can live through the calamities of tomorrow. Jesus the Christ is coming again to this earth. This time He is not coming as the lowly, humble, young Nazarene, bringing the announcement, the truth and the light that led to His humbling, to His flogging and to His death upon the cross. Jesus Christ rose from the dead. He went into heaven. He joined the ranks with His Eternal Father. He is now on the seat of an eternal, heavenly government in the vast universe that is to be glorified. He has been coronated Supreme Ruler over this world and this earth. When He comes this time, the world will know something of the meaning of the scripture that He will come in power and the glory of God. His eyes will flash like flames of fire. His face will not be the pale white of mortality, it will be like the sun shining in its full strength and glory. He will come with all the power that created the universe. He is coming to crush and destroy every earthly government. He is coming to grind them into powder. He is coming as the King of Kings and the Lord of Lords. He will at that time rule in very deed over all nations. He is coming because only in His might, in His glory and in His knowledge can we find sufficient strength for the redemption of a world that is slowly destroying itself.

The Prophet Joseph Smith said that after human beings had been given every opportunity to prove that they could not save the world, then He would come and save it. He will enforce a way of outgoing concern for others, of love, of giving, of serving, of sharing and helping, instead of grasping and selfishness and self-centeredness. He is coming to abolish all war, all competition, all strife, all violence. He will inaugurate a universal education of light and truth. He will come to cleanse a filthy, dying world. He is coming to restore the Kingdom of God, the righteousness of God and an all-powerful government under the direction of God.

Yes, I feel a very bright future ahead of us. It is the only good news in the world today.

Brothers and sisters, that is a good message. We can share in the glory of God, in the redemption of the world. We can help to make it possible. We can establish righteousness in our lives, in our group, in our families, in every place we walk

and talk and have our being. We can sanctify them to the extent that we can be instruments in the hands of God in hastening that day. We can enable that righteousness to help us to stand in holy places, that when the indignation of the Lord is poured out upon the world in all the devastating catastrophes that are to be wreaked in the near future, and the famine that is at our doors, in the bloodshed that will be in our streets, in the speaking with the voice of thunder and of lightning and the waves of the sea leaping beyond their bounds, you and I and our families may stand in holy places. God wants us to be that people who will prepare for that day by living all of the gospel, including the united order and celestial marriage. God help us to be that people, to live worthily of the calling we have, to forsake our sins and our imperfections, is my prayer in Jesus Christ's name, Amen.

7 October 1973. Salt Lake City, Utah. CHURCH TO TEACH FIRST PRINCIPLES OF THE GOSPEL. SEVENTIES NEED TO HAVE SPIRIT TO DISCERN CONVERTS TO FULNESS. TITHES OF THE PEOPLE TO BE HANDLED CAREFULLY AND USED WITH WISDOM.

We are God's Priesthood, God's representatives among the children of men. But I fear, brethren, that we take our responsibilities too lightly and do our work too frequently with a certain halfheartedness that causes us to fail in our endeavors. Lucifer's efforts are manifest among us in the cunning devices and means which he uses to cause dissension and to destroy confidence and to undermine this work, to destroy our faith in one another and in the very program that we are engaged in. Last month I saw this particularly manifest.

A number of our brethren have been hurt in their feelings because in my last meeting I called the brethren to repentance upon the basis that there were reports that some of us were doing certain things that were contrary to the commandments of God. Some persons were deeply hurt because it evidently struck home or because they felt that they had been wrongfully accused. These matters were brought to my attention from various sources during the past month.

Brethren, if you are not guilty, you do not need to feel reproached. I do not wish to be personal in any of my warnings to you in regard to keeping the commandments of God. But if you are guilty and you feel hurt, you ought not to feel hurt. You should set your lives in order. It is with a spirit of love that I have warned you of these things. I can forgive and forget as God forgives and forgets when we cease from our folly. If we are guilty, there is need for repentance, because a course that is anywhere in deviation from that course which God wishes us to pursue, if we continue on it, we will find it eventually leads us down to destruction, and it hinders our work and the good that we can do in our families and in our work.

Sometimes it is absolutely necessary for us to be absent from these meetings. Sometimes due to my weaknesses and perhaps even your weaknesses, we do not have enough of the Spirit of God to make us feel that the long trips we make are fully compensated for by what we hear and what we participate in. God will not be mocked, especially by His Priesthood. Where there is much light given, there is much expected. And the condemnation of the world was not because there wasn't any light, but the light came into it and men rejected it.

When Christ was here personally, He hung upon the cross. His advent and the affairs of His life were plainly manifested to His people, and they were to bear witness of these things to the world. The fact that they perhaps have fallen short in some measure could be probably emphasized in the fact that there is less than 1/3 of the world who even believe in Christ at all. Perhaps the majority of that darkness is due to willful darkness both in the preexistence and upon this earth of those who do not care for godliness. And God in His love has not seen fit to see that the gospel should be carried to them.

Whatever the situation may be, brethren, in this the last dispensation of time, God has told us that all nations shall be one. And the time is at hand when the great warnings shall be sent out by the united efforts of the elders, insofar as those nations and people will permit it. This is in progress now. The number of elders that are now being sent out exceeds any time in the history of the world. The number of converts exceeds more than any other time in the history of the world. Yet as a Church and a people, we are not preaching the gospel as we ought to be preaching it by example. Those who are receiving the gospel are, according to commandment, receiving the first principles, because the commandment of God is, "Thou shalt teach nothing unto the wicked and perverse generation except faith in the Lord Jesus Christ, repentance and baptism and the laying on of hands for the gift of the Holy Ghost." Those who then receive that testimony become recipients of the additional knowledge pertaining to their salvation. In the days of Joseph the Prophet, Brigham Young and John Taylor, the Saints were repeatedly warned when they were sent out as elders to the world that they were not to teach the higher principles of the gospel, but that they were to teach the first principles. Then when the Saints had received the gospel, they should come to the seat of the Priesthood in Zion for further instruction.

I fear that we sometimes are jumping the gun a bit in the manner in which we are teaching the higher principles of the gospel, even to those who are inquiring. I find that so many of those who are being led into this work are unqualified for it. Our seventies must be very careful not to bring people into this work who inquire, not in such a way as to turn them away, but by the Spirit of God, having the guidance of the Lord, and ascertain whether or not these people are ready for these blessings.

Now brethren, in everyday affairs we have proved ourselves, as the children of God, a little bit unready and unworthy of God's goodness to us. Jesus the Christ, while He was upon the earth, made the statement that the children of the gentiles were more wise in their generation than the children of light. I think this is particularly reflected in your life and in my life, in that we so frequently engage in speculative ventures that lose our money and our resources. It reflects upon us,

it reflects upon this work, it ties our hands in those things which God expects us to do. I can go back to another group of people. They got so tied up in Joseph Musser's day in insurance and in various insurance programs. They made a lot of money and they did a lot of speculation. It was like hunting for gold. They made a lot of money, they were quite prosperous, but they spent and lost more than they gained in the final analysis. If you hear any reproaches against those people from outsiders which carry weight, it is in the speculations where they have robbed people of their tithes and offerings in speculative ventures. This reproach is coming back to me, perhaps justifiably, and to us, perhaps justifiably, in many areas.

I remember when I left this state because I had to. I knew that warrants were out for my arrest. There were many brethren of the Council who could safely remain here. I tried to carry on by meeting them once or twice a month. Sometimes we met in Elko, Nevada, sometimes we met in Malad, Idaho, sometimes we met in Pocatello, but we got together. There were speculations started in a Pocatello meeting in regard to a sawmill. It sounded very, very fine. The brethren were quite carried away with it. I told a brother and his counselors that if they would be careful and be guided by the Spirit of God, they would not lose their money or speculate in such a way as to hurt them. But the opportunity became so excellent and the opportunity for work for the people seemed so excellent, that they did start out a venture that occupied a considerable amount of their time. I was warned during the night when I was up in northern Montana that this was going to result in a great loss to us. I wrote two or three long letters to the brethren, warning them not to speculate with the tithes and offerings of the people. This is perhaps my fault more than anybody else's fault. I am not trying to place the blame upon any individual. I am saying, my dear brethren that we have reached the time where the means and the resources of this people can be and must be used in the building up of the Kingdom of God and for the benefit of the children of God, not for individual aggrandizement and speculation.

I look back at the days of the Prophet and see how this very spirit undermined and destroyed the work to a great extent and left the Saints in poverty who could have had wealth. We are engaged in a number of ventures now which, if they prove fruitful, will increase our resources and prepare a place of refuge. But let us be careful, brethren, how we spend money. Particularly let us be careful how we spend the tithes and the offerings of the people, where we come and say, "Brother Rulon, I must have $5,000, $10,000, $20,000, $50,000, $100,000, in order to push my program forward for the benefit of the Saints." Generally it turns out to be to the destruction of the individual who does it. And it certainly doesn't help the Saints when the money is gone.

I feel to say these things this morning because they weigh very heavily upon me at this time. There is a tremendous responsibility that I have. No week passes, brethren, that people don't come to me and say, "Can't the Priesthood loan me $5,000 or $10,000 or $20,000 to do this or to do that, for the benefit of the Saints and to build up the Kingdom of God?" I can look back and I can name at least a dozen ventures of this kind with some of the finest men that we have. Some of them are still with us, some of them are not with us anymore, who got their

$5,000 or $10,000 and lost it, and we are out and they are no better off. God does not approve of these things. We have ventures that we can make successes of. Let us use our personal resources. If we are not in a position to use our personal resources, then let's hang back and wait until we can.

21 October 1973. Sacrament meeting. Place unknown. TELLS HIS CONVERSION TO THE FULNESS OF THE GOSPEL AND THE PRESSURES PLACED UPON HIM. WE MUST HAVE THE INTEGRITY TO LIVE ALL THE GOSPEL.

I thought, brothers and sisters, that you were going to be spared this ordeal today. Since that is not your happy lot, I will do the best I can with the time allotted me.

I want to bear you my solemn testimony that since I was a boy I have known that the gospel was true, that Jesus Christ was my Savior, that Joseph Smith was a prophet. I was trained by loving parents to keep the commandments of God and attend my Priesthood meetings and magnify my responsibilities. And for this I thank them with all my heart. I'm grateful that I had enough sense to take advantage of those opportunities. It is a strange thing that though we boys and girls, 16 of us, though raised in a plural family, it never occurred to us to question Father and Mother about it. Father maintained his standing in the Church without question. He was a prominent man. He filled offices at the age of 24 as a senator from the state of Wyoming and then as a member of the House of Representatives from the state of Idaho. As Speaker of the House he was nominated for governor of that state. He was a powerful speaker. His example to us as boys and girls was perfect. I never knew my father to tell a dirty joke, to use the name of the Lord in vain, or to swear. I never knew my mother and father to quarrel. For these things I am grateful.

I was married at the age of 20, went to the Salt Lake Temple and had my dear wife sealed to me. I was married for a number of years before it ever occurred to me to ask my father as to whether or not plural marriage could be lived or whether it was right or not, because Father strictly observed the rule, "Don't answer questions if they are not asked." If a person hasn't got enough sense to ask a question, he does not deserve, and he probably doesn't have enough sense, to get an answer. And I didn't have enough sense to ask questions. Finally when I began to inquire, the truth was made known to me. I searched for four solid years before I would accept the fact that though my father had been a perfect example to me, that the fulness of the gospel was essential to my salvation.

I remember some very trying times when I was corresponding with my father and asking questions, when my little wife was very much opposed to the principle

and whose mother was very much more opposed to it. She saw to it that my mail was opened before I received it, and before I had an opportunity to read it, to be sure there wasn't something in it from my father that would contaminate me. I remember being brought before the high council as a member of that council and questioned as to my right to continue as a member of the Church, upon the complaint of my wife's mother. I remember a meeting in which I was called before the president of the stake and others and questioned for long hours as to my apostate beliefs, because I was gradually converted to the fact that my salvation depended upon my compliance with all of the laws of the gospel. I remember the pressures that were put upon me, and when I remember those pressures, I look with compassion upon you my brothers and sisters who may not yet have had those kinds of pressures. Yet when I know many of you who are here who have been cut off of the Church, who love the Church with all your hearts and who love the gospel with all your hearts, who have been cut off the Church because you believe in these principles, my heart aches for you because 1, too, have experienced these things.

But in those early days I remember under extreme pressure I was made to promise, upon one occasion, that for one year I would never read the Book of Mormon, the Doctrine and Covenants or the Bible, because, I was told, this was the thing that kept me in my apostate condition, where I could not understand or follow the leaders of the Church in telling me that these things were forbidden and would lead me to destruction. Under pressure I promised the president of my stake that I would not read any of these books.

I never knew just how much the scriptures meant to me until that time. I was perhaps worse than the drowning or starving man-I should say a thirsty or starving man-because the scriptures were life to me. Since a boy I had taught Book of Mormon, as a high priest I had taught the high priest's class. As a married man and father converted to work for the dead, I had worked in the temples and supervised temple excursions as a member of the first council of the stake. Now here I was, told that I mustn't read the scriptures because they were leading me astray. For about three weeks I tolerated this situation. During the time I spent most of my hours when I could, in fasting and prayer.

Then on one occasion I remember how I was kneeling before the Lord in the silence of the night, and the Lord heard my prayer. He spoke to me, and my eyes were opened to see what I would have to endure in the years to come if I had a testimony of the fulness of the gospel and the integrity to comply with its provisions. How earnestly I thank God for that manifestation. The following morning I called President Muir up on the telephone and said, "Brother Muir, I was coerced to make a promise that I would not read the Bible or the Book of Mormon or the Doctrine and Covenants or any sacred literature for a year. I believe as a man that I should either keep that promise or have the integrity to call you up and tell you I'm not going to keep it. So I am calling you up today to tell you I'm not going to keep that promise. I'm going to read the Doctrine and Covenants and the Book of Mormon and Bible just as much as I please." The telephone was silent for quite a little while, and Brother Muir said, "Well, I

wondered just how long this was going to last. I don't blame you. And I'm not going to hold you to your promise."

The things I saw in vision I have seen take place. I saw myself behind bars in imprisonment. I saw many other things that have not taken place, but I know they will.

Because of the things I have endured and because of the experiences that I have had, I am very grateful to my Father in Heaven; because it has taught me to understand the weaknesses, the power of reason that can convince you to do something that you ought not to do. How many of us who are strong in the work of God yield to the persuasions of men? I have had enough experiences and yielded enough times and regained my strength and integrity enough times to have compassion for those who pass through similar experiences, even those who have not been able to withstand the pressures of prominent men in the Church and have departed from this work and have lost their testimony and who are now miserable. I can pray for you when I fear for you. I can love you and understand you and realize that God loves all of His children and that He expects us to do everything we can to save everyone of them, because He did everything He could to save everyone of us. He gave His Only Begotten Son to atone for the sins of the world and to break the bands of death, that you and I might live in immortality. Prophets have borne their testimony to a wicked and adulterous generation for a lifetime and have died terrible deaths as a witness to the world that God lives, and His gospel is true. Noah taught the gospel for 120 years to save a generation if he possibly could, and he failed. But God had enough love for them to give them all that time.

God has in this day and age gathered out from the world a scant 2 1/2 million people who belong to the Church of Jesus Christ of Latterday Saints, and He loves that Church. He has permitted the leaders of the Church to make certain concessions to the government because of their coercion, and the government is the representation of the devil's kingdoms upon the earth. Long since God said, speaking of the government of the United States, "My Spirit has withdrawn from the leaders of this nation, and they shall not escape the judgments which I have decreed through the mouth of my servants should fall upon them because of their wickedness and abominations." But because of their pressure upon the Church, God permitted Wilford Woodruff to make concessions to the government in order to spare and save in whatever degree of glory they could attain, that 97% of the Church that did not have the desire to live the fulness of the gospel, nor the integrity to practice its laws. God loved the Church, and that's the reason He did that. God loves us in our weaknesses, though many of us are unworthy of the opportunities He has held out to us. Because I know He loves us, I love you, my brothers and sisters, and would do anything in my power to help you. We as members of the Council love you. Though through the Spirit of God we have seen and understood your weaknesses, your unworthiness at times to live the gospel, yet we in our weaknesses and in our unworthiness hold out the hand of love and fellowship and compassion, praying that God will take us and you under the wing of His mercy and help us to have strength and integrity enough to perpetuate the

Priesthood, to establish the fulness of the gospel, to live its laws and to sanctify our lives and to become the nucleus of the millennial reign.

In all the sincerity of my heart I pray God will help us, that He will give us courage to stand every trial and tribulation, that He will give us strength to bear every burden that must be placed upon our backs and carried, that He will give us virtue, that we may not be spotted and smeared with the blood of this generation, that He will give us diligence, that we will be steadfast in keeping the commandments of God, that He will give us His all-abiding love which composes all of the attributes of His greatness, that we may love Him with all our hearts, with all our might and with all our strength and serve Him and keep His commandments, and that we will love one another as we love ourselves, and this I pray in Jesus Christ's name, Amen.

4 November 1973. Sacrament meeting. Salt Lake City, Utah. WE EARNED THE OPPORTUNITIES WE HAVE IN THIS LIFE IN THE PREEXISTENCE. ADMONISHES YOUTH TO REPENT, TAKE ADVANTAGE OF THEIR HERITAGE.

We are going to eat the bread and drink the water in remembrance of the covenants and of the sacrifice of our Lord and Savior, Jesus Christ, for us. What are you thinking at this moment? Have your thoughts and your hearts turned to Him? Can you partake of the sacrament worthily? Are you remembering Him? Are you worthy of the forgiveness of your sins? This is the purpose of the sacrament. If you do not eat and drink to your condemnation, you will be blessed at this time. Let us each seek to do it with this thought in mind. This is my prayer in your behalf, because this is a sacred thing. This is one of the ways in which we can magnify our responsibilities, our Priesthood, and become the Saints of God. Let's do it worthily. Let's think of no other thing than the atonement of Jesus Christ, thanking Him for our blessings, promising Him that we will keep His commandments, remembering the infinite atonement He made for us.

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As I have been sitting here this afternoon and listening to these young folks talk to us, I hoped that we would hear from others of them. It is a source of consolation to me to see our young men and women growing up, acquiring man and womanhood and earning a testimony of the gospel. This is something that too often we have to earn through trial and error, sacrifice and loss, because we find it so difficult to forsake the things of the world and attain a testimony while we are young.

Of all the blessings my Heavenly Father has given me, one I prize most dearly is having had a father and mother who were capable of instilling in my life, in my early years, a love for the gospel and a testimony of it. I was not obliged to read the Book of Mormon or the Doctrine and Covenants or the Pearl of Great Price or the Bible. I was told by my father that I could fill my mind with good things or

with trash, but he could promise me that if I would fill my mind with good things, they would come to my rescue, to my help and to my aid in later years, while the trash would only clutter it and make it confusing and hard for me to understand the things that were worthwhile.

Consequently, I had the advantage of attaining a testimony of the gospel when I was a lad. I wasn't the kind of lad that Enoch was when he thanked God that God had revealed Himself to him when he was "but a lad," and he was 62. It was at the age of 12 that I knew that the gospel was true. By the time I was 13 I had memorized the Articles of Faith and had read the Book of Mormon and had a testimony of its divinity and of the Prophet Joseph Smith. I was given the privilege by my parents of attending other churches and religions. I took this as a serious investigation, and I went to other churches. I listened to their preachers and their ministers, and this solidified my faith in the gospel and in the prophets. As I compared these ministers and these other people with my father and my mother and my bishop and the president of my stake, whom I grew to know in my early years, I had an added testimony that the gospel was true.

I sometimes marvel that our young people, reared in the world of today, find it so hard to get a testimony of the gospel, when there are so many evidences of its divinity about them and so many good books to read and so many opportunities to learn. I am disappointed in some of my own sons and daughters, because when they cannot get a testimony by the example that is set by their father and their mother or their mothers, by the association of their uncles and their aunts, whose lives are clean and pure and who set a good example to them, I wonder that they have not done better, that it took them so long a time to know that the gospel is true and that sometimes after they get a testimony of it they are so easily led astray.

But again in this respect I have reason to thank my God that He was so kind to me. I am reminded of one sister who said that she didn't think that she ought to necessarily be proud of her attainments, because her parents were so good and her opportunities so plentiful to do good, that she hadn't had to meet the trials and heartaches and temptations that other boys and girls of her years had to meet and that boys and girls of our day now have to meet. There is certainly a degree of truth in this assumption, that if we haven't met so many trials, we may not have had so many temptations, we may not have been so urged to follow the wicked ways of the world. Those of us who have been sheltered can thank Almighty God for that shelter and for the opportunities of good parentage. This, of course, is one of the blessings that Almighty God offers to the children of Israel, a good parentage, a good background and early teachings of the gospel.

But many of our young people, many of our converts to the Church who come out of the world clean and pure, well instructed in the Bible and its holy principles, with a testimony that the Lord Jesus Christ is our Savior, who are not members of this Church, who had not the opportunity that you and I have, that our sons and daughters have, have not treated lightly the things they have been taught by their parents. When the gospel is preached to them they hear the voice of the Savior's message in that gospel, and they accept the gospel and come out of the world. They are oftentimes more valiant than our own sons and daughters who

have so many privileges. I think it is a crying shame that our sons and daughters, the sons and daughters of this people, do not take more advantage of their background and teachings and do not become a greater example to the world. For the privilege is theirs to grow up and receive the Priesthood at an early age and be taught in its principles and to have a burning desire to preach those principles to the world. It is a wonderful thing, brothers and sisters, to strengthen our testimonies when we have the privilege of teaching the first principles to the world. And this perhaps is one of the basic reasons why so many of our sons and daughters do not do better, is that they have contradictions to meet that many of the people in the Church have never had to meet, that they have associates who are members of the Church who regard their parents as anything but good parents, who refer to them as apostates and semi-apostates and as people who have been led astray. Being young and inexperienced, they do not know how to approach the Lord, even after baptism and the conferral of the gift of the Holy Ghost and obtain a testimony as to the correctness of the lives of their parents.

I know that there are some of my boys and girls who have found this a sore trial. They are taught by their parents that the gospel is true, the fulness of the gospel is true, the united order and celestial marriage are divine principles restored by the Prophet Joseph Smith, that their parents are living according to correct principle. But then they run into the bishops and presidents of stakes and returned missionaries who teach them that their parents are deceivers, that they do not know what they are talking about. They have been cut off from the Church and they are unworthy of the blessings of it. Some of our boys and girls face contradictions that are almost more than they can stand. To some of them it offers a good excuse to follow the ways of the world and feel themselves justified.

But it is peculiar again that we find boys and girls in the same family, some of whom hew close to the line, who believe the gospel without urging, who are good students of it, who remain true and faithful and clean and pure and holy, who obtain a testimony of the gospel and who are examples of it all the days of their lives, preaching the gospel and believing in it. On the other hand, boys and girls raised by the same mothers and by the same fathers who cannot believe, who do not believe, who love the things of the world, who, at an early age, break the commandments of God, cultivate the spirit of evil, who would rather do evil than good, and who set a bad example and break the hearts of their parents.

Again as I relate these things as they refer to you and to me personally, I marvel at the difference between boys and girls raised by similar parents and under similar conditions, how some can be so faithful and get so close to the Lord and be so exemplary, and others having the same parents are the very perfect example of all that is evil and dissipated and are indifferent to spiritual things. Yet, why should I marvel at this? When I look back at the family of Abraham and to Isaac, when the sons of Isaac, born of the same mother, Esau and Jacob, were so different, given the same opportunities, twins born of the same mother-one who sought God early in his life and who wrestled with the angel of God and obtained the promises of his fathers that he should inherit the land upon which he dwelt, that his children, like the children of Abraham, should be as innumerable as the sands upon the seashore or the stars in heaven, and the other son rebelled

against his parents, married among the Canaanites who had the blood of Ham in their veins, violated the commandments of God, became a murderer at an early age, sought the life of his brother Jacob all his days, and became the father of a people who today are warring against Israel and will war against her until Christ comes in His glory.

These things are a conundrum to some of us, because we do not understand the purposes and the will of God. But God in the preexistence ordained that such things should be. We were placed in a world of opposites, where we have the day and the night, the north and the south poles, the cold and the hot, the male and the female, the good and the evil, everything that is opposite, and with the good and evil the free agency, God-given, to choose as we saw fit, having every opportunity to do good and every opportunity to do evil, having opportunities to hear the word of God to our condemnation or to our eternal blessing, and to hear the voice of Lucifer telling us to do that which is evil, to do as Cain did and slay his brother for his stocks and for his goods and to seek to lie to God. We are given these opportunities based upon some very singular circumstances which only the Mormon people will ever fully understand, because it is part of the gospel they read and concentrate on by day and by night.

We are taught that in the preexistence we had this same agency, that we had in that world a father who was a God and a mother who was a Goddess, that we were begotten of parents as we were begotten here, that we were taught for thousands of years the principles of eternal life, that we looked down upon this earth when it was being created and rejoiced that we would have an opportunity to come here, that in that preexistence we had every opportunity to hear the truth and to receive it, to be diligent or to be dissipated and unconcerned. Some of us in that world loved music and spent most of our time with music. Some of us loved associations with people of our kind, and we were disobedient to the commandments of God and indifferent to the word of our fathers and our mothers. Some of us heard the truth with gladness, we believed it, we incorporated it into our existence, we were faithful. We were called from that world to hold the Priesthood here and to preach those gospel principles which we had learned in the preexistence to our brothers and sisters who were indifferent there. And under these circumstances we find the vast differences in our existence here. God, in His love for all of His children, ordained that many who were indifferent to the gospel there should come into families here where they would be given every opportunity to do good, where they had been indifferent, that they might have the principle of good brothers and sisters and good parents to guide and direct them in paths of righteousness, that because of the great light they had there which they had neglected to keep and observe or pay any attention to, they might have great light here and have another opportunity. So we find these great differences in our midst today. We find some of our children that are as good and as holy as any people can be, and we find some of them that are so indifferent they break our hearts continually. And every opportunity they have to be pure and clean and holy, they laugh at and seem to love to do that which ruins their lives and their characters. We can mourn at this, we can do everything we can to have it otherwise, but such is the case.

President Brigham Young was one of the best men who ever lived, one of the finest examples, and yet he had a daughter who did everything that could be considered evil, except perhaps murder. Brigham Young, when she had reached her early thirties, asked God why it was that such a girl was born into his family. God answered him and said, "Because she has been indifferent in the preexistence, and when she was given an opportunity to come into the world and was chastised because of her indifference to the gospel, she said, 'Well, if I'd had the same chance my brothers and sisters had, I would have done better. Now if you'll give me a chance to come into a good man's family with a good mother, I will prove it to you.'" And she proved it in the way she did, here in mortality.

I know that this is the case with a lot of our boys and girls here. It is a sad thing, because it's a hard thing for us to rise above the level we created for ourselves in the preexistent world. But we are here to do that. Those of us who have greater opportunities and great blessings here, they earned those greater rights and privileges. I want to tell you, they earned it through sacrifice and devotion and attention. We were appointed to our various parentage. Those of us who have had such opportunities have taken advantage of them, with God's perfect knowledge of what we were and what we were going to be.

God, Himself, says through the prophets, "Although I loved Jacob and hated Esau .... 11 Now the word "hated" in the scripture-it can't be translated as God meant it to be when He put it into the English language. He means that He has no respect for Esau because Esau had been indifferent to the gospel in the preexistent world, and He knew the kind of man he was going to be when he got here. Before he ever came into the world He ordained a heritage for him of children that would run down through the ages and would be at war with Jacob's seed eternally. Jacob He loved because He knew Jacob's worthiness in his preexistence, and He chose him a heritage that would bless the name of God forever.

Now, you say these are strange things and strange doctrines, but there's nothing strange in them at all. It is written, as we read here of Moses in the scriptures, that Moses served God and that he loved Him and that he feared Him and that he taught the children of Israel to walk in His ways and to prepare themselves for the day of their deliverance. And God, by Moses, showed many miracles unto the children of Israel and unto Pharaoh and unto the Egyptians, unto Israel for their salvation, unto the Egyptians and Pharaoh for their condemnation. The judgments of God came upon Pharaoh and Egypt after these miracles had been shown, and the blessings of God came upon Israel because of their belief. Moses inquired of the Lord and wondered why it was that after all of these wondrous miracles that Pharaoh's heart was hardened still and he could not accept the word of God. The Lord said unto Moses, "I knew Pharaoh before he was in the womb and before he came into the flesh, and I knew the hardness of his heart. He was prepared for this very day to accomplish these very things, that my will might be made known unto Israel and unto the world, and that my name might be declared unto the nations."

Jeremiah, who was a prophet of God, writes in the early passages of the scripture that he was called of God and the word of God came unto Jeremiah and said, "Before thou wast born, yea before thou wast in the womb of thy mother, I called thee and ordained thee as a prophet unto the nations, that thou mightest warn Israel and call the world unto repentance. For this intent wast thou born." The holy scriptures tell us that Jesus Christ was ordained before the foundations of the world for the mission that He performed in offering an infinite atonement for the world. Joseph of Egypt, writing of his heritage and of his descendants who would cross the seas and become a mighty nation in a distant land, yea even a multitude of nations, was told by the Lord that in the last days Almighty God would raise up of his seed a prophet and a seer and a revelator who would restore the gospel in its fulness unto his seed, and that his light would be unto the gentiles and also unto the Jews, and that through it his seed should be redeemed.

These things are known beforehand, and God knew us in the preexistence, and He knew our worthiness. Now, if we take honor unto ourselves because we have added advantages, this would be folly. But some of us can thank Almighty God because we have certain honors and privileges and blessings and such noble parentage and such wonderful opportunities. Some of us can have these same opportunities and these same blessings and this same parentage and be indifferent of it and indifferent to it as they were in the preexistent world. This need not be so. Where we have greater disadvantages, where we have greater hardships, where we have greater temptations, God in His infinite mercy has ordained by the principles of justice and equilibrium that if we will be faithful and keep the commandments of God, we will also have greater blessings and greater opportunities. For those who overcome much, unto them much is given. Those who have less to overcome, their blessings are not so great. Those whose temptations are great and they rise above them, God will reward them according to their faithfulness, and their strength shall be mighty.

Let us take for example, Alma, as it is recorded in the Book of Mormon, who was the son of Alma. His father, Alma had come out from bondage among the Lamanites and had come back into the city of Zarahemla and among the Nephite brethren and was called to be the prophet and the president of the Church in the land where he dwelt. His sons and the sons of Mosiah had every opportunity to be the finest boys in the world, and were the greatest mischief-makers in the kingdom. It says of Alma that there was no sin, perhaps, that he had not committed, that there was no deviltry in which he had not been engaged, that he was a wicked man and went about continually among the people of the Church and in the nation, inciting them to evil and to evil deeds. His father prayed for him continually, asking God to intercede in his behalf. Because of the constant importuning of his father, an angel of God finally came to him and showed him the death and the hell and the torment that was awaiting him if he did not repent. Alma did repent and turned unto the Lord and served God all the days of his life and rejoiced in the Lord and kept His commandments and offered his life in preaching the gospel to the Lamanites, going among a blood-thirsty nation that he

knew might take his life. He and the sons of Mosiah, who were also converted by this instance, became some of the greatest missionaries this world has ever known.

Now, the boys and the girls who are in the midst of this congregation, who have had bad companionship, who have not taken advantage of their opportunities, have every opportunity in the world to find God through their prayers and through their endeavors and through the example of their parents and through the teachings of the gospel which are so resplendent all about them, and through the mysteries of the gospel and the healing of the sick and the many blessings that we enjoy in our midst this day. If they will repent, the blessings of God will attend them and forgiveness is offered by a forgiving Father in Heaven and the Son of God, who offered His life in their behalf. To those of us who have not taken advantage of our opportunities and whose lives have not been what they should have been, I offer to you the glorious message of the gospel of Jesus Christ, which is that God so loved the world that He gave His Only Begotten Son, that whosoever believed on His name and kept His commandments could be saved through the principle of repentance. If you are truly repentant and love God, you can rise to any height by the forsaking of your sins and making proper personal atonement for them by the dedication of your life. This is the principle that is the salvation of many of those who are in this audience today. They have not been the best of people, they have not had the best of opportunities, they have not taken advantage of the privileges that God has given them, but they have finally been awakened by attending our meetings, by hearing the gospel preached, by feeling the Spirit of God upon the people. I call upon you brothers and sisters, whatever your state may be, whether you find yourselves having broken the commandments of God or not, it is never too late to repent. The sooner you turn to God and keep His commandments and obey them and walk in the light of the Lord, the better it is going to be for you, the greater opportunities you are going to have, the more time you are going to have to serve your Heavenly Father and sanctify your lives. For the day is at hand when it is going to be too late for those who constantly remain in their evil state, to be saved. God has said, "I will set a division between the righteous and the wicked, and those that are wicked I will burn as stubble. Those that are righteous I will catch up into heaven to meet me in the brightness of my coming. And they shall be saved. They shall rejoice in the Lord. For they are those whom I have gathered out from all the world, who have loved me and who have kept my commandments." We could all be in that position if we want to be. God intends that we should be. We should be, as a people, a light to the world.

I want us to be that, brothers and sisters. And I say again, if you have reason to repent, repent of your sins, turn unto God, keep His commandments and obey them and God will bless you. It doesn't make any difference who are our parents, it doesn't make any difference who are our associates, it doesn't make any difference whether we have been born in the Church or whether we are converts, the same gospel message is offered to us. God loves us, He loves all His children. And in every nation under heaven, He will gather us out if we will hear the message.

Some have been so indifferent in the spirit world that they did not have the opportunity to be born in the land of America or in England or in the Scandinavian or Germanic countries, where the tribes of Israel have been settled since the world began. Some of them never had that opportunity. They have come out of countries that have been and of races that are benighted since the beginning of time. Some come from Africa and other countries where they in the preexistence merited their condition. You say, "Well that's hardly right." But it is right, because we are told by the Apostle Paul that God beforehand appointed unto all the people of the earth their nations, their tribes, their bounds and habitation.

Now, brothers and sisters, knowing these things, whatever our heritage may be, the gospel message is to all. It is to those who are bond, and those who are free, those who are black and those who are white, those who are sinners and those who have been raised under the most beautiful circumstances to preexistent worthiness. Those who have the greatest advantages have the greatest responsibility. It is their solemn duty to the Priesthood they hold to administer in the gospel ordinances unto the salvation of all the other children of men and to preach the gospel to them. If they do not, the responsibility will turn to their damnation because they neglected it. God in His love for us has given us the gospel of salvation for the dead, so that those who have died without the gospel and are in the spirit world will receive it. Some have been nearly ready for it when they were called home. To those they have our missionaries from this dispensation preaching the gospel to them, that they must believe, that they must repent, so that the vicarious work for them will be done in the houses of God. Some of them lived in the dark ages when they were under the most terrible conditions, and they had no opportunity for learning. They are being preached the first necessities, how to read, if you please, and how to write, how to reason and how to understand, that the gospel message might be brought to them. Some were disobedient in the days of Noah when the Ark was preparing, who had every opportunity for the gospel message to strike their hearts, who were taught the gospel for 120 years and would not receive it and were destroyed by the flood. They have waited in their prison houses for thousands of years for the gospel message, because thy didn't merit anything better. But God, in His love for them, when their hearts had been prepared through hardship, through limitation, through trial, through waiting, through seeing all the goodness that could be theirs if they would accept it and all of the darkness that has been theirs because they would not, are now accepting the gospel. God is going to redeem every man and woman that can be redeemed if it takes Him thousands of years to do it.

The choice is ours. If we want to do it in a lifetime or if we want to wait for 2 or 3 or 4 or 5 or 6 thousand years to get to the place we might have gotten in 14 or 20 or 30 or 50 or 60 or 70 years, the choice is ours, brothers and sisters. I am going to tell you that those in this enlightened dispensation to whom the gospel message is given, who hear it and reject it and treat lightly the things of God, they will wait in their graves for 1,000 years, while God walks upon the earth and the Saints replenish it and rejoice in His presence and the most enlightened day and age is here. It is our choice.

11 November 1973. Sacrament meeting. Salt Lake City, Utah. AN APPEAL TO REPENT AND FAST AND PRAY FOR HIS SON AND THE SICK AMONG THE SAINTS. MUST BECOME WORTHY OF THE BLESSINGS ASKED FOR.

I would like to again remind you that this is a sacred and a most solemn obligation, for us to remember our Lord and Savior and the sacrifice He made for us. If there was ever a people who lived upon the face of the earth who had more glorious blessings offered them and more opportunities than we have, I do not know when or where they lived, unless, perhaps, in the city of Enoch and among the Nephites upon this continent. Be that as it may, I will say this: If there was ever a group of people upon the face of the earth with such wonderful blessings and with such terrible responsibilities, who needed more to repent and make their heart right before God and justify themselves in the eyes of Heavenly Father by partaking of the sacrament worthily, it is this body of people. Ask God's forgiveness for your sins, repent of them, cease from them, remember what He has done for you and seek to be worthy of the redemption that He has guaranteed to you in this sacred ordinance if you partake of it worthily.

* * *

Brothers and sister, the time is far spent, and I'm not going to take but a moment. A dear sister spoke for a few minutes about my son and others who are sick among us. For the past several days we have been fasting and praying to God, exercising our faith that our Father in Heaven, through that faith, and the application of this principle, might heal our son as He has healed many others from time to time in our midst. All of the things that we pass through are a part of God's design concerning us, and we do not always perfectly see what God's design is in the mishaps that come into our lives.

But if we live long enough we eventually see that God has great designs even in the catastrophes that befall us. So I do not question the mercy of God, nor the goodness of God, nor the purposes of God. I can say in these things, "God, thy will be done." And in our own way as we pass through our own Gethsemanes, we can say, "Let this cup pass from me, if it by thy will."

In our prayers for my son, we have had the assurance that God would spare his life. But in the mishap, his right kidney was cut almost completely in two. It is not functioning properly, and we have prayed that they would not have to remove it. Last night he was very much encouraged. The day had been better. But during the night once again, the fragile tissues of the kidney separated, and he had profuse bleeding. The doctors examined him and said if this were to happen again, it might be too late to save his life, and they are planning to remove that kidney tomorrow. When he gave us this message this noon, when we talked to him, we asked him to not give up hope that God would still spare that organ so

vital to his longevity. And he said, "I don't want to give up hope. But I don't know what to do." I said, "You call your brother, and other brethren, and ask them to come up and administer to you again." During this meeting, he called me again on the phone. He said, "Daddy, I didn't have to call these brethren. A few minutes after you finished talking to me, they came. They came in and administered to me and promised me that all would be well with me. But I've lost so much blood, and I am so weak that my faith is weak. Please ask the Saints to pray for me. Please remember to remind them to pray for me, because I know that in their faith and with my faith and your faith I can be healed." So brothers and sisters, in my personal love for this precious boy and in our love for him, those who know him, we ask an interest in your faith and prayers not only in the closing prayer but through the hours of the night and day ahead, that our prayers may be heard.

2 December 1973. Sacrament meeting. Salt Lake City, Utah. ESTABLISHMENT OF THE KINGDOM OF GOD.

The Prophet Daniel, looking down through the ages, predicted a succession of kingdoms that would dominate the world from his time until the coming of Christ. He predicted that in the last days a kingdom would be established that would be the kingdom of the Lord and the Savior Jesus Christ, which would never be thrown down nor given to another people.

When the gospel was restored through the Prophet Joseph Smith, the foundations of that kingdom were laid. The constitution of that kingdom was written, and the officers of that kingdom were appointed. That kingdom in its infant estate has continued to exist in a dormant capacity since that day.

Brigham Young and John Taylor did everything they could to preserve it, because it was against this kingdom that the kingdoms of the world and the kingdoms of the devil plotted so tenaciously. The kingdoms of the devil and of the world might well rejoice at the seeming victory they have attained. For the Kingdom of God remains in a rather dormant manner, we may easily observe. But during the successive tenures of presidents of the Church, the Kingdom of God has continued and does still continue upon the earth. Theodore Roosevelt was one of the honorable men of the earth who belonged to that kingdom in his time. Calvin Coolidge, a very retiring man during that time, through his tenure, I remember very well, was a member of that kingdom, as an honorable man of the world. For a considerable number of years, Mahatma Gandhi was a member of that kingdom. During this time, officers, the Quorum of the Twelve and other officers of that kingdom, have understood the capacity and the responsibility of that kingdom. Mormon writers, such as Andrus, have predicted and have talked about the kingdom and its establishment.

I remember one statement made by this writer, wherein he said, "The efforts of the United States government and its provinces was not specifically directed at

the Church as such, but against that organization which seemed to embody both Church and State, which they so much feared." There was only one place where they could strike the Church at a vulnerable spot, and that spot was the practice of plural marriage, which they could make to appear heinous in the eyes of all nations, particularly if they could stir up the people of the U.S. to mobocratic fury against it. Plural marriage of itself was not such a threat, but they could use it as a tool to overthrow the Kingdom of God. When plural marriage was abandoned by the Church, the leaders of the Church still hoped to perpetuate the kingdom. But when plural marriage died out instantly, the Kingdom of God also perished with a whimper. The Kingdom of God has not perished. It is still upon the earth, and it will be reestablished in all its power in the very near future. Joseph the Prophet will be its principal organizer. It will not be as though it were reorganized. It will be established in all its power.

One of the principal reasons that the Kingdom of God was not established in all its power as it should have been was because the prediction of the Lord in the Doctrine and Covenants that God would choose a servant and command him to plant twelve olive trees and to put up a hedge around them and to dung them and to pare them and to take good care of them and to build a tower wherein the servants of God might overlook the country all round about and safeguard it against its enemies-while they were building that tower they became slothful and began to contend among themselves, saying, "What use hath our Lord of this tower?" The enemy came suddenly upon them while they were contending, threw down the tower, tore up the olive trees and left the kingdom or the vineyard as a wreck. When the master of the vineyard came and said, "What is this that has happened to my vineyard?"-the twelve olive trees were uprooted, the vineyard was practically destroyed.

If we had done as we should have done-there are two writers that have stated that Brigham Young's prediction that if the Saints would have remained faithful and kept the commandments of God in all things, the Kingdom of God would have ruled them and they would have never again be subjected to any earthly power. It is very apparent that they didn't remain too faithful, because we have been subject to the kingdoms of the world since that hour.

They have estimated that had the same rate of emigration through the teaching of the gospel continued as it existed during the time of the Prophet Joseph and Brigham Young and the administration of John Taylor, that the greater part of the United States as it now exists would be under the dominion of that Mormon Kingdom: All of the western and northwestern part of the United States, including Texas, from there on up and all of our worthy states with which we are familiar. Had it only continued to expand at the rate it was expanding then, and plural marriage had continued, and the birth rate as it was, in the year 1900 the Kingdom of God in the western and mid-western states would have numbered an estimated 82 million.

Then there was another reason why it didn't expand as it should, and that is they ignored or suffered to change other plans which God had outlined for them in order to establish His Kingdom. It's a strange thing, President Joseph Fielding Smith, when I knew him as Apostle Joseph Fielding Smith, once made this

statement: (You'll find it published in the Way to Perfection.) "It is written that they have transgressed the laws, changed the ordinances and broken the everlasting covenant. This statement can refer to none other than the Latter-day Saints, for it is they who have received the law of God and the covenants and the ordinances. It is the changes of these things in their midst that will bring the condemnation upon them. For it is first to come upon the house of the Lord and then go to all the world."

Though we could cite many changes-in my lifetime I have seen changes that are vital to the existence of Mormonism in its truth and in its purity. I was in the temple when the ordinances were changed which guaranteed to the Latter-day Saints the perpetuation of the Priesthood and the laws of celestial marriage. I was in the house of the Lord when that order came down from President Heber J. Grant that the wording of the ordinance should be changed, because there were so many breaking it that it had become null and void.

Then there was another matter, one of vital importance relative to the gathering-that is that they have ceased teaching the gospel as God has commanded. In Section 84 of the Doctrine and Covenants we have this referred to, and I am going to read just a few verses. "And again I say unto you, my friends, for from henceforth I will call you friends, it is expedient that I give unto you this commandment, that ye become even as my friends in the days when I was with them, traveling to preach the gospel in my power; For I suffered them not to have purse nor scrip, neither two coats. Behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither a thirst. Therefore, take ye no thought for the morrow, for what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed." The Lord goes on and says that by this manner of teaching my gospel ye shall know that ye are my disciples and the world shall know that ye are my disciples. And by this mode of preaching my gospel you may be assured of having the Spirit of God with you, for I will be on your right hand and on your left, and my angels shall bear you up and my presence shall be before you. And you can seal them up to destruction or gather them to Zion. Brothers and sisters, we are a sorry lot. Ancient Israel's faltering in the wil- derness is nothing in comparison to our faltering in the responsibilities that are ours. This small handful of people united as one, can become instruments in the hands of God in establishing Zion and righteousness upon the earth. But to do that we have got to cleanse our hearts, cleanse the inside of our vessel so that we can be instruments in the hands of God and prepare ourselves for the duties that are ours. Let us cease to have iniquity among us. Let us ask God for forgiveness of our sins. Let us forsake them. Let us become the people of God, and this is my prayer that we may do it, and I ask it in the name of Jesus Christ, Amen.

16 December 1973. Place unknown. SONS AND WOMEN OF PERDITION.

Our Heavenly Father uses language in a certain way, not according to our manner of using it, but in His wisdom He uses it so that it will be more expressive and so that it will put over a point. He tells us that we shall suffer eternal damnation, but it does not mean that we will suffer eternally. It means that God's punishment is eternal in its nature and eternally affixed and applied to the law that we break, and that we cannot escape the judgment. It is eternally there. We cannot be released from punishment until we have paid the uttermost farthing. God's punishment is eternal punishment. God's punishment is eternally affixed. God has the power to destroy, including the destruction of the soul, both body and spirit; or it may be limited to the application of the law, the particular principle that has been violated.

In other words, Emma might be destroyed insofar as eternal increase is concerned, or her eternal life in celestial glory is concerned, or her having to be punished by being taken from her husband eternally and never have that union again. But it could also mean that she would be destroyed body and spirit. Leave that judgment in God's hands. He doesn't explain to us how much of the administration of justice He is going to impose. It will be administered according to the deviation from the law and the importance of the law, when He administers that justice and judgment. So I would say that God could mean in this instance that God would destroy her body and spirit. He could mean that He would take all the blessings predicated upon her obedience away from her according to eternal law. He leaves Himself as arbiter, not you and me.

We have many variations and questions that leave us in doubt as to whether or not a woman would actually be destroyed in the sense that she is destroyed body and spirit. In the journals of some of the brethren who have seen visions of eternity, they have remarked that they saw no women among those who were the sons of perdition, or the followers of perdition. God tells us that women shall attain salvation in childbearing. That is, in bringing children into the world in the office of motherhood. A man magnifies his Priesthood, and he has salvation; a woman magnifies motherhood, she has salvation. But the manner in which Priesthood is exercised and magnified determines whether or not it is acceptable in the sight of God, and in which motherhood is abided and the law obeyed determines the judgment of God and the blessings of God.

I wish to oppose the assumption that there are no women who are subject to total destruction. It is an assumption without proof, because we have instances where we find the female sex acting as administrators of temptation to the children of men. The extent of their punishment, again I say, rests solely in the hands of God.

God is a scientist. He abides by His own law, but He also is All-Wise. He knows the righteousness of the proper administration of the law and the extent of its administration. Therefore, a man like David who had all this wonderful knowledge and who had served God so abundantly, who yet committed adultery

and murder, through his prayer and supplication obtained the promise from God that his soul should not remain forever in hell. That is, that he would not go back to native element.

Now, this seems to be to us a deviation from the proper administration of the law as laid down to us, but God must take into consideration all those things known to Him. Whatever God does is right, and He administers His law according to that righteousness which is in Him. Therefore, God may forgive a woman who may become even as a daughter of perdition, who was, according to His law, worthy of total destruction and going back to native element, if her righteousness and her repentance and her preparation met the demands of justice, that mercy might lay claim upon her.

God speaks expressly that a man shall be destroyed or delivered to the buffetings of Satan, that a woman shall be destroyed or delivered to the buffetings of Satan. But He has not seen fit to tell us in each instance just what He means by the extent of that destructive force under the administration of the law. Yet we as mortals will haggle over this and argue the point, when all manner of argument will never settle it for us. That rests in the hands of God.

This particular explanation in this particular section of the word of God is specifically relating to the eternal law of marriage. The application of a woman's disobedience to her husband in relation to other laws, would vary according to the extent of her rebellion and would not necessarily be included in this paragraph. I think that we would be stretching a point to make it an inclusion. I'm afraid that if we brethren had this basis upon which to justify ourselves, our wives might get into plenty of trouble!

* * *

God is going to come one day, and He is going to hold a banquet. All of the holy Priesthood who are worthy to be in His presence will be there. Our wives and our friends, in many instances, will be there, too. The wives will be relegated to a very beautiful and proper position, and that is that they will have the privilege of waiting upon the Savior and their husbands upon that glorious occasion. There are going to be many people who will also be in their proper positions, and that is they will be, so to speak, bus boys, and they'll do 'up the dishes, they'll bring the food, they'll see that it is prepared, they'll do all the other necessary things. The servants of God, the Priesthood of God, will have an opportunity not to worry about those external things. We are not ready for that banquet yet....

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We have, like ancient Israel, a self-righteousness that has never been exceeded.

19 December 1973. Salt Lake City, Utah. PROPER ORDER IS TO RECEIVE ENDOWMENTS AND THEN BE SEALED IN MARRIAGE. IMPORTANCE OF WITNESSES AND RECORDS KEPT OF ALL ORDINANCES. CELEBRATE SAVIOR'S BIRTHDAY. (excerpts)

When things are in order, celestial marriage for time and all eternity, will be done only after the endowment. Things were not in order when this ordinance was performed where the people could not have their temples, in the days of the Prophets Joseph and Brigham. Until temples were constructed, such ordinances were performed without the endowment. Since we have been excluded from the temples and cannot receive our endowments in many instances now, and things are again out of order, we must wait upon the Lord until they are set in order. But we can't stop serving God. In this out-of-order condition, we must proceed. These things will be corrected in due time. Joseph Smith the Prophet himself will be sent to set these things in order. It will include things that are out of order in the Church, in the temples and in the Priesthood. It will all be corrected.

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I think it might be well to draw to the attention of the brethren because I want you brethren to know these things, because they will stand in good stead for you in days to come-that John Taylor, Brigham Young, Joseph Smith, and Wilford Woodruff all received wives outside of the temple, sealed for time and eternity to them. In some instances each of them received them without going through and getting their endowments. This particularly applied to some of the women who had not had this opportunity. So things were definitely out of order at that time. When the Saints were driven out of Nauvoo after the construction of the temple and its dedication, they filed back by the hundreds, crossed the river to receive their endowments under the direction of the presiding brethren. It was not known to most of them that at that time when they received the endowment, they did not receive a full endowment. There was not time. After they got out here in the mountains, those Saints who had been faithful in keeping the commandments and who had proved themselves worthy of the complete endowment, were called up one by one by President Brigham Young to receive the full endowment in the St. George and in the Manti Temples as they were completed. And now we do not receive the whole endowment. I don't know that we can justify ourselves on this, upon the basis that we don't have time. But time is not given to give the whole endowment for the living or for the dead. These things will be set in order in time. Those of us who have received a half-endowment, if we are worthy, will receive a full endowment. And those of us who have received no endowment will receive a full endowment if we are worthy. I want you to know these things. That's the reason the Lord has given us the inditement that we must pray to the Lord continually night and day that God will open the temples to us, that we may receive these blessings and pass by the angels and the Gods that are set there, to our exaltation in all things. Joseph said these blessings could be given to us

outside of the temple. But he also said that if we would start to do this, the Saints would cease praying, and it would be a longer time than ever, before we have the temples open to us. Goodness only knows, there are not too many of us praying now.

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There are a few misguided brethren who have taken upon themselves because they know the endowment, have officiated in the ordinances in the temple, to give the endowment to a number of our people. I want to warn you that you avoid these things because they are very displeasing to God, and they are not acceptable in His sight.

* * *

I remember years ago when these ordinances were performed, I was instructed that there should be no other witnesses but the two who were being married, and that I could testify and that they could testify, and that it should be made a matter of record by me and by them, and that they should be responsible and that I should be responsible that the record was kept. Now, we invite the city and the governor. This is just a little bit out of order too. But I've seen the time in my time when those three witnesses were two too many.

* * *

In the 128th Section of the Doctrine and Covenants, the Lord tells us no ordinances of the gospel will be efficacious unless they have been made a matter of record and witnesses attested to it. Therefore we conclude that every ordinance of the gospel, if it includes baptism, the laying on of hands for the gift of the Holy Ghost, that all of the others ought to be recorded too. I want to testify to you that this is true. There is nothing that is done that must not have its eternal record made; whether it is by the water or by the blood or by the flesh, a record must be made. If you have an existence, you leave your indelible proof of the existence upon the ether eternally. Therefore you have spiritual evidence of it. Your mother learned about it, your father probably knew about it, and you had a symbol given to you to testi- fy that you traveled and walked upon the earth under the symbol of that name. You have many other evidences of your existence in countless places. These evidences are a part of the proof of your existence, of ordinances, and of everything in the world.

Let me put it conversely. Whatsoever is recorded on earth shall be recorded in heaven. And whatsoever is not recorded on earth shall not be recorded in heaven. Now think that one over, because it applies to every existence, to every ordinance, and to every principle.

* * *

There are some things that need to be brought to our attention, brethren. When things are in order we will first receive the endowment. Things are out of order. But in the wisdom of God, the sealing covenant itself provides for a covenant that both parties will obey all the laws, rites and ordinances pertaining to this holy matrimony. That includes the endowment. If they haven't done it, they've got to do it. We have the peculiar audacity in this day and age, particularly among this people, to assume-some of us have-that if we live plural marriage we don't have to worry about all the rest of the laws and ordinances of the gospel. We can forget that we were baptized and break our covenants; we can forget that the Holy Ghost was conferred upon us and we haven't lived worthy to receive it; we can forget that we must love one another; we can forget that the celestial covenant includes the united order. We can forget a countless lot of things and feel that because we are living plural marriage we've made the grade. Now, I want to protest against that idea, brethren. It is not true. Celestial marriage may, if you do not live it in righteousness and comply with all of the other essential prerequisites pertaining to sanctification, will prove a greater curse to you than a blessing. George Q. Cannon says a man may have 50 wives and still not get into celestial glory. Think that one over for a little while.

Now, as we go along with this, I wish to reemphasize that there are laws of the gospel which we are under covenant to keep from the moment that we obey the first ordinance, which is baptism, which we repeatedly have drawn to our attention in the inspired words of the ordinances of the gospel, including the holy sacrament-that we will remember the Lord, that we will keep His commandments, that we may have His Spirit to be with us. In the 93rd Section of the Doctrine and Covenants we are promised that if we will call upon the Lord in mighty prayer and seek His face and keep His commandments, that we, like Christ, will receive grace for grace until we have a fulness of these blessings.

If we leave this life without having had an opportunity to receive our endowments and we were worthy to receive the endowment, as God lives, we will receive them. If we leave this life and have had no opportunity to live the united order with others of our brethren, and yet the spirit of the united order was in our lives and we loved our neighbors as ourselves and we kept the commandments of God and we shared with one another the things that God has given us with the spirit that is required in the united order, we will obtain the blessings of the united order in the eternal world. If we haven't got that spirit, we may be in celestial glory, but we cannot be among the Gods, because we cannot enjoy all of the blessings until we have obeyed all of the laws. It's just that simple, brethren. A lot of us deceive ourselves when we think that we have many blessings assured us because we have kept one commandment. Let me knock the props out of all of our security now by saying that this preliminary ordinance of sealing is a conditional promise upon our keeping all of the laws, rites and ordinances. And those of us who do not, have no promise. When we do not fulfill our part of that covenant, God is not bound. You'll find that recorded in the Doctrine and Covenants. It is driven home by one very important thing. We enter into this first covenant and then God proves us and tries us to see if we will do all the things we have promised. When He has proved to His satisfaction, not to ours, that we will

serve Him at all costs and at all times and in all places, then we will receive the second endowment by appointment. These promises will be sealed upon us and our wives will be sealed without condition. That second sealing and endowment is essential to the fulfillment of the promise, and the Prophet Joseph Smith said there will be but a handful who obtain it. With these things in mind, brethren, it's a good time to start working.

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Life itself, and existence, is an accumulation of recordings and memories and accomplishments. If you are doing work for the dead, the law of the Lord requires that you must identify the dead. You must have a name. That's the first recording. You must have a birth date. That's the second. You have to have a birth place, and if that's all you can find and you can convince the authorities that that's all the record there is of him, you can go and do his work with that scanty record. God will accept it if the man existed. But if you have his name, if you have his birth place and date and his father and his mother and his children and his marriage and death date and burial date, you've got more evidence that he existed. The more evidence you've got, the better off you are. You come right back to what I've just been saying--the more laws you keep, the more blessings you get, and you can't get any blessing for a law you don't keep. Life and exaltation is the accumulation of attributes and blessings and recordings and memories and reflections of the times that are past, of the times that are present, and of the time that is to come. When we become like God we will be able to see all of the past, all of the present, and as far into the future as we wish to inquire. Then that will be all truth. But we cannot have a fulness of joy and know all truth without the resurrection of the immortal body in the fulness of celestial glory.

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... It has been prophesied by early prophets of this dispensation that this day would in times to come be a holiday over all the world, the 23rd of December, commemorating the life of the greatest man who lived in this dispensation, the Prophet Joseph Smith. And that April 6th would be Christmas day for the Christian nations of the world. That time is coming. Though that time is coming, it is perfectly proper to worship our Lord and Savior on Christmas day.

The one thing that I get a little disturbed with is that we sometimes forget Christmas day in order to conform to the words of the prophets and the words of the Lord and don't celebrate it because we don't want to be paganistic in any way and worship the Christmas tree and things like that. We forget about gifts and presents, and our children are more or less suppressed because they mustn't have any on this day. And yet when April 6th comes around we forget that it's the Savior's birthday, too. Since all the world forgets about it and Latter-day Saints aren't accustomed to it, it's awfully easy for us to forget about it too.

So let's worship the Lord on the 23rd of December, the 24th of December, the 25th of December, and all of the rest of the days in December and January and

February and March and through the year, and then remember Him especially on April 6th and a little especially on December 25th too, since all of the world, Christian world, thinks of Him on that day.

23 December 1973. Sacrament meeting. Place unknown. ADAM-GOD DOCTRINE. TESTIFIES OF THAT BEAUTIFUL DOCTRINE. GOD LIVES AND CAME DOWN AND BEGAT OUR MORTAL TABERNACLES.

It certainly was not in my heart that I would be called upon to speak to you today. We have such a full agenda. But there is a message that we have to bear to the world. That message is that God so loved the world that He sent His Only Begotten Son into the world to give His life and offer an infinite atonement, to meet the demands of justice, that though we are sinful, He might be our surety and security that we could arise from the dead and have eternal life. This message has been partly understood since the beginning of time. It was taught by the angels to Adam in the Garden of Eden, and our relationship to our Heavenly Father has been poorly understood by the majority of men until this, the dispensation of the fulness of times. Through the Prophet Joseph Smith, we have learned that we descended from the Gods, that God in heaven begot our spirits. When those spirits which were intended to inhabit this world from its beginning time until the end thereof were all born in the spirit world, and there lived under His direction and under the direction of their mothers and taught the ways of life, a wonderful plan was worked out whereby God the Father would come down and commence the tabernacles of those who should come into the flesh, that He should again partake of mortal element that the spirit that enlivened His immortal, celestial body should again have blood flow in its veins, and that as an immortal being He would become mortal, and that He could propagate children, giving tabernacles to those spirits that were His in the eternal worlds. Therefore He became the father of all flesh and the father of all the spirits. He came here with one of His wives to commence that work.

It is a most beautiful doctrine. It was never understood nor enunciated to the world until the days of the Prophet Joseph, who was to restore all of the knowledge of all former dispensations, and many new things that had never been oracled before to the world. This doctrine was taught in its entirety by President Brigham Young in a great fulness, so that we could understand it and so that we could accept it.

I want to bear to you my solemn testimony that I know that God lives, and that He came down and started the tabernacles for the spirits that were tabernacled in the heavens, and that He was the Father of the Lord Jesus Christ, who was His Only Begotten after He was restored again to His immortal state. It is not declared anymore to the world by the Church of Jesus Christ of Latterday Saints. It is more or less looked upon with disdain and denied by many of the leaders thereof. But it

is true as heaven is true. I want to bear you my solemn testimony as a servant of God that as Jesus Christ is our Lord and Savior, so is Adam the father of our bodies and of our spirits. And that we are as near to God as we are near to Adam, and that when we get on the other side and pass by the angels and the Gods that are set there and by our Lord and Savior Jesus Christ, we will know this to be true.

I thank God that this holy doctrine, along with other glorious doctrines, were revealed to us by the Prophet Joseph Smith. He stands second only in glory among the exalted children of men who have come down here to fill their missions. The plan of salvation was outlined for us. Joseph the Prophet came nearer to perfection perhaps than any other mortal man. Jesus the Christ was perfect. He could offer an infinite atonement. He was predestined to do that. But this predestined plan laid out for all of us, all of us have fallen short of in some degree because of our weaknesses and our mortality. Christ has broken the bands of death for us.

This glorious doctrine is the joy of our lives. It is a most beautiful message. It is offered to the living and to the dead. If it is declared to us in the flesh, to the children of men in the flesh, and we have not had an opportunity to receive it, it will be declared to us in the spirit world, and vicarious work for the dead will bring forth all of the children of men who are worthy of exaltation. God's plan is the most beautiful thing that could be enunciated.

The Prophet Joseph's life was very beautiful. I would like to say good night to you, and God bless you and encourage you that you may walk in the ways of light and truth and forsake your sins and become a holy people, that you may be instruments in the hands of God in establishing Zion, for that is our destiny. May God give us strength to live up to it.

23 December 1973. Family Sunday School. Salt Lake City, Utah. ON CELEBRATING CHRISTMAS.

I know that the time is past, but I want to take a few moments. I was talking to a very lovely lady, and she said, "All my life I was brought up to teach the story of Santa Claus, that he came down the chimney and brought Christmas. Among your people they don't believe in Santa Claus. I hardly know how to adjust myself to this new arrangement. What am I going to tell my boys-that I was telling them lies? I told them that the Christmas tree is an emblem of new birth, new life into the world. And your people think it is nothing but a pagan symbol. I don't know where to start or where to end."

I said, "Bless your heart, don't you realize that all our lives are made up of fables and fairy stories and elves and nymphs and angels, many of which we never see in all our lifetime? Our children go to school and they are taught about the Little Red Hen and how she planted and harvested and made the bread and

invited the hog and the dog and all the other animals that had refused to take part in the planting or the reaping or the making of the bread, to help her with all these things. And when the bread was baked she asked them who was going to eat the bread. They all agreed that they'd eat the bread. And she said, 'Oh no, I provided it and I'll eat it!' Now this is a marvelous fable and will avoid hurting feelings if told this way. It is hoped by the writer of the fable that we would bring this story home into our lives without hurt feelings and realize that this is not talking about hogs and sheep and pigs and chickens, but of human beings. It's a little strange, too, that through the Prophet Moses a fable of the beginning of the world was taught and told to all the world that we were made up of dust like a brick and not by procreation."

I said, "It's not hard to start to change these fables and say that the story of Santa Claus is just a story, that there are thousands of stories told to justify the existence of Christmas. But the important thing about Christmas time is to remember the Lord Jesus and that He died for us and that this is the time for giving."

Now, I would like to reemphasize to us here that life is made up of a lot of stories and fables, most of which are constructive. It's easy to change those stories and fables and represent them to our children in a manner so that they will understand that they don't think we are telling them lies when we tell them the story of the Little Red Hen. They don't think we are telling them lies when we read them the Aesop Fables. They don't think we are telling them lies when we tell them about Adam and Eve. They are just a way to tell people a story, so that we can perhaps bring home a truth and a representation that will make life sweeter and better.

It is true that Christmas day is not the birth of our Savior and Lord. All of the Christian world worships on this day. It is a good thing for us to worship Him also. All of the ancient prophets worshipped Christ upon Christmas day, though they knew it wasn't His day. When I say that, I mean Joseph the Prophet, Brigham Young, John Taylor, Lorenzo Snow, Joseph F. Smith. You find in the story of their lives the story of Christmas day. And then all of these men predicted that the real day of Christmas, of Christ's birth, would someday be known among the children of men, and that we would worship Him on a special day and in a special way on April 6th. And that this time of the season would be a universal worship or a remembrance of the day when the Prophet Joseph Smith was born and the time when he restored the gospel.

Let us make our adaptations gracefully. Let us not anticipate that we will change the world overnight. Let us be generous with the other fellow's feelings and also of our little children's feelings. Let us try to be consistent.

Lots of times I prove myself to be very inconsistent, in that I teach the truth in part, and we anticipate that we will learn the truth of all things all at once. We find it hard to adapt to the teachings of the Bible if we hang on to them too firmly and we can't let the prophets explain their true meaning a little later. We find that many of the things we are told have their limits and bounds. Some of them are stories, some of them are fables, some of them are part of the truth. Very few of them are all of the truth. No sermon was ever preached on the life of Christ that

was a sermon complete. The life that we live is part of the gospel of Christ. The times and the seasons in which we exist are a part of God's great plan. The creation is a part of it, the meridian of time is a part of it, the end of the world is a part of it, the resurrection of our bodies and the resurrection of the world is a part of it. We can't tell it all at once. Let us be consistent enough to realize that no story can be completely told at any time. The Lord tells us that all kingdoms have their bounds and conditions, that all truths have certain bounds and conditions. Let us try to realize these things as we adapt ourselves to the Christmas season and to any adaptation that we make. Let us do it generously and graciously.

I pray that God's Spirit may be with us now as we go to our homes, that we will remember that this is the birth of the Prophet, that we will try to live so that the Spirit of God will attend us, and that above all, we will love the Lord with all our hearts and our neighbor as ourself. This is my prayer for this Christmas day, in Jesus' name, Amen.

30 December 1973. Sacrament meeting. Salt Lake City, Utah. PARTAKING OF THE SACRAMENT UNWORTHILY. CANAANITES IN THE TEMPLE. BEING LED ASTRAY. REPENT OR SUFFER INDESCRIBABLE SUFFERING.

... Many of us are doing quite well, but all of us could do much better. One of our principal problems is that we are very quick to judge a brother or a sister and very blind in our judgment of ourselves. This situation is undermining us and destroying our powers for good.

As I look back over the history of the Church and see how valiantly Joseph the Prophet sought to prepare a people to receive the blessings of the fulness of the gospel, and how many times he took unto his heart men who later lost their testimony of the gospel or who never had it, but who used him as a means of a stepping stone to questionable aspirations and turned against the Prophet and this work and betrayed the people, which resulted in the murder and the drivings of the Saints, as I think upon these things I think upon the things that are recurring today.

The history of today is unfortunately a repetition of the history of yesterday in the life of the Prophet, and of 2,000 years ago in the life of the Savior. No matter whom we choose, no matter how earnest they may be or how true they are, there is in all of us the power to be tempted and to give way to temptation, to rob ourselves of our blessings, and to turn against our brethren and to betray them, and to lose our testimony of the revelations of God and cease to serve God and keep His commandments, and fight against His word.

That which took place in the days of the Savior is taking place now. That which took place in the days of the Prophet Joseph Smith is taking place now. Honest and good men who are carefully led astray by the wiles of Lucifer and who have weaknesses in themselves which they were unable to curb and control,

and therefore became servants of sin, lost the Spirit of God, and we find them fighting against it.

As I partook of the sacrament today, I thought how unworthy we are. It is written in the Book of Mormon that you shall not suffer anyone knowingly to partake of these emblems of my flesh and blood unworthily, lest it turn to their condemnation. Of course when the Priesthood was so instructed, it naturally follows that if they permit someone to do this, a great responsibility rests upon them where they did permit these things to happen. We permit those who are unworthy to administer the sacrament. As a Priesthood holder, if I am an instrument in God's hands in doing this, I am responsible. We permit those who we know are unworthy to partake of the sacrament and do not warn them. As a Priesthood holder, if I permit this, that responsibility rests squarely upon my shoulders. We permit people to enter into celestial marriage, and we perform holy ordinances in the name of the Lord Jesus Christ and by virtue of the Holy Priesthood, introducing them into an order of marriage that is for time and for all eternity, and we know sometimes that they are unworthy of that blessing. We know at other times, at a later date, that they were unworthy of that blessing, and because we are not always prompted by the Spirit of Almighty God, we find ourselves sharing in their sins because we permitted this to take place. The responsibility is almost more than a good man of God can bear at times when he realizes that these things are taking place, because we do have those who have entered into the most solemn covenants in the house of God, who have broken those covenants and forfeited their blessings, and they are not entitled to the Holy Priesthood and the right to administer its ordinances.

We do have those in our midst who have come in among us and who have used their Priesthood callings and appointments and their rights for their own personal gain. They have done us a great deal of harm. Whenever these things happen, my heart melts within me with the realization that Brother Rulon, if it were not for your weaknesses, these things might not have happened.

We are told in holy writ that in our day, though the blood of Canaan should not be found in the houses of God, it will be there, and that when God sets things in order, the Canaanite shall be driven out of the temple. Who is responsible for his getting there? Did we not let down our guard to permit such a thing to happen? We preach in the Church of Jesus Christ of Latter-day Saints today, and it's a common doctrine, that our leaders will never lead us astray, and we believe it. I believe that in one sense with all my heart and soul, because I don't believe our leaders lead us astray. I believe we suffer ourselves to be led astray.

But, we not only are taught that if God can change a divine ordinance and a divine command, and issue a Manifesto to stop it and make it so that it is no longer necessary, and we go into the temple..... obeying part of that command and get into the fulness of celestial glory and not be under any condemnation because we did not live all the law, because our authorities who will not lead us astray tell us this is all that is required of us-and upon this premise, we have today arrived at a position where we now have the Negro question facing us. We should love our brethren as ourselves, we should esteem them worthy of salvation whether black or white. We are told to preach the gospel unto every nation, to

every kindred, to every tongue and to every people. But God has placed all of us under certain restrictions that we have merited for ourselves. For instance, if we come with the blood of Canaan in our veins, He has said they cannot hold the Priesthood. And if we give them the Priesthood, they still don't hold the Priesthood. If we give them the Priesthood, they still don't hold it, because God says they can't. So we find ourselves fighting against God. We are told in the holy scriptures that we must not partake of the sacrament unworthily. If we partake of it unworthily, it will be to our own condemnation. We suffer one another to partake of the sacrament unworthily, either with knowledge or without knowledge. The blessings of God cannot attend the ordinance so that we can obtain the forgiveness of sins.

We say that celestial plural marriage is no longer necessary, and God stopped it by way of commandment. So now that the Negro question is arising, the liberal elements in the Church are demanding another revelation like the one received, the Manifesto that stopped plural marriage, to open the doors of the temple to the Canaanite. Unfortunately, there are many of the Canaanites today who are entering the house of the Lord, receiving the Priesthood by the laying on of hands, being married for time and for all eternity. That situation is going to increase until it becomes unbearable in the sight of Almighty God.

No matter how grievous our sins have been, no matter what gates we have shut in our own faces, like the Negro did in heaven so that he can not hold the Priesthood now, if he will receive the gospel now, he will hasten his way to forgiveness and eternal forgiveness and eternal exaltation, if he will abide the laws of the gospel. No matter what sins I may have committed, whether they be theft, murder, adultery, fornication, incest, no matter what I have done, if I will repent today and give my heart and soul to God, I am on my way to that point where God will eventually say, if I persist and give Him all I have, though your sins be as scarlet, I will make you as white as snow.

Now, Almighty God wants a people who purify themselves from their sins, who will acknowledge them and forsake them, because we cannot be saved in our sins, brothers and sisters. We can be saved from them when we turn from them and repent. We must dedicate our lives to our Heavenly Father. We must be about His business. We must truly give ourselves to God. Under these conditions the atoning blood of Jesus Christ will be efficacious for us. But under any other condition, as long as we justify ourselves in our own hearts, in our continually tearing down a brother or a sister, in our justifying ourselves in our past sins because somebody else, too, is guilty of sin, and therefore we're all right, as long as we maintain this position, we are only paving our way to hell. And God wants us to become Zion. God wants us to become a righteous people. God needs us in His work. But He does not need us half as much as we need Him.

Brothers and sisters, I have to give you this message: And that is-repent! Turn to God, get the Spirit of God. I don't care how good you are, brethren, or how good you are, my sisters, if you will get the Spirit of God, you will realize you are not much good, and you will strive to be worthy to hold the Priesthood, to represent God, and let your light so shine that men will see your good works and glorify His name.

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I want to speak to you for a few moments and in the name of the Lord. God is raising up a special people that will serve Him and keep His commandments at all costs, that will push spiritual thing to the fore and prepare the way for the establishments of those principles of the celestial kingdom, that will bring about the redemption of Zion and the coming of the Lord. But the suffering that we may have to pass through if we do not repent is going to be indescribable. God bless us to set our lives in order, I pray in Jesus' name, Amen.

30 December 1973. Family Sunday School. Salt Lake City, Utah. LAWS OF MOSES TEMPORAL, BUT ETERNAL. LOVE AND OBEDIENCE. (excerpts)

... and took from them Moses and the Holy Melchizedek Priesthood because they could not receive that fulness. It is hard for us to understand that as He instituted to them the carnal law of Moses, that that law of necessity incorporated certain divine principles that are eternal in their nature, that were a part of the law of God before they were ever given to Moses, and that they were incorporated in the law of Moses.

Now these portions of the law of God that were eternal in their nature, that were instituted by Adam and Abraham before Moses' time, that were a part of the law of Moses that are eternal in their nature, are of course binding upon us now as much as they were upon God's children before Moses' time. For instance, "Thou shalt not kill" is a part of the law of Moses. The law of sacrifice and of atonement and all the ritual that was incorporated into the law of Moses to constantly make the children of Israel think upon God and His holy covenant-and after all we have similar things in our day, the sacrament itself being instituted to entice us to make us insofar as it is possible to turn our hearts to Christ and remember His sacrifice, the breaking of His body, the shedding of His blood for our sins.

The law of Moses incorporated much ritual that made them think of Christ. Many symbolic things made them turn their hearts to Christ, that occupied a great deal of their time in religious ritual, so that they would be turned from the heathen abominations that were about them. All of those things were instituted to make them think of Christ and were a part of the remembrance of the shedding of blood of an unblemished lamb, which of course was the Lord Jesus Christ symbolized. All of these things were done away by Christ.

But that portion of the law of Moses which had been instituted by Adam and his successor, by Abraham, etc., which were a part of the law of Moses of necessity-because God, just because He gave them the law of Moses, didn't intend

that they should forsake moral principles that were eternal in their nature- therefore, they were included in the law of Moses, and that's the reason Christ said that that portion of the law which was not fulfilled in Him was not done away. Not one jot or tittle of the law would be rescinded until the law was fulfilled, all was ful- filled.

Therefore, we find the law, "Thou shalt not kill" is still effective. It wasn't fulfilled in Christ so that we could go around and kill or commit adultery. It's effective. It wasn't fulfilled in Christ so that we could justify ourselves in committing adultery. "Thou shalt not steal" was not fulfilled in Christ so that we are now free to steal as we please. That portion which tells us that we should remember the Sabbath day to keep it holy, that we should have no other gods before us, that we should honor our father and our mother, all of these things that are included in the Ten Commandments, if you please, were included in God's law before Moses' time, and therefore are eternal in their nature, binding upon the children of men through time and eternity and all creation. They are as eternal in their nature as the laws of nature are, wherein when spring comes the trees put forth their leaves, and when winter comes the deciduous plants shed their leaves. These laws are eternal. They were not fulfilled in Christ.

But those things which refer to His coming, which were part of a ritual that was instituted solely for a people who rejected the fulness of the gospel, who had to be submitted to great ritual in order to get them to turn their hearts toward God, these things were fulfilled in Christ.

The eternal laws, most of which are incorporated in the Ten Commandments, are a part of the gospel of Jesus Christ. But they were not, specifically in relation to His atonement, they were not fulfilled in Christ. The law of sacrifice was instituted by the angel of God to Adam in the beginning of time. And though it was fulfilled in Christ in the infinite atonement that He offered, it still has a broader field of recollection. When the fulness of the Melchizedek Priesthood, as practiced under the Levitical Priesthood and the offering of sacrifice, is again given to us in this dispensation, sacrifices will be offered as they were before Moses' time, in remembrance of the sacrifice of Jesus Christ, not in foretelling it. These things I hope I've made a sufficient explanation of.

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Those laws were incorporated in the laws of Moses but were in force and a part of God's wisdom manifested in His children prior to the day of Moses. God had revealed to Abraham and to the early prophets that certain fishes were poisonous and were therefore not to be eaten. Pork was not a good food and therefore should not be eaten. And though it was a part of the law of Moses, it was eternal in its nature. If we cannot apply those principles wherein we keep our bodies healthy and clean, then we must pay the penalty of the violation of nature's laws.

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This is a part truth. They were given to them to train them in obedience. But God doesn't do anything superfluously. He gives a law and makes it apply for the good of the people and teaches them obedience in relation to mortal, temporal affairs. They are spiritual in their nature; they are temporal in their nature. But when we abide the law of cleanliness and of proper food, we also benefit not only our mortal bodies, but our spirits also, because that tabernacle does not become an impediment to our relationship with God. Skousen is correct. They were given to teach them the laws of obedience. But they had a fundamental purpose in that they were applicable to good, common sense in their mortal existence.

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Unfortunately, the greatest, the most terrible diseases that are transmitted by pork, by pigs to us, trichina that get into our muscles, hearts and nerve system, cannot by any medication be eradicated. They are a basic reason for cancer. No matter how carefully you feed a hog, it's likely to get them because a hog is a type of animal that feeds upon rodents, earthworms and other things that are infested with the ova of the trichina. I have watched hogs that were fed the finest food, that will catch a rat and devour it in a moment, bite it in two. The rats have those trichina in them. You can almost always find them in them, a source of cholera from rats and fleas that feed upon them. want to tell you that God gave these laws because they are sound. But they are temporal laws. Christ's law overshadows all of the temporal la W.

In other words, Joseph Smith, Brigham Young, and Heber C. Kimball would neglect a lesser, temporal law in order to be charitable to the Saints who gave them the best they had. This is the principle involved there.

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The rabbit or the coney, as it is referred to in the scriptures, was forbidden. Anything that did not chew its cud and have a cloven hoof was not good for man. And that law is as eternal in its nature as are the laws, "Thou shalt not kill, Thou shalt not steal," for the simple reason that these particular animals are subject to certain types of diseases that our bodies cannot handle properly if we contract them.

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I meant by that just exactly this: that God Himself is defined as Love. God is Love. Why? Because love incorporates all of the laws and commandments. Now, you can take all of the laws and commandments that are subject to the law of love and put obedience first. But the law of God is a part of God, it is His makeup, it is literally the composite of His attributes. The 13th Chapter of the first Book of Corinthians positively says in faith, hope and charity, which is the pure love of

Christ as explained in the Book of Mormon, are the greatest things necessary in our spiritual development. But the greatest of these is charity.

You can take prophecy and obedience and all of the other laws, and they are nothing if you have not the love of Christ. This was repeated by Christ in His sermon on the mount, here in part to the Nephites. It is reiterated through all of the holy scriptures that the love of Christ is the most essential thing in our nature.

If the Savior Himself, and you cannot gainsay it, said when they asked Him which of all the laws and commandments-and here we have a great play on words of those who place obedience first--which of all the laws and commandments is the greatest. He said, "Hear it, 0 Israel. Thou shalt love the Lord thy God with all thy heart, with all thy might, with all thy mind and with all thy strength. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. Upon these two commandments hang all the laws and the prophets." Now, the Savior said that. I didn't say it. But I think I'm justified in assuming that if you do not-and then Christ said this: "You cannot serve two masters. You'll love one and hate the other or hate one and love the other." So whomsoever thou servest, that is the man you love.

All right. If obedience is the first commandment, then why not just be obedient to the devil? You kept the commandment. If you do not have the love of God, you will not serve Him, you will not obey Him. So I do not think that even though a number of our prophets in modern writing have stated that the first commandment of God, the first law of God was the law of obedience--that is true as it applies to the Saints who were supposed to already have the love of God and have already fixed themselves upon certain things....

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I've been in the homes of Saints, our good Mormon people, where they have served pork. It was improperly cooked, and I just didn't dare eat it. I didn't want to appear ungrateful, so I didn't reject it upon the basis that it was contrary to the commandment of God and give them a lecture or be ungrateful for it. I told them another truth, which was, "I can't eat pork without it giving me migraines. It makes me very sick. Will you please forgive me if I don't eat?" We can always be careful about this.

Sometimes, in reading back over the lives of the Saints and in my own personal experiences, I run into so many things in this area, where you just hardly know which way to turn, because you have so many things, or which way to say something. No matter how you say it, how you turn or which way you turn, you've said it wrong, you've done it wrong. And this is a part of our learning to become harmonious and to love one another and put up with each other's weaknesses. Brigham Young says you may despair of ever seeing the time when all of the Saints will think exactly alike upon all subjects.

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Have you noticed how, after He gets all through with the Word of Wisdom to us, He says, speaking of various things, "Nevertheless, all these things were made for the use of man, to be used with wisdom and understanding."

* * *

The Lord Jesus Christ, in talking of the Law of Moses, said, "It is written, a life for a life, an eye for an eye, a tooth for a tooth." It is written, that's the law. It's a just law. This is the manner in which we should recompense. He said, "But, nevertheless, I show unto you a better way." These laws are fine, but there's still something that's better than that. If someone asks for your coat, it's very proper for you to say, "No, it's mine, I'm not going to let you have it." Fight over it if you want to; let him shoot you if you want to. But it's better if you say, "Well, here's my coat." And if he wants your overcoat, too, give it to him. If he wants you to walk with him a mile, walk with him twain.

So He showed you a better way, not that He had rescinded the other laws at all.

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The Apostle Paul in speaking upon that very subject, said that we should not retaliate but show forth kindness unto them, that it might heap coals upon their head. That's just exactly the principle involved.

I believe the Lord expects us to use wisdom with this principle, and if more harm can be done by giving than to withhold-I think the Savior had a principle involved that is beyond just the demand of the coat. It is much better to give it to him than to fight over it, or to get killed, perhaps, because you didn't want to. These things have to be taken into consideration.

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At the particular time when Brigham Young advised the Saints to raise pigs, he said that they ought not to eat them, but since the gentiles would eat them anyway, that it was a means of profit. This sounds something like a translation from the Bible, which says if a fowl die, do not eat it, you can give it to the gentiles. The Prophet said that was really not the law of the Lord, but, "Neither shalt thou give it unto the gentiles," in the Inspired Version.

In relation to tobacco, the Prophet Brigham Young took exactly the same stand. The people were going to use it anyway, and if you were down where you could raise it, raise it. It's a good crop, a good moneymaking crop. I would say that that is common sense economically. But I don't think the Lord would all the way approve of it. I think the Saints could raise something else that would be just as good a profit. It's the same principle again. It isn't that you should do this to

take advantage of them, but it is a means of sustenance that you may use, that they would use anyway, so take advantage of it.

21 July 1974. Sacrament meeting. Salt Lake City, Utah. THE GATHERING OF THE SAINTS.

I've been delighted and inspired by our brother's remarks, and I have been pleased with his recital on the gathering. I have enjoyed the remarks of our young people and those who have spoken to us. The Spirit of God has been with us today. Because the Spirit of God is with us, and under the influence of that Spirit, I want that Spirit to direct me in a few remarks regarding these things and our duties and responsibilities.

Did you ever take a 15 watt globe and put it in a small room and expect it to lighten all of the corners? Very seldom will it do it. If you get yourself a 25 or a 40, or a 60 or a 100 watt globe, it does a better job. The light of the gospel is supposed to be disseminated from a people who have gathered together in one place upon the earth and have at least a 100 watt globe to send out this light as a candle from the hillside, that it may be seen. Now, a candle set on a hill doesn't give an awful lot of light. But if it's on a hill, it gives a lot more than if it's under a bushel basket, the Lord says. We have hidden our light as a people, to a great extent, under a bushel, because we have scattered ourselves among the world and have become like the world.

President Brigham Young said that if the Latter-day Saints continue to abide in the countries from which we have sought to gather them after we have preached the gospel to them, the spirit of the gospel will depart from them, and they will become a part of the nation and the country in which they live, and we will lose them. During the World Wars when our missionaries were gathered in from Germany and Austria and the Balkans, and they were sent out after ten years where they had no guidance from the elders of the Church, no light from headquarters, they had departed so far from the gospel that they knew very little about it, and most of them were totally and permanently lost.

We have a lot of reasons for refusing to gather, or not gathering. The Lord says, "In Zion and in her stakes shall salvation be found." So we say, "Well, our stakes are in New York and Australia and London, and our stakes are in the East and in South America." This is fine, but it isn't what the Lord said. The Lord said, "Wheresoever the carcass is in the last days, there will the eagles be gathered together." And that is just about the summation of the matter. The carcass is the

established word of God, the restoration of the Kingdom. The eagles are those who are the elect of God. They are going to gather together. They are going to gather together in the Rocky Mountains as the scriptures have plainly foretold. If they will not gather together, they will partake of the plagues that God says shall be poured out upon Babylon. He said, "Gather ye out of the midst of her, 0 ye my people. Be ye clean that bear the vessels of the Lord. Gather ye together that ye may not partake of her plagues." For when judgment comes upon the earth, we will partake of her plagues if we are not gathered.

Upon this subject I have a few random thoughts that I would like to draw to your attention. It is a rule, that when you administer the ordinances of the gospel, to lay your hands upon the head of the individual who wants your blessing. Now, God's blessings can descend upon us in divers ways, and He is merciful, and He is kind. But did you imagine that you were going to bless your son to be healed if you went outside and laid your hands upon a cow and gave a blessing, and that it would be as efficacious as if you had laid your hands upon your son? When we consecrate a bottle of oil, the Lord says to take the cap off of it. Now, God's blessings can descend through glass and caps, but these material elements God asks us to remove, that the blessings of heaven, the blessings of the prayer may descend upon the oil. We bless the oil, not the vessel. When we administer the sacrament, we uncover it. When we bless the bread, we bring it close to the man who offers the blessing. Why? God's blessings could attend the blessing upon the bread if it was in a distant room. But He wants us to get close to the Spirit of God, the source of the light. If the individual who administers does not have the light in him, he cannot spread that light which comes from God to him. But if he has that light in him, he can. And if the light is abundant, it will spread and attend the bread. If we are thinking upon God and His blessings when we partake of the sacrament, that blessing offered upon the bread by an elder of Israel, will come to us. We will think of God, and the Spirit of God will come to us.

When we bless the water, the plates are moved aside. The water is brought forward. We have it uncovered, we bless it, and it becomes like the spirit of life to us when we spread it out to the people. It is an ordinance that is administered. Wherever the ordinances of the gospel are administered to us in any tabernacle or in any building or under any circumstances, there the blessings accrue from them.

We are told to gather out of the midst of the world. Our situation today is contrary to the will of God. Even in Zion we are mixed with the world to an extent that meets With God's disapproval. if I could take my wives and my children and I could keep them together in one body, I could teach them every Sunday. Every evening I could kneel with them in prayer, and every noon I could face God's holy temple and ask God's blessings. If every night I could know they would be tucked into bed with the Spirit of God about them, that influence that emanates to me from God and from me to them would be felt by them to the salva- tion of their souls. But when they marry outside of the influence of the gospel, when they mingle with the world and partake of the wickedness of the world and they do not repent, they will be destroyed by the world, and I will lose them in time and eternity.

Now, brothers and sisters, our responsibility to ourselves is to gather together, to gather together in our families, to get the Spirit of God and to keep it, to gather together in our communities, to get the Spirit of God and keep it, to add to our light constantly so that that light will spread out and fill the world. If we have that light in our own hearts, then that can happen. Do you remember that the Savior said, "The Kingdom of God is within you"? Get that Kingdom of God in your heart, spread it to your wives, spread it to your children, spread it to your neighbors, meet together and have it in your communities.

Do you remember when Christ came after the great destruction that came upon the Nephites, it says the more righteous part of the people were gathered together in the land Bountiful, where the temple stood. It was there that they heard the voice in the heavens and saw the coming of the Savior and heard His voice. And He administered to them. After this glorious occasion, then they spread the word abroad to all that had been spared. They gathered together as they heard the word of God, and they were instructed and taught. For 200 years they were the people of God, and not one soul was lost. When Zion was gathered out from among the wicked of the earth before the destruction by the great flood, to the City of Zion, what would have happened to the children of Zion if they had been scattered among the wicked? Would they have been caught up into heaven? Could there have been a place where God could associate with them from that time until now if they had not been gathered together in one place? They could not.

We are told very definitely in the scriptures in these last days, that the Saints would be gathered together in one place upon this land. It is important that the missionaries go forth into the world and preach the gospel. It is important that we establish missions in every land upon the face of the earth. For what purpose? To gather in the honest in heart from among the wicked, to preach to them the gospel of salvation, and to put them in an environment where they can live that gospel and cleanse their lives to get the Spirit of God.

Brothers and sisters, this is the message I want to leave with you. I want to tell you that the seeds of death have been sown among our people by the loss of the spirit of gathering, by the loss of sustaining those who preside over us, by becoming independent, by becoming self-sufficient, by feeling that we can do better by ourselves than with our brother. The reason we can never be saved in the fulness of celestial glory without the united order is because without that united order where we have all things in common in our hearts and in our lives, we cannot become the people of God, because our light will not shine beyond the limits of the light we have in ourselves. We cannot be saved under any circumstances but where we can bask in the light of the Spirit of Almighty God. He expects us to bask in that light. He expects that light to be in our hearts. He expects the Kingdom of God to be there, for the Kingdom of God is not the kingdom of the world. The kingdoms of the world will be destroyed, and the Kingdom of God will be built upon its ruins. The hour is at hand when the Kingdom of God will be given to the Saints of God. Those who are not Saints of God will no longer be here. We have destructions awaiting us that we do not dream of. We have famine awaiting us in this land. We have chaos coming in the very near future. if we are gathered together, and if we are living the

commandments of God, we will be spared, and we will rejoice in the blessings of God. If we are not gathered together, if we are not keeping the commandments of God, if we are not letting our lights shine because we are in communion with God and can spread that light to our families and our children, we will be destroyed with the wicked, as there is a God in heaven, for so God has decreed it.

Brothers and sisters, let us get the Spirit of God, let us be one, I pray in Jesus Christ's name, Amen.

27 July 1974. Conference session. Pinesdale, Montana. MUST DO BETTER OR FALL SHORT OF OUR BLESSINGS. LIVING UNITED ORDER. TITHING.

I am delighted this morning to see so many of you here. I am delighted to feel the Spirit that prevails here. I earnestly pray that the few minutes that I occupy, that I may have the Spirit of God with me and that I will say those things that are in my heart to say to you in such a manner as to be impressed there, that cannot and will not be forgotten.

The Lord has His message ready for us and held out to us, beckoning to us all the time. Let us not be like the Sadducees and Pharisees who were very religious in their day, who listened but did not hear, who looked but did not see, who received, but their hearts were not right. Now, when I say this, I do not say this as a matter of condemnation, I say this as a matter of ability, as a matter of capacity, as a matter of preparation. We are doing the best we know how. My remarks are not critical. We are doing the best we know how, but unfortunately in so many things we do not know how to do better.

I called a brother to preside this morning. He wants to know what the program is. How can I tell him what the program is when I don't know? Why don't I know? Because I didn't prepare myself. Why didn't I prepare myself? Because I had so many other things that took precedence. It just would have taken a little while to memorize every step of that program, but I didn't do it. So I use myself in comparison of these things and say that this is the way we all are as pertaining to the gospel. We know the gospel is there, we know its blessings are awaiting us, but we've got so many things to do.

We are told by the Prophet Joseph Smith that the reason so many of the Saints fall short of the glory they expected to attain, was because they are so burdened with the cares of the world, and they sought after the honors of men, that they neglected the weightier principles of the gospel. When they come forth in the resurrection of the just they will be astounded to find that they had fallen short of the glory they thought they would attain. Unfortunately this is the saddest tale that can ever be told, because that is what is going to happen to most of us, and that includes myself.

I was praying and fasting very diligently over a considerable length of time, asking the Lord for certain blessings promised to me. And I told Him that there were certain things that I wanted to do with His people in this work, but it seemed I was incapable of doing them because of my own incapacities, and that when I tried to get my message over to them they were incapable of obeying because of their ineapacities. I needed more than just the outpouring of His Spirit, I needed more than just the dreams in the nighttime in answer to my prayers. I felt I was entitled to some additional consideration on the basis of the promises that had been made to me by Brother Joseph and others of the prophets of the Lord.

The Lord opened the eyes of my understanding, and He told me some things about myself, so that I spent the rest of the night asking Him to forgive me for expecting more from Him than what I had, because I was so unworthy of what I had.

I'm going to give you a little example. I am being personal, because I want you to be as personal with yourselves as I am going to be with me, before you. I'm going to lay myself wide open, and I am going to ask you to do that to yourselves when you analyze yourselves before God. I said "Lord, where am I falling short. I'm working hard, I earn about $35,000 or $45,000 a year. I write that earning off in a $10,000 to $12,000 loss every year that I never collect from medicines I furnish, from services I render. I give it ungrudgingly because I consider that those that can't pay me-that I am laying up rewards in heaven. So I am glad to do that. When I've paid all my debts and obligations and my overhead, why I've got about $8,500 left that I can take care of my family with. I haven't a very big family, only have about 56 to feed, seven homes to keep. We have everything we need, I'm not complaining. We have everything we need, we always have food, we're always able to meet our debts and obligations. But what more do You expect of me?"

The Lord spoke to my spirit and said, "Well, have you been absolutely honest with me, Rulon? Have you paid a full tithing?" "Well, goodness, Lord, everything I've got I've given to this work." "Have you paid a full tithing?" I got to going over my books and I found that I was about $700 arrear in honest tithing that I should have paid. asked the Lord, "Lord, please forgive me," and I spent the next few weeks raking up $700 to catch up with the Lord.

Now, the united order requires something of us that few of us have complied with. Many of us have, and if you have, don't feel that I am picking on you. Many of the reasons why we don't succeed better is because your leadership doesn't have enough sense to teach you better. And I am speaking of myself. But let me draw your attention to the prayer of the Prophet Joseph Smith when he said, "Lord show unto us that which thou requirest for a tithing unto thy people." The word of the Lord came to him, "All of those who assay to come up unto Zion shall first give unto the Lord all of their increase. It shall be given unto the Lord, and they shall not have claim upon it. For it is the Lord's. And after this they shall be tithed with one-tenth of their increase annually. And this shall be a standing law unto my people who come up unto Zion, forever."

Now, I am going to ask you heads of families, you mothers who are earning a living, all of you, as I ask myself, "Rulon, are you paying an honest tithing?" I'm asking you, are you paying an honest tithing? I'm sure your answers will be very much like mine are until I got to arguing with the Lord about it. I said, "God, I've given more than a tithing. I pay people's bills for them, I assume their obligations for them, I pay my own expenses in all of my travels, I don't ask anything from the Priesthood in regard to these things. I pay a telephone bill that runs up to sometimes $300 or $400 a month, and I don't ask for any help for it." The Lord still said, "Rulon, are you paying an honest tithing?" Well, the answer was no. What I give to the Lord out of what I have, is not a tithing. The Lord says in the closing chapters of the book of Malachi in the Old Testament, in the closing verse of that chapter, He says, speaking to Jacob, who are His people, and He calls them "My sons, you have robbed me, for you have not paid an honest tithing. Prove me herewith and see if I will not open the windows of heaven unto you and pour you out a blessing so great that you cannot receive it."

I am going to promise this people who are up here that if they will do what the Lord tells them in this simple thing, in the payment of an honest tithing, God will start to bless them where He is not blessing them now. God blesses me according to the manner in which I keep His commandments. We ought not to be falling short.

Now, there are a number of our brethren who have given absolutely everything they've got to the Lord. They have given their money, they have given their time and their talents, they have worked for nothing for A. B. Concrete until they had used up all of their surplus, and they have yet remained sweet and tender and humble and good. They have not felt to complain. The only complaints I have heard from some of these brethren, who have nothing because they gave it all to the Lord and to their brethren, is, "Brother Rulon, where can I do better? Where am I falling short?" Now, these men and these women who have done this, they are in this position before the Lord. It has deprived them, it has left them poor and afflicted, without reserve for the coming crisis, it has left them without any surplus. If the Priesthood has used it for the help of others and the carrying on of the work of the Lord, or who have used it unwisely, and many times we have because we have not had enough sense to do better, yet that Priesthood or those brethren can never pay them back. God will have their treasure and a blessing for them in the spirit and the promises of the Lord that will exceed the blessing of having that paid back to them, a hundredfold. The Lord tells us that we should not expect to be paid back, because we then lay up treasures in heaven. The treasures we have in heaven are not just received in a somewhat distant, mythical world that we go to when we die. Those treasures are right here in life, too, because they are treasures of the spirit. Some of these sweet, wonderful men who have practically nothing and still are faithful and diligent and uncomplaining, are the sweetest souls who ever walked this earth. We have a number of them among us. God will pour out His blessings upon them forever and forever.

But on the other hand, we whom God blesses with the means of this world, God expects us to work that much more diligently and to contribute that much more bountifully to the clothing of the poor and help of the sick and needy, and

we uplift them. We cannot turn them down. We give to the Lord because we owe it to the Lord, and it's part of our mission in life.

(Rulon tells about a dream or a vision he had.) Father met me out in an open field. He took me by the arm, smiled, and he said, "Come with me, I want to show you something. We entered a spacious building, and there were about 150 men who had never heard the gospel, who had never had a testimony of it because it had never been presented to them. They were intelligent men. Their intelligence reflected upon their faces. They were serious men, they realized that they had missed something very vital to their lives. Father said, "I have a meeting with these men. In two or three minutes now I am going to start to instruct them and answer their questions and guide and direct them so they will receive the gospel in their hearts and be prepared for it, that the work for the dead might give them a blessing of baptism, of the Holy Ghost and of eternal progress. They are engaged diligently here now in seeking after the records of their dead, guiding their people who are upon the earth, trying to help them get their work done, because those who are upon the earth who have the gospel and who hold the keys of these blessings, cannot be saved without these who are worthy. These who are worthy here cannot be saved without them. Now, Rulon, I would like to spend more time with you, but as you can see, I am very busy."

So I walked out of the room, and Brother Joseph Musser was waiting for me. Joseph said, "Come with me, Rulon." So I went with him, and we entered a room that was just about the size of this room. There were about 250 or 300 men. They were all male. Joseph said, "These are men, some of the most intelligent men who have lived since the time of Joseph the Prophet, who have come down to our present time, who have just gone on. They are searching for things that they have missed in life. They lived under circumstances and conditions where they never knew about the gospel." They were men like Ralph Waldo Emerson, Nathaniel Hawthorne and other men of this caliber. Some of them I recognized from pictures. "They are diligently concerned about salvation. Their hearts in many instances were more right than many hearts of the Saints, because they did the best they could under benighted conditions. I have the responsibility of acquainting these men with the fulness of the gospel, a principle they never knew anything about. You people who are still alive have got to get busy, because these people are going to accept the gospel. We are preaching the gospel to them. The Spirit of God rests upon us here in abundance. Now you get back and do your job while I do mine."

I sat up in bed and said, "Well, what a poor soul you are, Rulon, asking for help beyond the veil when you have so many more opportunities. You don't work under the same restrictions, you don't have the same kind of people to live with. You are teaching people who know the gospel. Pitch in and show them how and teach them how."

A little later in my prayers I had another vision. That vision comprehends something that I cannot tell you in words, but I am going to sum it up in just this. The Savior's coming is so near. You'll go back and say, "Well, that was years ago that Brother Rulon said this," or, "That was months ago that Brother Rulon said this." But the Savior's coming is so near that you and I are going to wake up

someday in the very near future and say, "When I had every opportunity to serve God and keep His commandments, to live the united order, I loved the things of the world so much that I didn't do it. And now I'm here where I can't do anything about it. It is too late. It is forever too late. I wasted the day of my opportunity. This day of this life was given to me to prepare to meet God, and I did not prepare myself. I loved the things of the world more than I loved God and eternal life. Repeatedly I told Brother Rulon and the Council that I would do anything they told me to. But there's one thing I never did, and that was to keep the commandments of God because I knew how. All they wanted me to do, all they ever asked me to do was to set my life in order and keep the commandments of God."

There are a few men in this audience who are blessed abundantly with the material things of this world. They spend their money flagrantly for the things that they want. Their mothers, their brothers, their sisters, their associates, have given everything they had, working for nothing, while they worked for a good wage. And they haven't even paid an honest tithing. They haven't given any of their surplus to the Lord. I am going to tell you brothers and sisters that they haven't given any of their surplus to the Lord. I'm going to tell you brothers and sisters that a people who have the opportunities that you and I have and do not take advantage of them, are going to find themselves in a hell of torment, because they had so many blessings offered them and they passed them by, right in the brightness of noonday while the gospel was preached to them. They looked but they do not see, they hear but they do not hear, they understand, but their hearts are never penetrated. They say, "Well, I can live the united order with certain people, but I can't live it with these people. I don't like what they do, I don't like the way they conduct themselves. If you can't live it with the best people, you will never, never, never live it with any people, because here on this ranch are some of the best people that ever breathed the breath of life. God Himself gathered them together under the direction of His Spirit. If you cannot live the united order with them, I promise you in the name of the Lord you will never inherit celestial glory, and I also promise you that your eyes will look up in hell, being in torment, because you loved the things of the world more than you loved God.

The day will come when the Savior is here. The day will come when the elect of God have been called from every dispensation to meet in the valley of Adam-ondi-Ahman with Father Adam. There will be men who ever held the keys upon the earth since the day of Adam till our time in the immortal realms of glory, whether in spirit or in immortal, resurrected bodies-they will be there. There will be every man who is mortal upon the earth, who hold keys of authority, who is worthy; they will be called and they will be there. They will meet together, and you and I who are called-if we are not worthy, will know absolutely nothing about it. These men on that occasion will talk with Father Adam and with the Lord Jesus Christ and Joseph the Prophet. They will go forth with power and might to bind up the law and seal the testimony, that the righteous may be gathered together upon one place in this land, and that the wicked may be destroyed. When Christ comes in His glory, all the wicked that cannot be gathered are going to be burned. In Doctrine and Covenants 64, it says that this is the day for the preparation of my

people. This is the day until the coming of the Son of Man, for the tithing of my people. For verily I say unto you, he that is tithed shall not be burned. Tithing is a mighty fine fire insurance. It may not save your house. It may not save your farm, it may not save your car, but it may save your immortal soul. Tithing is a lesser part of the law, but it is an eternal law. We have not understood it; we have not had it properly taught to us. We give all that we have to the Lord when we are living united order properly. Then we have a stewardship, and then we pay a tithing, whatever that stewardship may be, from what we earn. Maybe we start off from scratch and all we've got is a little job. But ten percent of that is God's by covenant. No matter how generous you are with your time and your talents, ten percent of that is the Lord's by covenant. If you do not give it to Him, you are robbing God. He says so.

Now brothers and sisters, by that standard, how many of us are ready for the coming of Christ? How many of us are going to wake up and say, "Lord, I have done all things that you have commanded me." How many of us are going to have it said, "Come, enter-into my glory and sit upon my throne. I have proved you faithful in all things."

Brothers and sisters, my message to you this morning is, Wake up' Wake up' Listen and hear! Let it penetrate your minds. Look and see: God gave you and me the ability to let our hearts be penetrated with the message that the coming of the Lord is near at hand, and we want to be among those that are not burned. This I pray in Jesus' name, Amen.

27 July 1974. Conference sessions. Pinesdale, Montana. LIVING CELESTIAL MARRIAGE TOGETHER OR SEPARATELY. UNITED ORDER. TEMPLE CLOTHES. NOBLEMEN'S WIVES SEALED TO JOSEPH. MEN SEALED TO MEN. (excerpts)

I do not believe that it is required that a family that is living the celestial marriage law as perfectly as they know how and can, to have every family under the same roof. I think it is wonderful-for many, many years we had it and got along beautifully. But if situations which arise are beyond our control and we are dispersed and imprisoned and scattered abroad, just because this came upon us, I don't think that makes me a sinner in the sight of God. I think that if we are forced to live in separate homes, and we can manage it that way and keep harmony and love in spite of the hardships entailed and the sacrifices associated with it, for there are blessings associated with it, too, that you are living celestial marriage just as successfully one way as the other. Sometimes we live a law under greater hardships than under another condition, but living the law is the essential thing, maintaining harmony and keeping the Spirit of God. If you can maintain harmony and keep the Spirit of God under one roof, then beautiful! I think the closest we

ever came to heaven on earth was when we were together under these circumstances. But some families just can't get along together. Their personalities during the development stage makes that almost impossible. They should live under conditions where they can have harmony, because harmony is essential. If they are obliged to live separately and can have that harmony, fine. I do think that every wife ought to have her own bedroom, her own quarters where she can find repose and rest and seclusion, if she needs it, with her children. I think if she can't have it, then the husband and wives should get along as best they could under the conditions that necessity and finances and hardships force upon them, if they can, to keep the Spirit of God and have harmony. There is no given rule in a situation like this. Lots of times we do the best we can with what we've got. That's all God expects us to do. We are looking forward to the time when we can do the way we want to do, because we have the means to do it with and because we don't have persecution and hardships that make it impossible for us to do better.

So much for the family line-now for the united order. The proper way to live the united order is that every individual that comes into it will have consecrated everything that he has to the Lord, every surplus that he can get. During the days of Annanias when Peter, James and John were in charge of the Priesthood, the brethren sold everything that they had and brought the money and laid it before the brethren. This was the law. And they started to get into a community living, a gathering where they had something. They looked forward to a time when they would have something similar to what we have here. The proper order was to lay everything they had before the council, before the Priesthood, the Quorum of Twelve at that time. Then it was dispensed to every man that portion which he needed and he asked or required, if he took all that he had or part that he had donated, as a stewardship. With that stewardship he earned a living, whether it was a job or a farm or a cannery or a mill, or whatever it was. He asked and the bishop and he agreed, "This is what I need; this is what I want; this I can make a success of." When he had made that position, then he gave one-tenth of his increase to the Lord. After he had dedicated everything he had and had a stewardship, he gave one-tenth of his increase to the Lord. Now this is the law.

We can't in our divided conditions today where we are scattered abroad among the gentiles, live this law perfectly-even when they came out West and were living the law in Orderville and in Brigham City and in other places. There was no order that lasted more than 2 1/2 years here in the Rocky Mountains and in the beginning, the days of the Prophet Joseph Smith, because of the selfishness of the people, because of the bickering and backbiting and contentions that arose among them, except in Orderville. That lasted for 9 1/2 years. That order was very successful until it was broken up and dissolved by the Church for a number of reasons, and they were good reasons.

Now, we have lived the united order-I should rather say we have lived at the united order-here for about 10 1/2 or 11 years. We have not been living it. I want to emphasize this. But thank God we have been living at it. We've been trying; we've been doing the best we can. If everybody had consecrated everything they had to the Lord as some of the brethren have done, and everybody had something to consecrate to the Lord as some of the brethren had, and everybody came with

their debts all paid as all of us ought to do, because when we come and consecrate what we have to the Lord, we are supposed to take the means that we have gathered from the sale of property or from the sale of a business or whatever you had, paid all our debts, then our surplus goes to the Lord. We don't take any debts. Then, after we started off this way and had a stewardship which we have not been able to appoint in the fullest sense of the word because we haven't had enough businesses to get started, and because of the circumstances under which we live, to make it possible, we would have had enough money in reserve if it had been properly handled and we knew how. We've had to learn by sad experience that we are not the financiers we expect ourselves to be. We're not as wise as we think we are. We do the best we can, but we are not successful in financial affairs as we ought to be. I could go into a great deal of detail to prove this point. We have bought into many things that have cost us dearly and that have brought us little.

We need to cooperate and coordinate our efforts, and we are working out of a condition into the united order. And in due time, with God's blessings and our love for one another and the forgiveness of our sins, we will be living the united order. This kind of a condition: Everything we have belongs to the Lord. We have our stewardship, and we pay one-tenth of our increase constantly to the Lord. We will soon be out of debt; we will soon have enough money so there will be no poor among us, because everything we have is in a common fund that is above our own immediate needs. Nobody will suffer, because we've got enough money to take care of such situations. We will owe no debts. We will buy no equipment that we can't buy for cash. We will assume no obligations with 13 and 12 percent interest. These things will have to be met.

We are living at the united order. That's the best we can do under these circumstances. We try to do better, but we haven't succeeded. But you are succeeding marvelously in working up to that situation which we can arrive at if we try. We are told that the City of Enoch lived for 365 years in having all things in common, was successful, etc., before they were translated. I am going to venture the premise that the City of Enoch spent half of that time getting into that condition. We haven't had that much time yet. You give us a few more years, and we'll be into that condition, as God lives, with His help and His Spirit upon US.

So you can't say just what is the right way to do it. We have to accommodate ourselves to conditions that we don't know how to do better with until we can learn to do better with what we have.

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Every kingdom has its bounds and conditions. Every kingdom has a law by which it is governed. "Be ye perfect, even as your Father which is in heaven is perfect," is a relative statement, because it is impossible in our mortal condition to be as perfect as God is. But God is perfect in His sphere, and we can be perfect in ours. When we are perfect in ours as God is perfect in His, we are perfect in ours. We are fulfilling that term, "Be ye perfect as God is perfect." We can be perfect in our sphere as God is perfect in His. But we are not as perfect as God is when we are perfect in our sphere.

Now, this is not Brother Allred's opinion, that's a quote. Brigham Young says that when we are as perfect as we know how to be, we are doing a good job of it, because God never expected any of us to be more perfect than we knew how to be.

Now, "Blessed are the peacemakers." Indeed blessed are the peacemakers, because we are spending half of our time making peace. And blessed is the man who can make peace. We have to contend for the truth, but that doesn't mean we have to quarrel about it. It means we should sustain it, we should defend it. I think each of these statements encompasses a separate law which has its bounds and conditions.

Let me explain myself. There is a law that nothing that is heavier than water can float on it. That's a law. You take an axehead and put it in water, and it sometimes sinks. In fact, most of the time it sinks. But we do have an example in the scriptures when the prophet of God commanded the axe that had gone into the water to float. It came to the top and they picked it off. That was because a law was suspended in order to make that possible. We mortals can suspend that law by making the hulk of a steel ship so that it has enough buoyancy within it and the air capacity that is contained within that hulk, to float tons and tons of steel upon water. The steel is much heavier than water, but it is dissipated in such a way that there is as much buoyancy above the steel as there is under it. And a law has been suspended on natural principles.

There are lots of laws that have been suspended. In fact, nature is made up of laws that are suspended. There is a law that if a man sins, he shall surely die, for the wages of sin is death. And we all die. The reason we die is because certain laws were broken in the beginning in order that we might take on mortality. Justice demands death as the penalty. Therefore, death comes upon all men because of the violation of the law. Nevertheless, it was Christ's higher law wherein the demands of justice were met by a Lamb without blemish, upon which individual the law had no claim. The demands of justice were satisfied, and mercy could lay claim upon those who died because of the fall of Adam. Nevertheless, we cannot be redeemed in our own sins by the atonement of Christ. We must forsake our sins, that the atonement of Christ might be efficacious in our behalf, because the demands of justice have been met, that mercy might claim its own.

So every law, "Blessed are the peacemakers," "Blessed are the meek," "Blessed are the pure in heart," etc., each one is a law of God, a provision of God that has its own reward. There is a law irrevocably decreed in the heavens, etc. Every law has its bounds and conditions. Even every truth has its bounds and conditions, just as every kingdom has its bounds and conditions. We say that one conflicts with the other. Yes, we might say that one balances the other. Each is necessary in its own place.

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I think the restrictions of the English language often put us in a very serious position, because we don't always mean exactly what we say. But we mean

exactly what we meant, and those who hear us don't know what we meant. Those of us who have not had the privilege of going to the house of the Lord and receiving our endowments, should live every day so worthily and in such a holy manner that we may have that privilege, and when we are called we can go. It's a good idea to be in a position so when we are called we will have our garments and our robes and our things ready. But it is also a rather foolish thing for those who have not been through the temple to always have all of these things ready, because it throws us into an area where those who have not had the garment and those who have not had the robes and who do not know what they mean and what they signify, to have to have explained to them things that those who explain it to them have been placed under solemn covenant not to explain. So I would say that the proper interpretation of this statement should be modified to be that those of you who have not had the privilege of going through the temple and having the holy garment placed upon you and the holy robes of the Priesthood placed upon you, live your lives so worthily so that when the time comes that you are called, that you may be worthy to be called up and get into that position. And if you will do that, we'll see that you get the garments and robes and things.

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It seems sometimes that our brethren try to propound a question that they think is going to tie the Priesthood up. Joseph Smith preached the doctrine of celestial marriage and established it long before it was established or accepted by the Church. He practiced it, he introduced it, and his associates practiced it long before the Church knew anything about it. The Church was later given an opportunity to accept it. It wasn't voted upon, it was simply introduced to them. The blessings associated with the law, and the cursings associated with those who knew it and didn't obey it were made known, and the Saints were left to do the best they could. Two or three percent of them lived the law. During the time that the fulness of the gospel was preached, the missionaries went into France and asked to have the gospel opened up in France. This was during the time of Napoleon Bonaparte's sovereignty over France. Napoleon read the request and tore it up and threw it into the fire. Au of his royalty who read it in the various counties and provinces of France read it, laughed about it, and refused the request of the elders. The Prophet Joseph Smith was informed of this, and said, "I want you to get all of the information you can about Josephine, the wife of the Emperor, because she is a good and a holy woman, interested in the welfare of the poor and the needy of France. When you get all of this information that you can so you can identify her for temple ordinance, I want her endowments to be done, and I want her sealed to me. I want you to take the names of every noble, good woman in France who is the wife of every man who has refused your request to preach the gospel, who would receive the gospel if they had the opportunity and who are virtuous and holy. I want you to identify them in every way you possibly can so that their position in life will be made known. I want you to take such holy persons clear back to Constantine's time when the Christian Church became polluted by his murders and his wickedness, and when his mother who was such a

saint did everything she could to rescind his unholy orders and fight against the things that he did. I want you to identify them and have them all sealed to me, because I want these good women if, when they get on the other side, they would rather have a husband who lived the laws of the gospel and can exalt them, than to remain in their separate and unholy condition with these men, because they cannot live with them. These men will be unworthy of them. They can't have them anyway. If they want to belong to me, I want to give them the chance of salva- tion. And I want to do that because their husbands were so damnably mean while they were here."

Now, it's hard for us to understand something like that. But the Prophet Joseph Smith understood a divine principle, and he taught it-that it didn't make any difference how old you were, how far back in generations you were, that many people are born in this dispensation who are spiritually older than those who were born in Abraham's dispensation, and they are heirs to salvation. They can have the opportunities of salvation. This principle was taught to these good people, and they desired, perhaps by vision, perhaps because of the concern of their descendants, the matter was placed before the Lord, and they wanted to be sealed to the Prophet because they were worthy and holy people. Their descendants saw that this was done, and they were sealed directly to the Prophet, just as nearly every apostle in the days of the Prophet, who knew the Prophet's exalted position and wanted to get to Christ as quick as they could, asked to be sealed to the Prophet.

This principle was misunderstood later on by many of the members of the Church. There were a countless number of very faithful men who were heads of families, living the patriarchal order, who were sealed to President Brigham Young as his sons. They operated as his sons even more faithfully than his blood sons did. But there were so many who abused that right and who grew angry and departed from the sacred covenants and blessings given to them in the holy temples, that in President Wilford Woodruff's day, this principle was quite done away with. But under Presidents Brigham Young and John Taylor it was practiced very extensively, and good men who wanted to get to Christ through Priesthood lineage by sealing, asked to be sealed to Brigham Young and John Taylor and the Prophet Joseph Smith, and this was done. This practice has in great measure ceased, but it is a holy principle, and it is a blessed principle. We still do the work for our kindred dead and give them every opportunity for salvation. But at times this is done and can be done.

In this particular instance, there must have been something which induced the descendants of these good people to ask for the holy privilege of having these people sealed to the Prophet Joseph Smith, that they might have more direct access to Jesus Christ. And this fulfills a prophecy which says that if you will live the laws of the gospel, if you will keep holy your covenants, if you will not violate them, you will pass by the angels and the Gods to your exaltation in all things. There were many angels and there were many progenitors who they would have had to do the work for, who were perhaps unworthy of these blessings, who they could pass by and get right to the Prophet Joseph Smith and right from him to Jesus Christ. This is what they desired.

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We see through a glass darkly. We understand in part; we see in part; we explain in part. But when that which is perfect is come, we will see that which is perfect plainly and clearly. If you go to the house of the Lord, symbolically you assume the position of Adam and Eve. And every ordinance and every blessing that they received is pronounced upon your head. From that moment on, if you live worthy and keep your covenants, you will be an Adam and an Eve to all of your earthly posterity. You will rule over them in the Priesthood in every sense of the word. You will go into the next world and you will be sealed to your progenitors or to Joseph Smith or to Jesus Christ, and you will stand in your position in the realms of the Gods, joint heirs with Jesus Christ, sitting upon thrones of glory. You will have as much power and authority over your kingdom as Adam had over his. And you will be an Adam in every sense of the word, except that you won't be the first one. And that doesn't amount to much if you understand the principles involved.

27 July 1974. Seventies' meeting. Pinesdale, Montana. ESTABLISHING THE KINGDOM OF GOD. ROLE OF TODAY'S SEVENTIES. MUST PAY TITHING. CHRIST'S BIRTHDATE.

The day will come when the Kingdom of God will be established. But it will be in the last days, and it shall roll forth and fill all the earth, and it will never again be thrown down. Brigham Young testified that that Kingdom had been established. But it was small, like a grain of a mustard seed. It was to grow to fulfill its destiny. John Taylor particularly did everything in his power to preserve that Kingdom and to enlarge it during his day. He taught, and other prophets have taught, that the Kingdom of God is a civil, real government. It is not spiritual. It is not the Church. It will be built upon the ruins of the kingdoms of this world, and that it will never be thrown down or given to another people. John the Revelator said that the Saints of God would hold the keys of that Kingdom and would be its administrators. So we do know positively, and also from the teachings of the Prophet, that the Kingdom and the Church are separate and distinct. Brigham Young reemphasized that on many occasions.

That Kingdom will never be established in all its power and authority until Christ comes with the power that He has to establish it in its power and authority, where every man who holds the Priesthood is a legitimate heir to that Kingdom and is a legitimate officer in that Kingdom, providing he operates in righteousness. The Kingdom will be established in all its power in our day, brethren, just mark it down, in our day. The coming of Christ is very near at hand. He will be among us as Lord of Lords for some little time. When I say "for some

little time," speaking after the manner of men, it will be quite a little while. After the Lord's manner of speaking, it will be a very short time, and then He will leave us. But He will prepare His elders, He will prepare His seventies, He will prepare all those who hold the Melchizedek Priesthood and who are worthy, that they may be officers in that Kingdom. The government will be given to them. We should preach that Kingdom; we should conduct ourselves as members of that Kingdom. We are members of it, though in a disorganized condition. It is literally here among us.

In writing of the Kingdom of God and its establishment, some writers say that plural marriage went out with a bang in issuing the Manifesto, and that the Kingdom of God died with a whimper. It was crushed out, and they no longer preach the Kingdom of God, they no longer live to defend the Kingdom of God and build it up. The Kingdom of God has not been taken from the earth, and as God lives, it never will again. If we are faithful, we shall be officers and administrators of it.

... Church leaders have lost tract of it. They have no further interest in the perpetuation of it and the advocacy of it, any more than they did in plural marriage. They knew that it was a sore spot in the eyes of the nation, that there was justifiable basis and reason for which it was being so bitterly fought, and they therefore ceased to advocate it or to announce it or to defend it or to even claim it. The Kingdom of God remained in the hands of those men who kept the fulness of the gospel alive. President George Q. Cannon made the statement that he had perceived from among the young men and the Priesthood of the Church of Jesus Christ of Latter-day Saints, that there were many who were acting on behalf of the Church because they had retained their rights as citizens, the right to vote, the right to hold office, the right to possess property, on the grounds that they had not violated the law of the land. Therefore they could lawfully act, and in doing so they acted on their own behalf and in behalf of the Church. This was a good thing, that they could do this. But he said that he had noticed that there were a considerable number of them who were lauding themselves on the basis that they were the salvation of the Church, that they were going to save the Church and the Kingdom of God. He said, "Brethren, I will not permit this to go unnoticed. You who are not living the fulness of the gospel, you who are not pushing it forward, will not save the Kingdom of God. It will be those of us who are placed under a restriction because we are obeying the commandments of God, who will be the salvation of the Church and the Kingdom. I want to reemphasize that. These are they who will save the Church and the Kingdom and establish it." This, of course, makes sense as you view it from the standpoint of the perpetuation of that law, independent of the Church, upon the basis of free agency of the faithful members of the Priesthood. They hold the keys of the Kingdom; they have not repudiated them.

Now, this is a strong doctrine to teach. But Joseph taught me, and he taught others that the Kingdom of God was with the Council and in those faithful brethren who lived the fulness of the gospel, that God would use us to establish His Kingdom when He came in His glory. I want to testify to you brethren, as surely as there is a God in heaven, that that day is very close at hand, closer than

we know. The thing that makes me weep is that we are not going to be prepared when it comes. There will be a few who are. But God knows how few those numbers will be. Then we will mourn and say, "Oh, that we had repented in the day that 'we had the opportunity. Oh, that we had prepared ourselves and magnified our responsibilities." Then God could use us. He has to pass us by.

The Kingdom of God can never be established in its power except upon the basis of two foundation principles, the united order lived in righteousness, the law of consecration, and the law of plural marriage. Christ said through Joseph Smith that Zion could not be redeemed except upon obedience to the laws of the celestial kingdom. When he made that statement, he was referring specifically to the united order.

I come up on the ranch, and I find a handful of faithful brethren who live the fulness of the gospel in their hearts and in their lives and want to establish the united order. And I find a larger number, and I say this carefully but truthfully, who don't really want to live the united order. They'd rather not. They squirm out of it every way they can. God will not permit those kinds of shenanigans. People who have this in spirit, who have the determination that they will not live these laws, they will fudge on their brethren, they will not pay their tithing, they will not offer any contribution, they will take but they will not give, they will wake up in the day of judgment and find that they are not heirs to celestial glory. I don't care if they've got 50 wives, they will wake up and find that that is true.

The responsibility of the seventies is to preach the Kingdom of God, and to advocate its establishment, but not to announce or to take credit as officers of that Kingdom at this time, because therein lies great danger to the work of God. It will be established, the Priesthood will establish it, it will be in our midst. It is first in our hearts, and then in our communities. Then it will be established in Zion under the direction of the Lord Jesus Christ when things are set in order. God plainly predicts that in that setting in order, that Joseph the Prophet will be the director and instigator. It will be under his direct administration as a resurrected being, and Jesus Christ will appear from time to time to assist. That day is at hand, brethren.

We are to preach that it is here, that it is to be established, and it will be set in order in due time. That is the message. The time is right now. The seventies are to preach the Kingdom of God and establish it in the hearts of the people. It first must be there, to prepare themselves for the establishment of its power, for the day is at hand.

Q: This message isn't given to the world now, through the Church missionaries, is it?

RCA: No. Brigham H. Roberts in talking upon this very subject states that that Kingdom is not the Church. It is not ecclesiastical or religious or spiritual organization of power, but a civil, legal power of government. The Church will be under the aegis or the wings of that Kingdom, and it will rule with an iron rod.

We are to prepare the hearts of the people for the establishment of that Kingdom, to prepare our hearts for it first, that it does not die out in our hearts. We use the powers of our Priesthood and the faith that we have to establish that Kingdom and the Church. Brethren, you are not officially members of the Church as you are members of the Kingdom, and you have a responsibility to defend that

Church and build it up everywhere you can. If they take unjust advantage of you in their administration, leave judgment in the hands of God. Because you have done that, God's judgment upon them will be that much more strict, that you will be that much more justified. Do not forget it.

In times past the leaders of this work and the people in this work have taken a hostile attitude of retaliation against the Church. God is not pleased with this. He is not pleased with us when we do that. We should love our mother the Church. The Priesthood came out of the Church. She is our mother. We should love her and honor her. But we should not sustain her in her sins. We should build her up and strengthen her wherever we can. We can have men like our attorneys in the Church write to us and warn us and threaten us to stop calling ourselves members of the Church, to stop using that name and to stop baptizing in the name of the Church, etc. But there is nothing that anybody can do about that. The laws of the Church-the Church was organized as an ecclesiastical entity under the laws of the state of New York, to meet the requirement of civil law, on the 6th of April. And it was after the reckoning of the time of the government under which the Church was established. According to that government it was that many years after the birth of Christ, on that date. We assume, from the 20th Section of the Doctrine and Covenants, that that was so, that Christ was born on the 6th of April, exactly that many years.... And according to the laws of governments, this had to be done within the framework of the understanding of that government and its administrators, so that it would be a legal entity under the legal law.

Christ was not born on the 6th of April, and it was not exactly that many years after His birth. It was, according to the U. S. government, according to the United States reckoning, and it met the legal requirements of the law and government. But it very definitely was not His birthdate. It was not 1830 years after His birthdate. It was 1833 years after, according to the knowledge of the prophets, and according to the knowledge of God. It met the legal requirements, it was organized that way in a legal manner. The Church as a spiritual entity had been organized and was set in order when God called and ordained and set its officers apart under the direction of the Lord Jesus Christ and the angels whom He sent. That Church was organized spiritually and lawfully as the Church of God prior to the day of its organization, wherein it became a legal entity. And it would have existed just as definitely if it had never been organized as a legal entity. But by revelation God commanded that that should be done according to the laws of the land in which it was established. God set up this land and this Constitution to enable the people to establish this Church legally so that they could operate within the government of the United States, the only government in the world where it could have been organized properly. Consequently, everything that was done was done according to the understanding and the legal requirement of the government in which it was established. Then that government turned around and destroyed that Church as literally as it recognized it and organized it, and they refer to it as the "late Church of Jesus Christ of Latter-day Saints." For they had disincorporated it and disorganized it, and as a legal entity it no longer existed.

Then after they bowed their knee, after they repudiated their religion, after the Kingdom of God was no longer preached, after plural marriage was no longer taught as a tenet-they could believe it in their heart, but they mustn't do anything about it--when they had become like other men, they said, "Oh, o.k., we'll let you be a Church again," that's the kind of Church we have that was organized.

I do not mean to discredit the 20th Section of the Doctrine and Covenants, it is a revelation from God. But I want the seventies to understand that it was a revelation from God that this should be done, and it was set up according to the laws of the land, the laws of the land in which we dwell. That day, that hour, did definitely signify that according to the understanding of that government and the people of that government, it was in so many years and so many days.

We make a great deal out of this. I have taught, I have advocated that we ought to celebrate the birth of the Savior on the 6th of April, not on the 25th of December. But we can fall over backward in relation to these things, because according to the revelation of God in the 20th Section of the Doctrine and Covenants, this was the Savior's birthdate. It says it was that many days and that many years after His birth. But that is according to the laws of the land they went by. According to the understanding of God, it was not.

COMMENT: Orson Pratt determines through the Book of Mormon that it was the 11th of April.

RCA: I was trying to figure that so I would be exactly correct, but I believe that Brother Pratt is correct. He figures it out so that you can't get out of it, if you want to read the discourse upon the subject. According to the Book of Mormon which is the best proof, it was so many years and so many days. It was 32 years and 360 days after His birth, after he had come in the flesh the Book of Mormon says, that He was crucified, 32 years and 360 days. It was just 5 days short of His birthday when He was crucified, his 33rd birthday, according to the Book of Mormon. The Book of Mormon gives the date of His birth in the first day of their month. They changed their whole time. They never changed their time after that, after the date of His birth. Thirty-two years and 360 days after that, He was crucified. And the 6th of April was His crucifixion date.

These things are perhaps not of importance. They are not important if we are going to contend about them. I don't care whether He was born on the 11th or the 6th or the 25th of December, if it is going to cause argument. But I do know that there are many things like this that we are not fully aware of. I don't speak of this critically because I have been as tenacious about some of these things as anybody else. But I do say that there are many things that we do not understand. We see in part, we understand in part, but when that which is perfect is come, then we will understand fully.

I have had the leaders of the Church teach me that Christ laid down His body of Himself and that He took it up of Himself, because in Him was the fulness of the Father, the power to do so. Brigham Young said that the Saints are not worthy of some of the things that he was going to teach them then. He knew that the

scriptures say that, and He did lay His body down and take it up of Himself. In other words, he submitted perfectly to the will of the Father. The angel that rolled the stone away and called Him forth in the resurrection was an individual who had been resurrected. We cannot legally baptize ourselves, we cannot legally marry ourselves, we cannot legally bestow the Holy Ghost upon ourselves according to the law of God. And we cannot resurrect ourselves. That must be done by somebody who is resurrected. Doubtless the Father called Him from the grave.

So, I am teaching you some things today, and I'm talking to you about things today, that we may come to a more perfect understanding of many things which we see in part and we understand in part and we preach in part, and we later on repent.

I remember Joseph Musser. Joseph said, "I want you to do such and such a thing," and it was a little strain on my credulity at the time. I said, "Joseph, I know that you are a prophet of God. I will do anything that you tell me to do, unless I feel in my heart that it is not right. Then if I don't feel it's right, I'll go to the Lord and I'll pray until I know it's right. Then I'll do what you tell me to." He said, "Well, that's the proper stand to take. I commend you for it. And I sustain you in it, because no man ought to do anything that he didn't know by prayer and by the Spirit that it's right. But if you know that I am a prophet of God, why do you have to go and pray about it?" So here we come to the fact that we not only have the right and the responsibility to know that what we're doing is correct, but we have the same right and responsibility to know that the leaders, if we sustain them as prophets of God, will not lead us astray. Brigham Young said, "I knew that Joseph Smith was a prophet of God, and because I knew that he was a prophet of God, I no longer questioned him, even in the slightest manner, because I knew that if he was a prophet of God, he would not require me or the people to do anything that was contrary to the will of God. If he gave us something that would lead us astray, it was because we ought to be led astray and that we were not worthy of something better." Now, that's awfully stiff doctrine, and I have taken this stand in relation to this matter. I do not ask my brethren to uphold me as a prophet of God. I say that plainly and distinctly. I do not hold myself out as a prophet of God. I try to live worthily, I try to obey the gospel of God, but I hold myself out as a servant of God, administering His laws and His ordinances as His servant. I am His advocate. And I will stand before God with the firm assurance in my own heart that I can hold out to you brethren, that I will not lead you astray. I do not think that God would let me do that.

COMMENT:

RCA: Let me clarify that. Thank you for bringing it up. God says, "I will not answer your prayers or grant your wishes, unless you inquire of me, unless you require it of me. When you pray for judgment upon the nations, as far as it is possible, name the president of the United States or the governor and the judges who persecute you, and my judgment will be personally upon them if you mention them personally." Now, we have a specific responsibility at this present time of living the gospel and of answering the questions, as God's servants, of the people who come to us asking for light and knowledge. We pray for them, direct

them, we answer their questions. But we do not go out and openly preach plural marriage.

COMMENT: Will the time come?

RCA: Yes, very definitely. The time is at hand. It will be preached openly. But Christ will have been in our midst. Adam will have sat at Adam-ondi-Ahman. The Saints of God will hold the keys of authority in all past dispensations-this will have been here, and that those who hold authority upon the earth-this is not my statement, this is a quote from the Prophet Joseph-that all who held keys of past dispensations will be upon the earth. Those who hold keys in this dispensation will be upon the earth. Those that are living in the flesh will be there who hold the keys. They will go forth from that meeting. Then they will preach that the Kingdom of God is here. Then they will preach these things openly, and they will build that Kingdom upon the ruins of this nation and every other nation, because every other nation will crumble. Wilford Woodruff, knowing that this message had been advocated by the Prophet Joseph Smith, positively declared that the Kingdom of God would blossom and flourish as a rose when this nation is broken into pieces and ground into the dust like a potter's vessel, "or God never spoke by my mouth." That's when it is going to be established, and we do not openly advocate that. We do not openly advocate plural marriage. We answer questions. But when questions are asked, this is the message we will give them: "Yes, plural marriage is here to stay. It is being lived. The keys to administer it are here. Yes, the Kingdom of God is upon the earth. It is in the Priesthood, the day of its establishment is at hand."

Every nation will fall. The United States will be one of those that fall, because they have departed from every iota of constitutional government on which it was established. No nation can survive when it violates its own conditions.

COMMENT: What of the statement that England will accept the Kingdom, as she did throw off the yoke of apostasy?

RCA: There are governments, there are nations that will be overthrown. England is going to be as literally destroyed as this government. There are governments with people in power, princes, lords, who are in power in that government, saying, "This is the Kingdom of God." There are people in the U.S. who will say, "This is the Kingdom of God, this is what we must look for." But the government as such will cease to be. The government of England was never so close to complete dissolution as it is right now, never before in all its history. The government of the U.S. is literally hanging on a thread, if that thread hasn't already broken....

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They will not do this. Those who are upon the earth will do that. Those who are mortals will do that. There are certain individuals like John the Revelator and the Three Nephites who will at times come in and uphold and sustain them as mortals. They are translated beings, and mortals will preach to the mortals. They will preach that Kingdom, but it will be when we mortals have been pulled into order and will go out in power and declare that message and that gospel. But until

that time comes, it will not be done. That's when they will go out and preach it, as surely as you live, with power. They will organize the government of the Kingdom of God in and under conditions where there is no longer government.

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You are seventies today who are not called to go out and openly preach plural marriage. You are seventies today who are not called to go out and openly advocate to kings and presidents and rulers and magistrates, that the Kingdom of God is here, the Kingdom of God is at hand. That is to be preached when you are inquired after. Our mission as a Council for the present, your mission as seventies for the present, is to prepare a nucleus for the coming of Christ and of Adam at Adam-ondi-Ahman, for the establishment of the Kingdom of God, to answer questions and prepare the hearts of the people. Get that Kingdom in your hearts and in the community hearts so that they can be prepared for that day. But you are not to go out and preach that openly. You are not to preach plural marriage openly. You are not to take a stand openly against the Church. You are to carefully answer questions and prepare a people for that time when the Kingdom of God shall be established. It's in your heart. You are an advocate of it, you are a representative of it, you are God's Priesthood, you are God's Church. Legally you are not a member of the Church. Legally you are not a holder of the Priesthood. Legally you cannot declare the Kingdom of God. You are in subversion the moment you do it. So what you do is be a servant of God preparing the way, not to go out and tell Prince Albert or Queen Elizabeth or somebody else, "I am a representative of the Kingdom of God, and I'm establishing it, and you come bow your knee."

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The time is so close for the coming of the Savior that I know that most of us, and when I say that I mean those of us who are trying to live the united order, those of us who are trying to live plural marriage effectively, are going to wake up in the very near future and say, "I had every opportunity to live all these laws in righteousness. I had every opportunity to set my life in order. I had every opportunity to prepare for this day in the Kingdom, and I wasn't prepared." It will be the saddest thing in the world when it happens.

I am reminded of Alma in the 34th Chapter of the Book of Alma. He says that when you die, the day has come that your life has ended. You cannot say I will repent, I will return unto my God. You cannot say that, for that same spirit that possessed you at that time will possess you in the life to come. Behold, the day of this life is the time to prepare to meet our maker, to keep the commandments of God and to receive the blessings of God. After the day of this life, you cannot say I will repent, and then come forth and receive your blessings. It is too late. There never was a time when this scripture was more literally applicable than to us now, because the day of our opportunity is right now. And, brethren, we are flubbing it.

I am falling short, and you are falling short. We are all falling short. But we can do something about it.

COMMENT: I'd like you to repeat to the rest of the brethren here the statement that Brother Lundwall made to you on his deathbed.

RCA: Brother Lundwall was in the hospital not quite two days before he passed away. He said, "I have known for more than 30 years that the principle of plural marriage was true. I have known for more than 30 years that God required it of me. I have a quarrelsome, venomous wife who wouldn't let me live it. But the power was in my hands, and now it is too late. I have waited too long. I cannot comply." Those are not the exact words, but that is what he said. He said that he was dying, he knew it, he knew that he was going, "But now it is too late, I have waited too long."

28 July 1974. Priesthood meeting. Pinesdale, Montana. PRIESTHOOD RESPONSIBILITIES. MAGNIFY PRIESTHOOD, FATHERHOOD. TURN OTHER CHEEK. (excerpts)

The things we have been told regarding these matters are true. I would like to make a slight extension to his statement. I do not do this of my own agency, because Joseph so instructed me. He said that when God sets in order the house of God, He will set in order the Church, the temple and the Priesthood. He said, "Rulon, that means you, if you need to be set in order." So the house of God incorporates the temples and the Church and the Kingdom.

* * *

We who hold the Melchizedek Priesthood and have had the ordinances of God administered to us that we may have a family unit that will exist in time and in eternity, have more responsibility than we can fully realize. We must awaken to that responsibility and remember that our relationship to our children is a prototype of God's relationship to us. And our lives should be so lived that our children can look up to us and say that we are godlike. If we are not godlike, we are not living up to our responsibilities. If that isn't a terrible responsibility, I don't know what it is. We owe this to our children, and we will be held accountable before God for living up to that responsibility. If we lose them we will be accountable to God for not having lived up to that responsibility. What's more, we will lose our own souls.

So the message to you this morning from your brethren has been: You are Melchizedek Priesthood holders. You have a Priesthood to magnify, you have a fatherhood to live up to, you have the responsibility of being kind, considerate, loving husbands. If you will do those things, God will bless you and prosper you

and guide you and direct you. If you do not, the Spirit of God will depart from you, and you win fall by the way. God bless you.

* * *

... The attitude of some of the leading brethren was to take a rather definite stand against the Church because of what was happening. As is so common to us human beings, when we are hurt we retaliate. No wonder Christ said that we should learn the attitude that when we are smitten on one cheek, turn the other. If we have that attitude, we've won the battle. If we have the attitude of retaliation, we sometimes have to live a lifetime to find out that we are wrong. It's a terrible thing to wake up on the other side and find out we were wrong all of our lives. We've been devoting all of our attention to what we wanted, we thought we were building up the Kingdom of God, but we were fighting against it. That's what happens in some people's lives.

Now, we are here to learn how to magnify our Priesthood, develop our characters and devote our lives to sweetness and virtue and integrity and honor, to set an example to others, be a light to the world because that is what the Priesthood is expected to be, and to sanctify ourselves to the extent that the Spirit of God will be our constant companion. We started that out in baptism, when we were 8 years of age, and that is a little young. A lot of people say, "I'm not going to baptize my child now because he just doesn't realize how he should conduct himself yet. I don't want him to be baptized. I don't want him to become a member of the Church until he knows what he is doing." But God set the pattern. God said when a boy is 8 years old he can become baptized and become a member of the Church. When he is 8 years old he is old enough to get the Holy Ghost by the laying on of hands and to be instructed and to be studious and to magnify his responsibilities as a member of the Church. When he is 12 years old he ought to be old enough to hold the Priesthood and begin to act as God's servant and an example to the children of men. When he gets older he can then become a teacher and an instructor and go out into the families of the Church and among the people and instruct them. When he is 15 or 16 years of age he should be able and capable of becoming a priest, which holds the right to baptize and administer the ordinances of the gospel and ordain other priests. When he gets old enough so he wants to get married, he must be an elder if he is to have a wife sealed to him for time and for all eternity. As an elder he may conduct meetings, he may instruct, he may lead in spiritual affairs, and he may perform the ordinances of the gospel. When he is called to be a seventy, his mission is to the world. He goes out and preaches the gospel to the world and is an example to them and lets his light shine to them. And oh, what a glorious thing it is to have a light that can shine. That light gets better and bigger and brighter from a 15 watt of a little old lamp that hardly can be seen to lighten up a clothes closet when the door is shut, to a light that will radiate out all over the world. That's the kind of people that God wants to have up here on the ranch. He wants our boys to be an example. He wants our boys to be clean and virtuous. He wants our boys to protect their sisters. He wants our boys to protect the virtue of every woman. A clean vessel is a beautiful one to

be, a wonderful thing. But when we become defiled, when we defile others, we have a tremendous responsibility toward God.

Let us be clean and virtuous and be examples. Any man who holds the Priesthood has a responsibility of keeping his life clean, as clean as it can possibly be, because the Spirit of God cannot dwell in an unholy temple. Out of the abundance of the heart the mouth speaketh. When we think evil thoughts, we lay the foundation for doing evil things, and we can become evil by what we think. We can become beautiful and virtuous and clean and glorious by what we think. So we must learn to think clean, beautiful thoughts.

4 August 1974. Salt Lake City, Utah. LIVING UP TO PRIESTHOOD RESPONSIBILITIES. CELESTIAL MARRIAGE. CHARITY. (excerpts)

... Be continually looking forward to His coming and be eternally prepared for it, if it should come upon us. For it will come as a thief in the night and find us without the oil of righteousness in our lamps and unprepared for that great feast which will be enjoyed in the presence of the patriarchs of old, Enoch and all the righteous who were upon the earth. How I long to be prepared for that day. I seek in my weaknesses to do those things that will enable me to have the Spirit of God with me continually, in loving the Lord with all my heart and in loving my fellowman, to serve Him. Unfortunately because of the cares of the world, we do neglect the weightier principles of the gospel. In this light particularly, I want to speak to you for a few moments this morning.

I pray that the spirit of reformation will be in our hearts, to set our lives in order, and that the love of God will rest upon us to the extent that we can extend that love of God from ourselves to our brethren, loving them as we love ourselves, forgiving them of their trespasses against us as we would be forgiven of our trespasses by God. In this manner we are found lacking. We cannot love God and despise our brethren. We cannot love God and serve Him and not serve our brethren. We cannot continue to find fault with one another when we ourselves are so burdened with imperfections. Let us admit that we as mortals can make mistakes and do make mistakes. Therefore, if we can and do make mistakes, can we not allow a brother to make a mistake and still show forth some degree of charity toward him? Let us love our brethren and our sisters because of their virtues. But let us learn to love our brothers and our sisters in spite of their weaknesses. In fact, let us love them and show them charity because they have weaknesses. These are they who need our love and our charity. We in the sight of God are so imperfect that we ought not to judge God's judgment upon our brethren, lest it come on ourselves. Let us cease to do these things.

I pray that the Spirit of God will attend us while we are gathered here together and that the lesson may be given to us in a manner that will enlighten us.

* * *

This morning, brethren, I drew to your attention a fact that this brother took the position that he would put his wife in order by not providing for her needs for herself and her family if she wasn't obedient to him. This is a spirit that we can cultivate. I've seen it used many times. One brother told his wife, "You set yourself in order or I'm not going to bring you forth in the resurrection." This is pretty much the attitude that some of our brethren have. "I don't believe that I should follow leadership; I want to be an agent to myself; I want to do as I please; I'm going to do as I please. And if you don't follow me in the way I'm going to do, I'm not going to provide for you and your family." This is their attitude. When we have that attitude, brethren, we are way out in left field. If we don't get ourselves in order, we are going to lose our families as surely as God lives. If a man has this attitude and maintains it he is going to lose his family in time and in eternity.

18 September 1974. Relief Society. Salt Lake City, Utah. PREPARING FOR THE TIMES AHEAD. WORK FOR OUR KINDRED DEAD.

The Lord has told us, dear sisters, that we should store up continually in our minds the words of eternal life, that if we would do this, it should be given to every man that portion which he should mete unto his brethren in the appointed time. I come to you tonight with the assurance that this is true.

During my lifetime I have rejoiced in the gospel of Jesus Christ. It has been my pleasure to study its every aspect as much as time would permit. I come to you with no prepared talk. I was reminded again as we returned from Montana that I had a speech to make to the Relief Society sisters tonight, and that should have been ample warning to have made me stay up nights and study a little. But I did not feel compelled to do so. I have been asked by my girls tonight on our way out here, "What are you going to say? What topic are you going to speak upon?" I very truthfully said, "I haven't the slightest idea." So I come to you tonight anticipating through faith and prayers to have a good portion of the Spirit of God to direct me to give to you, beloved sisters, those things which will be for your good and for your direction, as a servant of the Lord.

I am not in that position spoken of by one of the returned missionaries. When I was a boy back in Boise, I had gone out with my future father-in-law to be a companion to him on a stake mission assignment. I never dreamed I would be called upon to speak. I was just a companion and had no official assignment. I was in my 17th year, and I was called on to speak. Through the mercies of God

and through no virtues of my own, I did give a good address. The bishop and others who had not met me before came up and wanted to know where I had filled my mission. I had, of course, filled no mission anywhere except the mission of growing up, and that at home. I reminded those people at that time that I was not in the position that I had left my notes at home, as one missionary had stated in my hearing at a conference address. He said, "Brothers and sisters, I am going to speak to you tonight, and at the last minute I found that I had left my notes at home. Therefore, I am going to have to trust in the Spirit of the Lord!"

I have no notes, but there are so many things to talk about that we need to review in our minds. I think of myself as a boy. When my mother raised me at her knee, she taught the gospel of Jesus Christ to me as some living thing. There was never any intonation or suggestion that the things she taught me were not God's own truth. And most of the time when she talked to me as a boy, it was upon gospel subjects. By the time I was 13 years of age, I had read the Book of Mormon from cover to cover, and had recited the "Articles of Faith" before my family, which was our opportunity on every home evening, under the direction of my parents. On my 13th birthday, having done this, I was given a Book of Mormon as a token of my talent in memorizing the "Articles of Faith". Having received my Book of Mormon, I reread it and got more out of it that time than I had done the first time. I want to bear testimony to you sisters that if you can read the Book of Mormon, and while you are reading it get the Spirit of God that prompted its writing and preservation, and the testimony of the real existence of the Lord Jesus Christ and His infinite atonement as known by the prophets of God before He ever came into the flesh, and as testified to by them after His advent and His visit to them upon this continent where He talked with them personally and preached the gospel and prepared generations of Nephite Saints to live the gospel without sin, if you can read that book with the Spirit of the Lord upon you, desiring to have a testimony of it, God will give you a testimony of this gospel, which is one of the most precious things in the world.

Where doubt is, faith cannot exist, the Prophet Joseph tells us. We as Latter-day Saints-and that we are, or at least that we should be--ought to have no inkling of doubt in our minds as to the truth of the restored gospel of Jesus Christ as brought to the earth in this dispensation by the Prophet Joseph Smith. We have been baptized and received the gift of the Holy Ghost, which we may rely upon through the principle of faith, that we may enjoy all of its gifts, and can receive a testimony of every iota of God's word given in this the dispensation of the fulness of times. We can know that Jesus is the Christ, the very Son of God. We can know by that Spirit, that Joseph Smith was a Prophet of God. We can read the Book of Mormon, and having its sweet spirit instilled into our lives, know that no mortal, uninspired man could ever have written it.

Then, when we get that testimony which the Holy Ghost gives to us, we can go from the Book of Mormon into the Doctrine and Covenants, and we can withstand all of the fiery darts of the adversary as found in the criticisms and in the ridicule of the men and the people of the world against Mormonism and against the Doctrine and Covenants and against the Prophet Joseph Smith. As we read the Doctrine and Covenants with an increasing portion of the Spirit of God

upon our minds, instilling its holy influence into our lives, we can know beyond a shadow of a doubt that Joseph Smith did see God the Eternal Father and His Son, Jesus Christ, that they did indeed speak to him, that the angel Moroni did visit him, that he translated the Book of Mormon by the power of God, that he translated the Holy Bible by the power of God, and received increased inspiration from our Heavenly Father until the Lord revealed His mind and His will to him in this day and age as revealed in the revelations in the Doctrine and Covenants. Again we come to the position where if the Spirit of God is upon us, we can know that the Doctrine and Covenants with its inspired words and sections, was written by a man of God, that no mortal being, uninspired, could have ever spoken or written words so holy and so beautiful and so elevating.

Then as we have the added inspiration of reading these holy words, we can go into the history of the Church, into the Pearl of Great Price and into the history of the lives of those holy men who lived in our day, and know that they were men of God. We can read about the doctrines and the principles of the gospel and know that they are necessary, absolutely necessary for our salvation. Not one, single iota of doubt can be in our minds. As by the Holy Ghost, these things are borne witness to in our hearts, we can through prayer draw ever near to the Lord. We can impress upon our children, as mothers in Israel, that testimony which we through diligence and perseverance and study, have acquired for ourselves. We can rear them as my mother reared me at her knee with a certain, unfailing faith that will never instill any doubt in the minds of our children that God lives, that Jesus Christ is the Redeemer of the world, that Joseph Smith is a prophet of God, that every law and ordinance of the gospel is essential to our salvation, and that we can receive no blessing from our Heavenly Father except by obedience to the law upon which that particular blessing is predicated.

Thus, we can prepare ourselves increasingly by the devotion of our lives to that faith which is within us, which will grow like a seed unto that perfect day when it shall no longer be faith, but knowledge. For the Holy Ghost will give us a knowledge that will overrule any knowledge we can secure by miracles or by the testimony of others or by the external evidences that now prove that the Book of Mormon is true. That still, small whispering of the Holy Ghost can let us know that these things are true. But that is a spiritual gift. It is a gift directly from God. It is the foundation upon which you and I must develop our spiritual abilities until that time when, through the grace of God and absolute meekness and humility, this spiritual gift can prepare us for a more tangible evidence than all earthly evidences. That is the personal visitation of angels and the eventual companionship and joy of seeing the face of your Lord and Savior Jesus Christ, and having spiritual existence become as real and as tangible to your eyes and your ears and your touch as are the physical evidences of your physical existence now. This is God's will concerning the Saints who are within the sound of my voice tonight.

He is preparing us as we prepare ourselves, for we must make our own heaven on earth. Our neighbor cannot make it for us. He is preparing us for that hour when He will stand in our presence in His only, beautiful, indescribable glory, and let us hear His voice and see the marks of His crucifixion in His feet and in His

hands and in His side, and go forth and testify that we know that Jesus lives, because we have seen Him.

Every Priesthood holder has the right and the responsibility, my dear sisters, of preparing his life and sanctifying it so that he may bring his companions and his children into the presence of the Lord in this day. Every Priesthood holder has that responsibility. Every mother has the right to enjoy that privilege. If the Savior in the meridian of time could appear to the Nephites and have them witness His miracles and see His face and have their children surrounded with fire and angels minister to them and hear things that were too beautiful and holy to be uttered to mortal man, if that could happen in the meridian of time when in fulfillment of prophecy He came to the Nephites, then in fulfillment of prophecy when He comes to us in this last day in the hour now approaching, you and I can have that same privilege.

I have known men and I am acquainted with circumstances relative to these men's lives, who have personally but individually, not in the presence of others, had a visitation of the Lord Jesus Christ, who have never borne that testimony to their nearest neighbors or, in most instances, even to their dearest friends and closest companions, for the simple reason that the incident was so sacred and so holy that they feared offending God by relating it to someone who would not believe. But the hour is at hand when these visitations will become common enough. When I say common enough, I mean in the sense that they will be frequent enough and involve enough persons, that we will not be able to keep it from being generally known.

In fact, we are in a time right now that is approaching a condition where these holy incidences can no longer be hidden. All we need to do is study the witness, the recorded evidence by these men and their associates, that Christ did visit them, that He did talk to them, that they were blessed of Him. But most of those men left that testimony to be told after they left the flesh.

There were a handful of men who knew that Joseph W. Musser had talked with the Lord Jesus Christ on more than one occasion. The body of the people who lived during his lifetime never knew it, never heard it, and never would have believed it had they been told.

Joseph F. Smith was visited of the Lord on at least two recorded instances while in the temple here in Salt Lake City. It is a matter of record. Lorenzo Snow was visited personally of the Lord in the temple in Salt Lake City on at least four recorded instances, never read, never published abroad, but with positive recorded evidence and living testimonies now of those incidents.

These things are among us. We do not think upon them very much. We are so engrossed with the responsibilities of the world that the spiritual implications don't mean too much to us. But we are approaching a time now, my dear sisters, when we must prepare ourselves spiritually in countless ways for the terrible variety of circumstances that are going to face us in the next year or two. If we are not prepared spiritually for the physical experiences that are approaching us now, we will not be able to endure. We will not have the inspiration to safeguard our lives, our virtue, and our children, to feed, to clothe, and to house them. For as surely as God lives, within the next few years we are going to have famine and

desolation and chaos sweep the world, and that is going to include the United States of America. If uninspired men, seeing the signs of the times, vindicate and repeat the words of the prophets in our day in the papers and in the publications of the day, testifying that what the prophets have written is coming to pass and will come to pass, we may be well assured that it is indeed near and at our doors.

We are told by recent investigators of the present circumstances of the conniving of the devil through his agents, through his governments in the earth, that mass starvation is planned and will be in full ravaging activity within a year in the land of America. No matter how well we are prepared physically for that day, no matter how much we have laid in store, if we are not prepared spiritually for it, we will not be able to keep it nor preserve it, nor stand in holy places to realize the fulfillment of the promises of our patriarchal blessings to ourselves and to our children, that no matter what happens our lives will be preserved, that we would stand in holy places, that our baskets would be full and that God would watch over us, and no influence that was evil or destructive would be permitted to come upon us.

I have no doubt that through the weaknesses of the flesh, through the doubts that assail us, some of us may fall prey to sickness and disease, for we are all heirs to weaknesses and to the limitations that the flesh brings upon us. Some of us will fall short of realizing the promises of our patriarchal blessings, as many of us do, not because God and His prophets did not speak the truth, but because we were not spiritually prepared to reap the reward, because we did not keep the laws upon which the blessings were promised or predicated. But in most cases, the promise of God to us is that we would be saved, that we would stand in holy places, that our lives would be preserved, that the angels of God would protect us and the Spirit of God would guide and direct us. This is what we need. But we've got to live for it.

It isn't something that is going to come upon us and prepare us in a moment, any more than the saving of food can be done in one last moment when we realize the scourges and the chaos are upon us. Spiritual gifts are acquired over a great length of time, a greater length of time than is the physical preparedness that we can make for ourselves. We gradually acquire them, through the reading of the scriptures, through the attending of our meetings, through our prayers and through the cultivation of our faith, and through the keeping of the commandments of God. We grow ever near to that perfect day when we can see through the veil. So these spiritual gifts must be acquired, building upon the time of the past with its limitations and its successes, and be with us now. Then when the year has come that chaos is all around us, that mobs are going from place to place looking for food, searching, seeking every whisper where there may be food, we can by inspiration at least conserve that which God inspired us to keep and to prepare. When that day comes, our houses, because of our spiritual worthiness and because God has answered our prayers because we are worthy, will be holy places, and the evil, physical, living devils can no more enter therein than the spiritual devils under Lucifer's direction. We must prepare for that day.

On every hand the evidences of it are upon us. I cannot impress upon you beloved sisters, I cannot impress upon my own brothers and sisters too emphatically, too forcibly, how important and valuable every moment of your life now is in preparing ourselves first spiritually for the days that are ahead, and then second, in every way you can temporally, that the temporal things you have may be preserved by the spiritual guidance that God will give you and is giving you now against that day which is to come. For the Lord in the scriptures as far back as Adam's time spoke of that day when peace should be taken from the whole earth, when darkness should cover the earth and gross darkness the minds of the people, when the word of God would only be had by a handful of people, and they in many instances would be caused to err because they were led by the precepts of men, when the wicked of the earth would be swept off the earth again as they were in the days of the flood, until there would be few left.

Orson Pratt in writing of this said that one of the principle things that would have to take place before the coming of Christ, was the inevitable sweeping from the earth of the wicked, until only the righteous were left as a nucleus to prepare the generation that would inhabit the earth in the millennium. He was only repeating that which the prophets had stated and which the prophets of God before his time had stated. We have the glorious privilege now of living in that day which to the righteous is declared to be the great and the beautiful day of the Lord. To the wicked it is declared to be the terrible day of the Lord, and they would even ask the rocks and the mountains to fall upon them to preserve them against the terrors that would come upon them. We live in the day when these things are at our doors. Sometimes we don't realize that they are already taking place.

So we cannot say, "Tomorrow I'm going to set my life in order, tomorrow I'm going to remember my prayers, tomorrow I'm going to read the scriptures, tomorrow I'm going to get a testimony that Jesus is the Christ, that Joseph Smith is a prophet of God, that the ordinances of the gospel are essential to my salvation." I like to read that old song that we sang so often when I was a boy, "There Is No Tomorrow, But Only Today." When tomorrow comes, it will be today. If today, before tomorrow comes, we haven't made use of the opportunities that God has given us, it will be too late to do anything about it.

Harold B. Lee, just before he died, met with a small group of Saints, relatives and close friends in his ward. One of my patients was in the meeting and related this to me. She said, "President Lee, how much more time will we have to prepare ourselves for that time when there will be no food on the shelves in the stores, no more grain to be bought from the granaries, no more opportunity to lay in store against the day when there won't by anything? How much more time have we got?" President Lee said, "Those Saints who have not hearkened to the voice of the prophets in our day and prepared themselves for that day, have already waited too long." That was President Harold B. Lee, who is now gone.

This ought not to lead us to despair and say, "Well, I've waited too long, so what's the use," and shrug our shoulders and go our way. It ought to at least renew our determination to try to do a little better tomorrow to prepare ourselves for those events, spiritually and temporally, and to treat today as if it were tomorrow, so when tomorrow comes we will not be one more day unprepared, we will not see one more day of unpreparedness.

I've been so much in the habit of taking the last ten minutes and saying an awfully lot in them in meetings, that when I am called upon and asked to take an hour, I find myself poorly prepared to just keep talking and not concentrating upon a theme that I can drive home. I honestly feel, my dear sisters, that in the time that I have stood before you that I have pretty well driven home one thing. I repeat in summing it up: We must be prepared spiritually, we must have built spiritually by study and prayer and faith, so that we will have the strength when we will have prepared ourselves temporally to preserve that which God has given to us. Having developed that message, I would like to say just a few more words in follow-up time.

This meeting I promise you is not going to be a repeat of J. Golden Kimball's meeting when he said that the best meeting he ever attended was one in which an old, grey haired man had been dozing on the front seat before meeting commenced. When called up by him to offer the opening prayer he, when feeling that he had slept through the meeting, got up and dismissed the meeting. He said, "Brothers and sisters, that's the best meeting I ever attended." I hope we are not going to be in that situation because of the time that I have occupied before you. I think that I can finish my remarks with this statement, and I want it to be indelibly recorded upon your minds as my witness to you, because I know beyond a shadow of a doubt that God lives, that He is our Father in every sense of the word, both spiritually and temporally. I know that Jesus Christ is His Son, a Lamb without blemish prepared before the foundation of the world to offer an infinite atonement, that the bands of death might be broken, and that all who lived before His time and all who lived during His time and who would yet live after His time, would have the bands of death broken for them and come forth to salvation, if they would but believe and obey His commandments and forsake their sins.

I know that we are seeing fulfillment of those scriptures which spoke of the dispensation of the fulness of times as recorded in Ephesians 1:10, that Joseph Smith has come in fulfillment of countless, countless prophecies that a prophet would be raised up in our day who would restore all of the gospel and all of the precepts and all of the ordinances that have ever been upon the face of the earth, in this day in which we live. I know that he sealed his testimony with his blood, that he is a servant of God, and that he has opened the doors for you and me to believe and obey those commandments and receive the rewards that are prepared for us in the eternal worlds.

My heart is filled with indescribable gladness that I have the privilege to live in this day. And 0, may God grant and give me that blessed boon of preparing myself, not only that I may obtain salvation and come into the presence of the Lord, but that I might live up to the responsibility of taking my wives and my children into His presence, that they may never have to say, "You could have

done, but you didn't care enough," that I may never see the day when I cross into that next existence and some of my relatives will say, "Rulon, you had the keys of our salvation in your hands, and you didn't care enough to see that that gospel which we received in the spirit world could not save us, because you would not do our work. You could have done it so many times." The work for our dead is essential. There is not one iota of the gospel that we can leave behind and say, "I can neglect this."

I have cited this fact many times, but I want to cite it once again to you sisters. Joseph Smith was talking of the resurrection of the dead and the beauties and the glory of that wondrous time when a father would rise up and greet his son and his daughter and his wife and embrace them. But he said that one of the things that haunted him about the resurrection was the look upon some of the Saints when he gazed into their faces and saw that they had fallen short of the glories they thought they had obtained. Then he says, "Why did they not obtain them? Because of the cares of the world. They sought after the honors of men and neglected the weightier principles of the gospel upon which those blessings were predicated and without which they could not receive the fulness of exaltation."

We, you and I, are not in a position, if only through the testimony that I have borne tonight, that we can say, "I did not understand that that was my responsibility. I didn't know that there were other portions of the gospel; I was never introduced to them; I didn't know about them. Therefore, this is why I have fallen short." No, we can't say that, because God has placed before you, men and brethren who have taught these principles to you as long as you have known them. They have exemplified those principles to you as long as you have been acquainted with them. They have not been false shepherds who taught you one thing and did another. They have been men who said as Christ said, though they were weak and full of all manner of weaknesses, they have been men who have said, "Come, follow me. Do not do only as I say, but do as I do." The Lord has given us an example in the 52nd Section of the Doctrine and Covenants which He says shall be an example unto you at all times. That is, that when man prays and his spirit is contrite and his words are edifying, that he is dictated to by the Spirit of God, if it so be that he is keeping His commandments. When he preaches, if he teaches that which is good and beautiful and edifying, he speaks according to the word of God, if it so be that he is keeping His ordinances.

So, the responsibility rests upon the Priesthood to exemplify the gospel in their lives, not to the extent that that only perfect man, the Lord Jesus Christ, exemplified it in all its perfection, but in all the perfection they could in their weaknesses. President Joseph F. Smith was one of the most perfect men. He said how wonderful it would be if we had among us a few brethren, just a few brethren who were absolutely perfect, who could be exemplary to us in all things. But, he said, "I am inclined to think that if that situation did prevail, it would not exist for long. For God would not permit them to tarry with us but would take them from us. They would be translated and taken out of our midst." You know that's what happened to the Three Nephites. They were with the Nephites for awhile, but when the Nephites needed them the most, when their faith was failing them and their evil deeds were overtaking them, they were taken out of the midst of the

people. The Three Nephites are translated beings, and they are perfect. They are upon the earth. They have been seen by many. They walk the streets of Salt Lake City, they tread the roads of the state of Utah. They have covered the face of this land and have been seen and have never been recognized, because we see and understand who they are by the Spirit of God. Christ is as near to us as we will let Him be. Every one of us has guardian angels-at least two. They record everything that we have done in our lives. They are living spiritual witnesses. They are, in most instances, our near kin who love us and are concerned about us, who rejoice when we do good, who weep when we do that which is evil. It is not our province to see them all of the time, but it is our privilege to see them once in awhile, if we live spiritually so that we can make that possible.

If Parley P. Pratt's words were true in summing up the ages, the time that Adam lived, the time that Christ came, the year in which He died, the year in which we live, we don't live in the year 1974. We live in the year 1977. And when March rolls around again, it will be, in the month of March, the first month in the once true calendar, will commence the year 1978. The Lord says He is going to cut short His work in righteousness before He comes in His glory and sweeps wickedness from the face of the earth. He didn't cut it short one iota. We've got less, or approximately, 23 years to go. He has told us that He is going to come as Lord of Lords to the Saints before He comes as King of Kings to the world.

It's about time some of us were visiting with Him, don't you think? With 23 years to go? Think about these things. Get on your knees and ask the Lord to help you to be prepared for not only the terrible things that are coming upon the earth, but more particularly for the glorious things that are coming upon the earth, that you may participate in them. The hour is at hand when Adam will come with all the resurrected dead who held keys of past dispensations. They will meet in Adam-ondi-Ahman after that land has been swept clean of all of its wickedness. That day is at hand. Then those who are upon the earth who are righteous who hold keys of authority in our dispensation, including the Prophet Joseph and Brigham Young and John Taylor and Wilford Woodruff and Lorenzo Snow and Joseph F. Smith, and the present prophets of God who have walked in holiness and done the very best they could under the circumstances under which they lived, will be brought forth. Yes, everyone of them who has held the key of authority in this dispensation will be there, whether he did well or not, because the Prophet says that those who have not done well will be removed from their places and will be replaced. That hour is next to our doors. Those people who gather at Adam-ondi-Ahman will see Adam. They will meet him face to face, and they will see Christ coming in His glory, receiving all of the keys of the redemption of men. They will see the Prophet Joseph Smith who holds the keys of the dispensation of the fulness of times. They will go forth with that testimony to the world and bind up the law and seal up the testimony and make the judgments of God fully justified upon the wicked. Those of us who will not have the privilege of being there, and the Prophet says that most of the Saints will know nothing about it, will have the blessedness of knowing that they have been there, and receiving their testimony and helping to prepare to stand in holy places and be preserved.

These things are so important that they could be dwelled upon at great length, my dear sisters. But I have dwelled upon them enough tonight. I pray that God's Spirit will go with you to your homes, that His Spirit will be in your lives, that the spirit of prayer and humility and repentance and diligence and patience will dominate you. These are all gifts of the Holy Ghost. Then you will find cause not to be afraid, but to rejoice in the goodness of God and the knowledge of the things that are at your doors, to prepare yourselves for them both spiritually and temporally.

I ask these blessings upon you as a humble servant of God, knowing that what I have told you tonight has been dictated by the Spirit of God and is God's truth. I do it in the name of Jesus Christ, Amen.

22 September 1974. Sacrament meeting. Place unknown. OBEDIENCE TO THE LAW. HONORING COMMITMENTS.

To many of us it seems that life is going along smoothly, and we have nothing to worry about, that each day is peaceful and beautiful, and I would to God that in all respects this were so. Without complaint on my part, I would like to say that I stand in the position where I am made well aware of the fact that all is not well in Zion. We are either building up Babylon as has been stated, or we are building up the King- dom of God and its righteousness, the Zion of our Lord. As we travel our various paths, as surely as there is a God in heaven, as we choose one side or the other, our paths become more and more divergent until we are traveling, though it seems in the same direction, we get farther and farther apart, until at the end of life's journey we find that we have entirely missed the goal. We are not on the "good ship Zion" at all. We are on the side of Babylon.

We have not concerned ourselves with God and His Kingdom, but with our personal aims and ambitions. We do not love God, but we do love ourselves, so much so, in fact, that we have thrown ourselves away. We do not love our fellowman because we have no time for their service, only for ourselves. We do not love our wives. We do not even tell them we love them. But if we do, the statement becomes a lie to them because we do not show them that we love them by taking care of them, by cherishing them, by providing for their wants, by teaching them the gospel.

Many of us are living the gospel in word. We preach it beautifully, but we do not honor our commitments. What we say is not what we do. We promise our brother that we will pay our debts and obligations which we have assumed in taking his property or his goods, then we for- get about it. In the ancient days the servants of God if they made an oath, kept it even if it meant the sacrifice of their lives or the sacrifice of the life of a daughter or the sacrifice of a kingdom. Today we make covenants and promises lightly, too frequently.

But you know, I must insert here, if the shoe doesn't fit, don't wear it. But if it does fit, take it to heart, because the time will come when you will remember this sermon and wish with all your heart that you had realized it applies to you, and to me.

There was a man in Washington recently who was talking about some of his friends, and he was talking about a man who was living with a woman to whom he was not married. He said he's got a criminal record. But he has made changes in his life, and this woman he is living with, he honored his commitment. He takes care of her, he loves her, he provides for her, he respects her. I can honor a man who honors his commitment.

Brothers and sisters, some of us are not honoring our commitments. A man with one wife will get farther in the Kingdom of God if he honors her, if he keeps himself clean and pure, if he teaches her the gospel of Jesus Christ and has the Spirit of God in his life, than a man with fifty will, if those wives are not honored, if they're not loved, if they've not provided for, if they are not respected.

The thing that comes to me most forcibly each day in relation to this work is that in so many instances we do not honor our commitments to God or to man. God will hold us accountable for everything we assume we will do, we say we will do, we preach and do not do. Jesus Christ was known as the Word of God. Why? Because even in the most seeming trivial things, cardinal principles so to speak, He obeyed the law. He went to John the Baptist and suffered him to baptize Him because He said, "It becometh us to fulfill all righteousness." The Son of God needed no baptism; He was without sin. But He was a mortal man and the law was applicable to Him. He obeyed it. In every walk of life where the law of God was taught to the children of men by the prophets in every preceding dispensation, and as it would be taught to the ends of the world, He lived the law, He obeyed its precepts, He walked in the ways of His Father in Heaven, and He became literally the Word of God to man. Not by His words, but by His body, His light, His spirit, in every respect was the Word of God. Our lives should be lived in this way, that we practice what we preach. That we honor our commitments. This is the only kind of people who will truly be the servants of God, the people of God, the righteous, the honest in heart. Zion cannot be built upon the basis of any other kind of people.

No family can be better than its husband. He is its center. If he becomes a law unto himself and disobeys the laws of God, whether they be to baptize his children, to see that they receive the gift of the Holy Ghost, to see that they attend their meetings, to see that they keep the Word of Wisdom-and in this respect particularly I find that some of our brothers and sisters are falling short. They feel that they can avoid the law of the Word of Wisdom which was given unto the weakest of those called Saints, that they might obey it. We are not Saints when we disobey that law. Some of us are doing it. We cannot break the Sabbath day and justify ourselves before God, because as surely as we live we are following a divergent road that will lead us way away from the Kingdom of God in due time. When we lay our bodies in the grave and awake in the morning of the

resurrection, the agony that will be ours when we fell short of the glories that we thought we had attained is going to be a terrible hell.

I want you brothers and sisters to wake up to the realization that as God has given us laws to obey and blessings predicated upon obedience to them, we cannot escape the rewards if we live for them, but we cannot claim the blessing if we have not obeyed the law. God will not be satisfied with a people whom He calls Saints unless they walk in obedience to every law and every commandment, and that in righteousness, with the desire to build up God and not themselves. Some of us are not concerned about God, we are not concerned about our neighbor, we are only concern- ed about ourselves. That kind of individual will never ever get into celestial glory, no matter how many times he's been baptized, no matter how many wives he has. I tell you that, brothers and sisters, in the name of the Lord Jesus Christ, Amen.

28 September 1974. Conference fireside. Salt Lake City, Utah. MELCHIZEDEK AND ELIAS. FAITH. (excerpts)

I hope the Spirit of the Lord will attend us in the little time we are going to occupy now in questions and in answers.

Q: When people get married, does it matter which side of the groom the girl stands on?

RCA: Yes. It depends, of course, upon whether it is an L.D.S. marriage, a Chinese marriage, or the kind of marriage we are contemplating. The kind of marriage we participate in, it does make a difference. The girl should stand on the left hand side of the groom.

Q: Why are the Chinese cursed? What is their curse?

RCA: They were not necessarily cursed. They are in the main, descendants of Japheth, the second-born son of Noah. Shem had the birthright blessing, and it was said that Japheth should dwell within the tents of Shem. The curse was to Ham and his descendants, the Negroid races. The Chinese, many of the Asiatic people, and most of your European nations today are a mixed race identified as gentiles. Japheth was the father of the gentile nation. So the gentiles do not have the special blessings that were offered to Shem and the birthright seed. "My sheep know my voice," said the Lord. God sent, through Shem and his descendants, the birthright seed, the elect, those who in the spirit world had accepted the gospel and who wanted to come and have an opportunity to obey its principles in life. The gentile nations as a rule had been indifferent to these opportunities in the spirit world. They are indifferent to them, generally speaking, in this world, while the Hamitish races, the Canaanites, are very indifferent, and they seek after other things in the main, though there are brilliant exceptions to those rules. I hope that answers your question.

Q: You said that the wife had the opportunity of giving her benediction to her husband's marriage by placing her hand on their hands. Does every wife have that privilege with the new wife, or is there an order in it.?

RCA: There is an order in it, and that is the reason these things are optional. After you get up to around 15 to 45, you find it a little bit difficult for every one to put their hands on. However, the law of Sarah provides that the latest wife may act in that office in giving a wife to her husband. If there are individuals who are antecedent, or before that marriage, they can stand and put their hands there to give their blessing and benediction. But the last wife who has not had the privilege of acting in the law of Sarah, has that privilege on that occasion.

Q: (Whether or not Shem was Melchizedek and Noah Elias.)

RCA: There is ample evidence that Shem was Melchizedek. There are, however, some questions posed. The biggest evidence that I would have that he was, is that John Taylor said that he was. When a prophet of God says it, notwithstanding conflicting data, I'll take his word for it. The Book of Jasher says that he was, and it was spoken of in the Bible as an authentic record, the word "Jasher" meaning "the true record." We find that much of it is not true, but that was their claim. Shem is doubtless Melchizedek. "Melchizedek" is a sacred name, and Shem was his earthly name, and he had that Priesthood which was after the Son of God. So they named that Priesthood after him to cease using the name of deity too frequently.

As for Noah being Elias, the office of Elias is a forerunner. John the Baptist filled the office of Elias in coming before Christ to prepare His way and to declare His mission and to note before the people that he baptized for the remission of sins, but one was to come after him, the ratchet of whose shoes he was not worthy to unloose. It was Gabriel, or Noah, who was the first Elias of this world who gave him that office. He was verily an Elias. Anyone who has a mission to herald the way for one greater than himself, is an Elias. In this respect the Prophet Joseph filled that office also.

Q: Would you explain the parable in the 101st Section of the Doctrine and Covenants about the olive trees, the watchmen upon the tower, the vineyard, etc.?

RCA: I will not go into it in great length. This has reference as is evident by Sections 103 and 105, referring to "the man that I spoke of concerning the vineyard, is my servant Joseph Smith." The Lord so declares that it is the Prophet Joseph Smith. He was to construct or to plant a vineyard, and in it he was to plant 12 olive trees. He was to nurture it and prepare it for the coming of the Lord, and he was to build a hedge around it and then to build a tower. While the servants of God were in the act of building the tower, they began contending among themselves as to the usefulness of that tower. While they were contending, the enemy came upon them, overthrew them, tore down the tower, tore up the hedge and destroyed the vineyard. This is what has happened. The Prophet Joseph Smith called the Quorum of Twelve, laid the foundation for the organization of the Church, established the Priesthood, received the higher sealing-before that he organized the Kingdom of God which was to be a protection to the vineyard. Then the Lord commanded him to build a tower, which was the higher principles of the gospel which take us into celestial glory.

While they were building the tower, trying to establish it, they did contend among themselves, 3% of them wanted to, 97% approximately of them didn't want to. While they were contending the enemy overthrew them, tore down the tower, scattered the servants that were protecting it and tore up the hedge and the vineyard. The Lord of the vineyard said, "Why have you permitted this thing to happen? If you had gone ahead and built the tower, my Seer, the man who sits upon the tower, would have seen the enemy from afar off through the revelations of God, and this would not have happened."

This is a parable portraying what has happened concerning the Church of Jesus Christ of Latter-day Saints, the restoration of the Priesthood, the organization of the Church and the Kingdom of God, and the effort to establish the fulness of the gospel upon the earth, which effort was aborted in that they were unable to carry it forth as a body of the Church.

Q: So many times our leaders exhort us to have more faith. I have never heard anyone tell us how to get more faith. Can you talk about that please?

RCA: This is a question that I could take the rest of the evening on. Everything that we do in life, every action that we perform, every task that we accomplish, is the end result of faith. A little child sees its parents walking, and it has faith that it can do likewise. No matter how many times it falls, if it is persistent, it learns to walk. It sees its parents and its associates talking, and it endeavors to talk. Though it may lisp and have a great deal of difficulty, if it continues in faith and believes it can be done, it will talk.

So God by faith created the world because He knew it could be done. How did He know it could be done? He had seen it done before. Those of us who live upon this earth, if we have faith, there is nothing that we cannot accomplish if our faith does not fail us and we cease to keep on trying. It may sound a little farfetched to make that statement. But the Lord tells us that faith is the assurance, the evidence of things not seen. We have faith in God; we have faith in angels. We have faith that there is an eastern shore to the American continent, though we may never have seen it. There are many things that substantiate that faith that we don't know until we have been there. The child doesn't know it can walk until it has accomplished it. It doesn't know it can talk until it does talk. All of the things that we do we do on the principle of faith. When we have accomplished a task and realized our dreams, then we no longer have faith. We have knowledge. Faith is the only steppingstone there is to knowledge. It must be a living faith, it must be the assurance that it can be done. If we have that kind of faith, there is absolutely nothing, absolutely nothing that we cannot accomplish.

But some tasks are easy to perform, some are most difficult. Seeing the face of the Lord and sanctifying our lives are the most difficult tasks we have. But we have the assurance of God that if we will keep His commandments and walk in His ways and be like Him, when we become like Him we shall see His face and know that He is. With the persistence of a faith that does not yield, that does not tire, that will not give up, there is no man or woman on earth who will keep the commandments of God who cannot see the face of the Lord. That is the kind of faith we must have.

But most of us in our walks of life have doubt. In things that are hard to accomplish, doubts easily creep in. Where doubt is, faith cannot exist. It was upon this principle that Peter, seeing Christ walking upon the waters, said, "Bid me come unto you and 1, too, will walk upon the waters." He got nearly to the Lord, and then he saw the boisterousness of the sea and began to slip under the waves. The Savior reached out a helping hand and said, "Oh, Peter, why didst thou doubt?"

Now, if we have a true faith and we exercise it properly, we can keep all of the commandments of God; we can cleanse ourselves of every whit of iniquity. We can, by the promise of God, see the face of our Lord and Savior and come into His presence. But if in the long, arduous task of seeking His presence and sanctifying our lives, we begin to doubt and we let the cares of the world take precedence, then our faith will fail us and we will fall, short of that task. But if our faith is undaunted, if it is the governing action of our life because the thing that we seek is more to be treasured than the most priceless pearl or the golden wedge of ophir or anything else that wealth and world can offer us, if our desire to be like Christ and to be with Him is the dominating desire of our life, then our faith will help us, not only help us, it will assure us of achieving it. But that is the kind of faith we have got to have. Remember the blessing of God which He has promised us through the gospel, through the gift of the Holy Ghost, that we believe in revelations, visions, hearings, speaking in tongues, the interpretation of tongues and prophecy and all of these things, the healing of the sick, the raising of the dead, the ministering of angels, the restora- tion of Israel, these things we believe in. We shall realize them. All these gifts we shall enjoy if our faith does not fail us. It is the lack of faith that robs us of these gifts. When our faith becomes as God wants it to be, and as He wants it to be in our lives, then once again we will see our dead brought forth to life, our sick healed, the blind to see, the lame to walk, the deaf to hear, the speaking in tongues, the prophesying, the ministering of angels and the coming of the Lord.

A brother spoke to us today about the delay of these things. Those delays are only because of our lack of faith. While seeking these gifts and blessings, we doubt. Where doubt is, faith cannot exist. God expects us to be a people that enjoys these gifts. When we do and We become like Him, He will come. We make our heaven on earth. Now we are here to make it, and whether or not we do make it depends upon you and me. How much faith do we have?

How do you get it? By seeking after it with all your heart, with all your mind, with all your might, and not allowing yourself to doubt. When this happens, you will hear the singing of angels; you will see them; you will speak in tongues and prophesy; you will interpret tongues and the blessings of God will be in your midst continually.

We are told that what we ask for in faith we should be sure that we do not ask amiss, lest it turn unto our condemnation. Unfortunately, many of us exercise our faith in the pursuit of unlawful things. If we pursue those unlawful things, those things, too, we shall through faith receive. If they are unlawful and they destroy our minds and our bodies and our virtue and our integrity and uproot our

knowledge, then we have what we sought through our faith. So let our faith be centered upon those things that will make us godlike, and as surely as there is a God in heaven, a Heavenly Father, and as surely as His Son atoned for our sins, we shall see His face and know that He is. That is the kind of faith you and I should have. It is a most treasured and necessary gift for the children of God.

God bless you, Amen.

28 September 1974. Conference. Salt Lake City, Utah. THE PRINCIPLE OF PLURAL MARRIAGE KEPT ALIVE.

It is a wonderful privilege to be gathered, together thus on this Saturday and participate in perhaps the only conference of its kind that was ever held in the world since it began, where the principal reason for the existence of that conference was to strengthen a people who, in the last dispensation of time, had the final responsibility of perpetuating the fulness of the gospel, who have been cut off from the Church in the main, who are cast out by those who should love them, whose forbears were honored and respected for what they are doing and whose brothers and sisters now living with them despise and abhor and ridicule the course that they are taking, who because they are cast out of the Church are bearing children under a great handicap, who are under the sheer necessity of holding meetings to teach them and to bring them up in the ways of truth. They have no mother organization but the Church of Jesus Christ of Latter-day Saints. The mother Church has forced them out into the world and said virtually, "You are children of hell. You are not privileged to hold the Priesthood. You are not privileged to attend our meetings unless you hold your peace. You cannot pray. You cannot speak if you meet among us. Whatever you do, don't declare yourselves to be members of this Church, the Church of Jesus Christ of Latter-day Saints, because we do not own you. We do not honor you; we do not respect you; and we do not want to be identified with you; and we are ashamed of you." To quote one of these brethren who loves us early, "I would gladly take your life if I was asked to."

We would like to be in general conference with our brethren and sisters of the Church when they meet at their coming conference. We would like to be like my grandfather and my great-grandfather and my great, great-grandfather and my father, honored because they had the courage to live the fulness of the gospel of Jesus Christ as restored in this day and age. My father had the distinction of being numbered with us in the latter years of his life, though he had been honored by the leaders of the Church up until the latter years of his life, even though he did live the fulness of the gospel. He made the serious mistake of letting the public find it out. The sin is not in the living of the gospel, but in the advertising of it, living it and letting it be known. If that is not true, then we would have a lot of our brothers and sisters in the Church today who would be here numbered with us,

who are bishops of wards and presidents of stakes and missions, who are wealthy men of honor. But their sin of believing in or/and living plural marriage has not been discovered. I know that this latter statement will be branded as pure blasphemy if it were to be repeated. But I am reminded of a considerable number of these men in times past who were men of honor and distinction and of love and respect, who were found out. I know a lot of them were not, or if they were found out, it was covered up so that they didn't have to worry about it.

I think of President Guy C. Wilson of the Juarez Stake in old Mexico, who lived the fulness of the gospel there for many years and then moved up here to Salt Lake City and brought his three wives with him. It was not generally known that he was a so-called polygamist. But he was a good man, and he held his peace. He didn't let it be known generally that he had three wives. He died without the disreputable distinction of having been such a man. He went right into the top celestial glory.

I am thinking of Brother Joseph Tanner who was a millionaire and a very devout Latter-day Saint, and a man of honor and respect. He contributed most of the money or a good portion of the money that went into building the agricultural college in Logan, Utah, and is now the Utah State College there. Most of those beautiful buildings have been built, or many of them have, with Brother Tanner's money. He was a man of honor and respect and of love until it was found out that the poor creature had stepped into bygone and forbidden paths and had for the past 30 years had three wives. When that happened, that sent him straight to hell, not because he had been living that way, but it was found out. They cut him off and consigned him to his "proper place."

I am thinking of Brother Abraham 0. Cannon, who lived plural marriage and died before it was discovered and was consigned to his proper place-the fulness of celestial glory.

I could go on quite indefinitely and name, not to exceed about 75 whose names would be rather easy for me to uncover. Forty-five percent of them lived out their lives in peace because it was not publicized, or it did not become generally known that they were polygamists. Therefore, they had the good fortune because of circumstances to go into celestial glory. But the other poor, misguided, evil, disreputable wretches were discovered. It became a sheer necessity to save the good name of the Church to excommunicate them, and of course they were by date and circumstances consigned to the nether regions to boil in oil.

We are now living under circumstances, where through the grace of God and the intervention of circumstances which have contributed to our blessings and welfare in this work-and when I say through the grace of God, I mean that with all my heart-that this work has continued to grow. In spite of the dominion of hell and the work of the devil and his wrath and his fury, honorable and good men and women have perpetuated this law since the Manifesto into this generation. The work has grown, and the blessings of God have rested upon us. He has protected us and watched over us. God is to be praised for this. If He were to remove for one instant His benevolent hand in His protection of us, we would be utterly destroyed. We need not think for one moment that we could continue to exist as we are now living without His constant, watchful care.

There are none of us strong enough or big enough or wise enough to stand on our own feet alone or in a group, and perpetuate these principles that God says must remain upon the earth until Christ should come, were it not for God's watchful care and the answering of our prayers and the prayers of those who have gone on, in our behalf.

So it is under these conditions that we meet today in a conference such as has never been held in the world before; a conference where Latter-day Saints, cut off from their Church, living the fulness of the gospel, may come and hear the word of God and be comforted and strengthened.

I pray my Heavenly Father that while we are thus gathered together in this meeting and in the succeeding meetings, the Spirit of God will be poured out upon us and that His continued watchcare may be over us.

Let the skunks-and when I use this term I am not using it irreverently or in a manner to reflect upon the kind gentlemen who take our license numbers necessarily, because President John Taylor gave them that name. In his day there were skunks who looked into men's windows and ferreted out the intricate information relative to their plural wives, and reported them to the territorial authorities, and brought them into disrepute, and brought their names up so that it reflected upon the Church. Some even in his day had to be cut off from the Church because of these things. He gave them that very apt and proper name, I didn't. I think that they have earned the name just as worthily as they did in John Taylor's day, and I hope that they receive the blessings of that appellation in exactly the same manner.

With God's help we will continue to meet and to instruct one another and to praise God's name, and we will continue to identify ourselves as members of the Church of Jesus Christ of Latter-day Saints. With God's help we will devote every iota of our energy to building up the Church of Jesus Christ of Latter-day Saints, to praying for the president of that Church and the Quorum of Twelve and his counselors and the missionaries in their fields of labor, that God will bless them in promulgating the initiatory principles and the cardinal principles of the gospel of Jesus Christ. We will do everything in our power to help, and we will heap coals of fire upon their heads if it is God's will, by doing good for the evil they have done unto us. We will try to sever from our midst every iota of wickedness and the neglect of our families and of weakness in bringing our children unto light and truth. We will try to become that people of which has been spoken by so many of the prophets in our day and age, who would come forth out of the midst of the Church of Jesus Christ of Latter-day Saints and push spiritual things to the fore, and establish the fulness of the gospel, including plural marriage and the united order, so that the promises of God might be fulfilled through us. We will do this in humility, praising God's name. Amen.

28 September 1974. Conference. Salt Lake City, Utah. USING THE NAME OF THE LORD IN VAIN.

There is something that I will dwell upon for a few moments. We have been taught by example, certainly not by precept, to close each address given from the pulpit, each poem that is read, each testimony that is given with-and then we use the name of the Lord-"in the name of Jesus Christ, Amen." This we ought to stop doing.

The Lord tells us that "many of my people use my name in vain". If we read a poem and close it with the name of our Savior, that is something that may be very beautiful. But the name of the Lord and the name of deity ought to be used with much more care.

I hear our young folks get up and say, "And this I say in the name of thy Son," etc. Well, it's certainly not the son of the congregation to whom they are speaking, nor in whose name they address us. And if it is in the name of the Lord, it is not necessary. It will be much better if we close with, "I thank you and ask the Lord to bless you, Amen." We should close our remarks without the constant repetition of the Lord's name.

If you will take your Journals of Discourses and read them, you will find that rarely, if ever, did Joseph Smith, Brigham Young, John Taylor, Lorenzo Snow, Heber C. Kimball, Parley P. Pratt, Orson Pratt, or any of the apostles, close an address in the name of the Lord. They closed it with the word "Amen." I want to see a correction in this, which I tell you is displeasing to our Heavenly Father. It is going to be hard for us to overcome this habit. I would like to see us put ourselves in order in this respect and stop closing our remarks in this manner, unless it is in the nature of a prayer, unless we are blessing the people and we do it in the name of the Lord. Most of our addresses are not in the nature of a prayer. They are either prepared, or they are given as the Lord directs our words. We speak to the people and we deliver our message.

Therefore, I speak upon this subject very seriously and advise all Priesthood holders everywhere possible, when addressing the public, to close their remarks with a simple amen. I'll try to do that so you will have an example in me if possible. I want my counselors to do that so that you will have an example in them. And you Priesthood holders, you high priests, you seventies, you elders, see to it that you use the name of deity as infrequently as possible.

When you use the name of our Lord, it is tantamount to asking His benediction to everything that you have said, or asking His signature upon the contract that you have made, or validating an ordinance that you have performed which is to the glory of His name. Most of our talks do not fall into such a category and particularly in our young boys and girls, who so frequently address us so beautifully. When I remember the warning of the Lord that we should not use His name in vain, when they close their remarks with, "And this I say in the name of thy Son," using His name, "Amen," I know that this is not pleasing to our Heavenly Father.

We sometimes think that we are too critical, and I know as parents we are too critical. Maybe the Priesthood is at times too critical.

But Jesus Christ showed us by His life that He could live every commandment of our Heavenly Father. He set an example to such an extent that He was called by His disciples, "The Word," because He exemplified every law of the Lord. The principle of baptism He obeyed, though it had no application whatsoever to Him more than it would have done to a new-born babe, for the simple reason that He was of age, and the law provided that after a man is eight years of age he should be baptized. Every law He lived.

President Joseph F. Smith, in speaking of Jesus obeying all of the laws, made the statement that He, when He came upon the earth, made it His business to obey every law of His Father in Heaven, "For it would not have done for Him to have commanded us to do anything or to obey any commandment or to perform any ordinance that He, Himself, as the Word of His Father in Heaven, had not complied with." This, of course, brings us into a realm where we can positively say, that being the case, He must have been a married man. That being the case, He must have had a plurality of wives in the new and everlasting covenant. As surely as we have a Father in heaven, that is true.

But we have such men as Melchizedek, and why do we call the Melchizedek Priesthood by that name? Because the ancients, fearing lest they use the name of deity too frequently, called the Priesthood after Melchizedek so that they would not too frequently repeat the name of the Son of Man.

So let us remember these things. Let us go forth and live our lives as perfectly as we can. This congregation of people know more in spiritual realms than any like number of people with that knowledge fall short of living up to we have, our condemnation will be greater than we know more, if we live up to it, it is only blessings will exceed the blessings of any other blessings are so glorious, so beautiful, so comprehending our individual salvation, the salvation of our wives and our children and our progenitors and all our descendants through the promises of God, dwelling in eternal glory in the presence of our Heavenly Father, that nobody except the true Latter-day Saint with the knowledge we have of the gospel could possibly imagine how great our joy and how great our blessings will be. The Lord wants this people to be a people who are blessed above all other people on the earth. The power is in our hands, and the opportunity is now. After the day of this life we cannot repent and return unto God and receive this blessing, these blessings. The opportunity will forever have passed. Remember this. Get the Spirit of the Lord into your lives. Remember your prayers morning, noon and night, over your flocks and your fields and your business and everything you turn your hand to. Because the more you raise your thoughts and your prayers to your Heavenly Father, the more He will bless you, because He has promised His children that He will bless them according to the desires of their hearts. If their hearts are dedicated upon seeking to do His will and receive His blessing, until those thoughts and desires consume their mind and everything that they do., if it is eaten up in their desire to serve their Heavenly Father, the time will come that they will receive all of the blessings that were promised in all the world. If we the light and knowledge anybody else. But, since logical to know that our people on earth. Those eternal in their nature, to the ancient Saints. If Enoch's City could be

translated, so could we. If Enoch's people could dwell in the presence of our Savior, so can we. In fact, we are approaching that day when the promises made were that such a people will enjoy those blessings. Do we want to be that people? I do. I think you do. That is the invitation our Heavenly Father holds out to us.

28 September 1974. Fireside. Salt Lake City, Utah. THE TRINITY. THE MISSIONS OF ADAM AND CHRIST. (excerpts)

Q: Would you please explain verses 2-4 in the fifteenth chapter of Mosiah?

RCA: In such couched phrases both in the Bible and in the Book of Mormon, we find a hidden concept of deity, unexplainable to the sectarians, and without the Spirit of God and the revelations of the Prophet Joseph upon the subject, unexplainable to us.

Jesus Christ was called the Son of God because of the flesh. He was the Son of God because He was begotten of God the Father in the flesh. Now, that's the way we would say that understandably. But He had no intention of having to explain that duality to the Nephites at that time. God had no intention of explaining the creation of Adam and Eve on another world and their coming here as immortal beings and begetting children and having progeny that became flesh because of eating the forbidden fruit.

These things are allegorical. They are spoken with the true intent hidden, lest they become a matter of constant controversy and through revealing a divine truth that would have been made light of, ridiculed and eventually become a very evil concept of God. Those people at that time, in the main, could not conceive of God having had any beginning or of their being a plurality of Gods, or of their being a trinity of Gods that were one in power, one in design and one in purpose. We won't find much written about God the Father and God the Son and God the Holy Ghost in the Book of Mormon. Neither do you find much written of it in the Bible. But in your Doctrine and Covenants and in the teachings of the Prophet, we are plainly told that Jesus Christ was conceived by Mary of the Father, that the Holy Ghost bore witness of it and overshadowed her, and that that very chosen individual was begotten of the Father. Jesus Christ referred to "our Heavenly Father" as His Father, continually.

Consequently, we have Christ, who was the Son because He was begotten of the Father in the flesh. We have Him as the Father, because when He had fulfilled His mission, in Him the fulness of the Father's glory, power and dominion dwelt. Jesus Christ Himself explains that. In these three verses is couched that meaning, hidden from them at that time because they could not receive it.

COMMENT: A chapter explaining this is in The Mediation and Atonement by John Taylor. (Also suggested, Michael, Our Father and Our God)

COMMENT: I would like to bring up that that's the reason that Abinadi was burned at the stake, because he said that God Himself would come down here among the children of men. That was the charge.

Q: I believe I have read in the Journal of Discourses where Brigham Young says that Adam had more than one wife when he came down upon this earth....

RCA: Brigham Young says in the first volume of the Journal of Discourses that Adam came down to this earth "with one of his wives," that he had others of his brethren with him to help him get the world ready for business. When it came to furnishing tabernacles for his spirit children born in heaven, he felt himself best qualified to do that work. We are told all through the scriptures.

Now, what I explain to you, you will find controversy over among brethren everywhere. But I am going to explain it to you, and then you can take it or leave it. I am reminded of an address by President Brigham Young. He said, "I am going to explain some things to you that you are not worthy to receive. But since you've asked the questions, I'll answer them." This is the situation here.

Adam came down from immortal glory as a resurrected being, with his resurrected, immortal wife, Eve, one of his wives. They partook of the forbidden fruit until blood again coursed in their veins, and they were capable of bearing mortal children. They had when they first came here, getting the world ready, others of their brethren who were Gods, who helped them get the world ready. But Adam and Eve-we are told 13 or 14 times in holy scriptures, especially in your Pearl of Great Price and in your Book of Mormon, modern revelation-were the father and the mother of all living. "Adam" means "the first man," which are many, "Eve" meaning "the first woman," and there are many of them. So each world has had its first man and its first woman.

Adam and Eve began to beget their children, who spread forth two by two upon the land. Their children mated and went off to different areas. This the scriptures also tell you. Now, brother marrying sister is a heinous crime in our day. But their perfection was such that most of them lived from 600 to 965 years before they passed away. They had no hereditary blemishes to worry about. President Joseph Fielding Smith tells us that when we in the millennium become perfect as they were perfect, he expects to see the time when brother and sister will again marry, because they will live to be the age of a tree, and they will have no hereditary blemishes.

Now if this is not wrong in the sight of God, and if it was not wrong for Abraham to marry his niece, and if it was not wrong for Reuben to marry his sister, Dinah, it wouldn't be much out of order for Adam to marry one of his grandchildren or great-grandchildren or 2 or 3 or 4 or 5 of them, and Adam and Eve would still be the father and mother of all living. The Talmud does name 2 other wives of Adam, Phoebe and Lillith. These two are named as plural wives of Adam. If so, it is my understanding that he married his own granddaughters or great-grand-daughters. This would not be out of order.

* * *

RCA: The fulness of the gospel or any portion of the gospel revealed in any dispensation is applicable to the lives of the people of that time. The Book of Mormon was the fulness of the gospel to the Nephites. The Old Testament was the fulness of the gospel to the people to whom it was revealed. Until the law of Moses was added to it to bring the people up as a schoolmaster, it remained without any changes. The fulness of the gospel in our time is that portion of the gospel which has been revealed to us. If we live up to that portion that has been revealed to us, we are promised that more shall be given. There is never a time when there is not more truth and light to be given to us until we become perfect as God is. We have less than half of the revelations received by the Prophet Joseph Smith revealed to us as a body in the Church. That half which was never revealed to us we are not condemned by. But that half which was revealed to us and which we have not been able to accept, we are condemned by if we do not live it. If we live its laws, we will be blessed by them.

So we have the fulness of the gospel in our dispensation. The day is at hand when we will have more of the gospel, which will be the fulness then. If you don't believe it, read your Book of Mormon. We have the sealed portion of the Book of Mormon which reveals God's dealings and laws and commandments since the days of Adam until the end of the world. We have the writings of Enoch which we are promised will be revealed in due time. We have the writings of John the Revelator which reveal things from the beginning of time to the end of the world, which we are promised will be given to us when, if we receive the lesser things and obey them, God will give us more.

6 October 1974. Sacrament meeting. Place unknown. OBEYING ALL THE NECESSARY ORDINANCES OF THE GOSPEL.

Brothers and sisters, we know we are here today, we at least ought to know. We know that we exist-some people question that, but I do not. I know that I have eyes to see with and ears to hear with and hands to feel with. As I know these things, I know that we have a Father in heaven, because in the same way that I use my hands to feel with and my eyes to see and my ears to hear, I have used my prayers to call upon Him and have had them answered. This has happened so many times that to question the existence of God would be the most foolish thing in the world.

I know that He so loved us that He gave His Only Begotten Son to atone for our sins if we would repent of them, that we might come back into His presence again. I know that Joseph Smith is a prophet of God, that he restored the fulness of the gospel, that fulness that he could give to us during his lifetime, and that God has given us that fulness to live up to. The Lord has told us in the Book of Mormon that there are many things that we do not have yet in this, the dispensation of the fulness of times, but that all of these things would come forth

in this time and would be complete with the coming of the Lord and Savior in the flesh. He says, "I will first try my people and give them these lesser things, and if they will hearken to my word in relation to these things, then I will give them the greater things." Now, He is not going to give us these greater things until we have received with all our hearts the blessings and the goodness and the laws and the commandments and the opportunities that He has accorded us at this time.

I know that baptism is a necessary ordinance of the gospel. I don't believe even the leaders of the Church will question me on that. I know that the laying on of hands for the gift of the Holy Ghost is essential. I don't believe, even though they say that every new president can change the laws and the ordinances as he sees fit, and that's modern revelation, I do believe that they still believe in the laying on of hands for the gift of the Holy Ghost. I do believe that they still believe in the efficacy of the salvation of our dead, that we can do their vicarious work for them. I don't believe that they are going to immediately come to the abandonment of that principle. Parley P. Pratt said that if faith in the Lord Jesus Christ is a part of our religion, if repentance of sins is a part of our religion, if baptism is a part of our religion, and the laying on of hands for the gift of the Holy Ghost is a part of our religion, just so is celestial plural marriage a part of our religion. He said, "If I can give up any one of these principles and still have my religion intact and have the confidence of my fellowmen and the good will of my Father in heaven, I wouldn't give a fig for all of Mormonism." Now, brothers and sisters, that's the way I feel about the gospel. I know that we are not living up to our responsibilities. But we are trying, and with God's help we will continue to try un- til we succeed. I pray God to give us the ability to do that and to shed His Spirit upon us, and I bless you that you may have this determination, and I do it in Jesus' name, Amen.

6 October 1974. Place unknown. THE HOLY GHOST.

I am particularly impressed with the truth of our brother's comments. This is elaborated upon by the Lord Himself in the 93rd Section of the Doctrine and Covenants. When I say elaborated upon, He barely touched upon it. The Lord there defines the light of Christ emanating from Christ to enlighten all men who take upon themselves the name of Christ. There are none who are born into this world who are not enlightened by the light of Christ. But then they may lose that light when they submit themselves to the conditions of wickedness.

There is a more abundant light that emanates from the presence of the Father and the Son. This is defined, because we are under their direct dominion, as the Holy Ghost in essence-in that Christ, when He conferred the Holy Ghost upon His disciples, commanded them to remain awhile in Jerusalem until He had returned

from the Father. Then He will send Him. This is a greater abundance of the Lord's Spirit which is conferred by ordinance after application of certain laws. It manifests itself in those attributes of God which we are able to comprehend and in which to prepare ourselves.

But it is so limitless that even the Gods in their various positions are eternally reaching out to its laws and its ordinances and its principles, its powers, its dominions and its exaltations. Therefore, there are Gods above Gods infinitely. They are all participants in the blessings and attributes of the Holy Ghost. Those attributes are so incomprehensible to us that in mortality we cannot even comprehend the feeling of the Holy Ghost in its fullest power.

By obedience to the ordinance of baptism and the conferral of the gift, if we will prepare ourselves to receive it, we may from time to time feel the outpouring of that Spirit and its essence upon us as vir- tually as is the baptism we receive in water. But it does not tarry with us for long because of our mortality. We must return to the pursuits of mortality; we live in a mortal world. Therefore, the Holy Ghost is not our constant companion.

But the Holy Ghost as an individual cannot, does not abide in us. It is that Spirit which emanates from the Father and the Son which abides in us. This individual is the bearer of the responsibility of exaltation insofar as it is within the domain of his kingdom.

President Brigham Young in speaking upon the Holy Ghost said that when Elohim sent Jehovah and Michael into the world, they went down to do His bidding. Jehovah, in His supreme power, having passed through these things more than Michael, therefore directed Michael. Michael was the agent through which both Elohim and Jehovah acted. He fulfilled the office of the Holy Ghost, representing the Father and the Son to all of the things under His direction and His creation and organization. This being so, here you have an individual representing the powers of the Holy Ghost in creation.

We have this same representation in the relationship of the Gods as pertaining to our mortal existence. This was a spiritual creation formerly. Joseph Smith in speaking of this said there were three Gods pertaining to the spiritual world, and there are three Gods pertaining to the temporal world. These three Gods were God the Father, and He is defined as Adam; God the Son, and He is defined as the Lord Jesus Christ, who is the Son of God; and God the Holy Ghost, who held the keys of the dispensation of the fulness of times. The Prophet Joseph Smith perfectly fits this office of the Holy Ghost in this mortal world, in that we are told repeatedly in ancient and modern scripture that there would be one servant of God who would be raised up who would reveal all things in the dispensation of the fulness of times. Any man who rejected his message would be condemned. Why? Because lie was the agent of both the Father and the Son.

So we begin to comprehend these things a little bit. But I wish to emphasize that the Holy Ghost which enlightens our minds and intellect to the extent that we are able to appreciate it and enjoy it, emanates from the presence of all the Gods, through our Heavenly Father and His Son Jesus Christ. It is not the body of Adam who comes within us; it is not the spirit of Adam, only insofar as His spirit imparts that great emanation. It is not Joseph Smith, who was the Holy Ghost to

this dispensation in office. But it is through him that we receive it, because it is in his power to withhold it or to give it to us according to our being in tune with God.

That is the reason Heber C. Kimball, when speaking in a conference said, "I want you Saints to understand that you cannot receive the Holy Ghost except through Brigham and me," because they held the keys of that office, and it was under their direction that it was emanated in its infinite power from the presence of God the Father.

You probably do not comprehend all that I have said. If we started to elucidate upon the subject, we realize that we are only reaching out into realms where our knowledge of these things is eternal....

* * *

I want to talk to you a few minutes about the existing fact of immortality. Did you know that the temples were instituted for the performance of ordinances which, in obeying them, would take us to celestial glory? Did you know that those ordinances are unchanging in their nature and application? Did you know that they were constructed with the revealed purpose of being places where the gathering of the worthy Saints were to be taught in the sciences of the world and of God, wherein things not known before were to be revealed, and that many lectures have been held in the temple under the direction of the apostles of the Lord where great truths were made known, most of which have never been published?

These meetings that we are holding now are to qualify us so that we will become fit instruments in the hands of God for the work that lies ahead of us in the near future in an ever-increasing, burgeoning return of knowledge as pertaining to this mortal life.

I read this week two accounts that I am going to touch upon only briefly. One of them is in your Readers' Digest that says, "I died at 10:22.11 He tells of how he died and was dead for about 20 minutes or a little more, and the doctors couldn't revive him. They finally did revive him by electric shock, a most strenuous shock. But as long as there is any power to be reached in the nerve system at all, it will cause the body to go into the most violent spasm. He tells of the experience that he had when his spirit left his body. He is not a spiritual man; he has not been a man who is a religionist. But he said he could feel his identity, his real self, leave his body. He said it passed through a mesh of great brilliance that seemed to be out in a vast eternity. The thing that impressed me the most was that he maintained his identity in a great unity of force and understanding that was beyond the power of mortality to express. I thought that was rather remarkable.

I read another article of a man who said that he acknowledged the hand of God in a flight that he was taking back into the East. He was landing-I can't remember the places now, and I want to make it short anyway. He was going along in his one-engine plane, and the engine stopped There he was in the midst of a great storm that was closing in on him, over a wooded territory in an area

where he knew that he could not land. He said, "Into thy hands, 0 God, I commit myself."

When he did this, a voice spoke to him and said, "Everything will be all right if you just do as you're told." He said it was total blackness. He looked down to the ground below him, and he saw two cars, one behind the other, moving toward him on what he supposed was a highway. The voice said, "Now fly over those cars. They are approaching you. Get down as close to them as you can." He said as he came down in the murk with absolute blackness about him, he felt the swish of great giant trees on each side of him. He said he could feel their presence, he could estimate their height. He said the feeling of awe came over him as this voice directed him in. It said, "Come down closer to the first car. Closer, closer. Now, hold there. Now the second car-come closer, closer. Now tip your tail down and bring your wheels up!"

He said that to do this will throw you into a stall and you can crash. But he said, "I followed the instructions. I fought every sense of being not to because I had been instructed never to do so. I knew the tail of my plane was going to strike the car. I was that close to it." But nothing happened, and immediately "a rise of ground on the road came before me. I struck without bouncing and came to land, and I taxied into a place. The attendant there said, 'Where in the h... did you come from?'" And he said something to this effect, "God guided me in."

Now, things of this nature, brethren, are happening so that the power of God and the wisdom of God and the knowledge of God are being brought to the world outside of our simple, limited ways of preaching it and of living it and exemplifying it. In countless ways God is manifesting His goodness.

Have you ever observed, and I'm sure you have, any time any great scientific fact is brought forth to us in any particular time, that there are a considerable number of noted men working on the same thing and most of them are discovered almost spontaneously? This shows how the Spirit of God works on humanity to bring things to our knowledge at the time He wants it brought forth.

6 October 1974. Place unknown. ETERNAL LAWS AND ORDINANCES VERSUS MODERN REVELATION.

The members of the Council of Priesthood endeavor in all humility to keep alive the fulness of the gospel and fill the responsibility that is ours in preserving the Church by keeping alive all of the gospel, insisting that we are members of that Church, notwithstanding we have been severed from it by excommunication. We have an awesome responsibility to walk in holiness before the Lord and to exemplify the gospel in our lives.

We like to have our brethren and our sisters listen to the conference and to hear the addresses. It is too bad that our faith does not remain forever unshaken and our doubts forever stilled. Lots of times our brethren and our sisters listen to our conference leaders, and they are shaken in spirit, and they begin to wonder if the course that they are pursuing is acceptable in the sight of God.

The Prophet Joseph Smith tells us in Lecture 6 of the "Lectures on Faith," that unless we truly do know that the course we are pursuing is acceptable in the sight of God, we will grow weary in our tasks and lose our faith and fall. This is a responsibility that every man who holds the Priesthood must eventually instill within his own heart forever. I will admit that the contradictions that assail us are of such a nature as to make us doubt at times. But where doubt is, faith cannot exist. We should eventually get to a point where we are not shaken by the things that are said.

I would like to take a few moments this morning to review briefly some of the things that have taken place in recent months and in recent years. The present Church President directed his remarks against us as a people, classifying us with sex perverts and wicked men and women, saying that these polygamy cults were leading many of the people astray, that the people should not be influenced by them, and that plural marriage had not been practiced by the Church for many decades, that we should not be led astray by the teachings of these individuals.

In my diary I inserted a few thoughts that I would like to leave with you brethren. Some of them are my own, some of them are copied. "The Church President has just finished his conference address in which he has counseled all Church members to avoid all polygamist cults and polygamy advocates, emphasizing that this doctrine is not a tenet of the Church, nor is its advocacy acceptable to the Church or to God. His theme supports the position of the Senior President of the First Council of Seventy. I quote: 'I would like to remind you, though, that if you get engrossed in the history and how they did things in that day, do not attempt to figure out why they do not do it the same way today. We have what is called modern revelation, which means the living prophet always is the one who tells us what we are supposed to do, the manner in which we are to do it, the manner in which we are supposed to be organized, and the manner in which the revelation is to be interpreted. Thus, the way they interpreted the revelation in those days has no particular bearing on the way the revelations are being interpreted today. It is sad to know that many men have gone on the rocks of apostasy because they could not see that point, that principle. They have said Joseph Smith did it this way, and you have to do it this way because Joseph Smith did it this way. That is not true at all. Joseph Smith did it one way for his day, and Brigham Young did it another way for his day, and John Taylor did it a third way for his day; and today we are doing it the way the present President wants it to be. We listen to him. What they did in that day does not bind us at all. If no change has been made by any living prophet, then the original method of doing things stands. You find that true with the doctrine of plural marriage, don't you? Wilford Woodruff changed the method of handling marriage and his word stood until Joseph F. Smith enlarged it. Now his word stands. No one has changed it since then, so we now obey the law as Joseph F. Smith promulgated it. That is modern revelation. May I repeat? Modern revelation is what President Joseph Smith said, unless the present President says differently.'" This was taken from his address at B.Y.U. Ten Stake Fireside, 2,500 people present, on May 5, 1974.

"Throughout the history of the world, God has given two types of revelations. One is general revelation pertaining to all mankind in every world and in every age of the world. Such revelations pertain to the name of the Church, the Church organization, the duties and laws of the Priesthood, and eternal laws, ordinances and principles. These never change. The other type of revelation directs men to perform certain tasks in order to accomplish certain purposes according to the existing conditions and circumstances. For instance, Nephi and Jared were directed to build ships by revelation. David, Saul and Nephi were commanded to kill other men in order to preserve God's people. The Israelites were commanded to place blood of a lamb upon the linters of the doorposts of their homes to permit the destroying angel to pass them by and not slay them. Joshua, by revelation, had Israel's soldiers march around Jericho seven times, and then blow their trumpets, and the walls of Jericho fell. Jesus told Peter to catch a fish and use the money found to pay their taxes. These are revelations adaptable to certain conditions. They are not applicable to our day or to other people. They are in great numbers in the Bible. But the laws of God, the ordinances of the house of the Lord, the principles of the gospel, are eternal in their application. They never change. If any people in any time fail to observe them, they inevitably fail to obtain the blessings predicated upon obedience to them. The ordinances of the Kingdom of God upon the earth are the same to the children of Adam, from the commencement to the end of his posterity pertaining to their carnal state on the earth." This doesn't sound too much like what we just got through reading from the President of the First Council of Seventy, does it?

I have here an excerpt from the Church News of June 5, 1965. "Our Unchangeable Deity:" "One of the most important things we learn about our religion is that God is unchangeable, the same yesterday, today and forever. Thus we may know that the principles of salvation will always remain the same. We need not be disturbed by any new ideas or modern innovations in the gospel which may come our way. A great mistake made down through the ages by teachers of Christianity is that they have supposed that they could place their own interpretation upon the scriptures, allow their own personal convenience to become a controlling factor and change the basis of Christian law and practice to suit themselves. This is apostasy." That's in the ' Church News, 1965. it seems to differ somewhat, too, doesn't it, to modern view?

With these kinds of differentiations, it's a little difficult to keep from wondering how it'll all come out. Brethren, may I say that gospel principles are eternal in their nature. This the Prophet Joseph enunciated with a definiteness that cannot be gainsaid or changed. He is the Prophet of this dispensation. It tells us in the Doctrine and Covenants that this generation until the coming of Christ shall be judged by the word of God that came through him, which he sealed with his blood. I do not believe there is any mortal man who has the right or the authority to alter that statement from God in its application to our lives or to the lives of the children of God any time, any place or under any circumstances.

I wanted to leave you this message, brethren, and tell you that you are defending holy principles that God said to the Prophet Joseph and through John

Taylor should remain upon the earth until Christ should come. You are being told that they are not applicable, they are not acceptable to the Church nor pleasing to God. Brigham Young said that this principle would ride triumphant over all of the prejudice and priestcraft of the day. I want to testify to you that you and I are in the position where we must do our part in seeing that those prophecies are fulfilled. It is our privilege and our duty. God bless you.

13 October 1974. Sacrament meeting. Place unknown. THE UNCHANGING PRINCIPLES OF THE GOSPEL. PURSE AND SCRIP ISSUE.

... "What the Prophet Joseph Smith said stands unless the present Church President says otherwise, and if he does, we do what he says." That is the same doctrine that was taught by all of the apostates that have ever lived in any dispensation of time, and God is my witness of that.

The Prophet sealed his testimony with his blood. Before he ever came into the world in the flesh it was predicted that he would restore the fulness of the gospel and that he would stand in an office where if anybody refuted what he did or disobeyed the commandments he revealed, he would be cut off from among those that would be saved. The Book of Mormon tells us that.

When Joseph received the revelation on plural marriage, it was so difficult for his brethren to receive it that most of them apostatized over it or turned from it, at least for a time. The Prophet said, "I have been accused by my enemies of receiving revelations from the devil. I have received no revelations from the devil or dark revelations. This revelation on celestial plural marriage was given to me by that same God who has spoken to me concerning other commandments of God. He told me if I did not teach it and practice it and reveal it to my people, I together with them would be damned. We have got to observe it. It is an eternal principle and was given by way of commandment and not by way of instruction." Every man who becomes a son of God will have to live that law.

Wilford Woodruff said in the Manti Temple, "The law of celestial plural marriage will never be taken from the earth until Christ shall come."

Brigham Young said as has been stated, "It will ride triumphant over the prejudice and priestcraft of the day."

Now, we who live today claim our Priesthood from those who lived then. If what they taught then is subject to our ability to change it, whether we be president of the Church or president of a stake or a president of the seventies, whoever we may be, if we can change it according to our interpretation and make it stand up against what the Prophet Joseph Smith restored, never to be taken from the earth again, then we have an apostate religion just as surely as there is a God in heaven.

Brothers and sisters, Orson Pratt said, "If our religion is not of such a nature that we can uphold any and every principle of it against the combined forces of

the world, I would not give a fig for Mormonism. Celestial marriage is a principle that is wrong in its nature just exactly as baptism is wrong in its nature and as laying on of hands for the gift of the Holy Ghost is wrong in its nature. There is no more wrong in it than that, and all of the combined forces of the world cannot change it. Let me tell you, if there are any of you who do not believe in plural marriage and you go home and you say, 'I don't believe in it and I'm going to tell my children not to believe in it, and I'm going to teach them not to believe in it,' if you do not become as black as midnight, there is no truth in Mormonism."

Now, of course, we're not doing that in the Church today. We are only teaching that it was not a necessity, that it hasn't been practiced for several decades, and those that believe in it and practice it are numbered among the sexual perverts and those who perform abortions. We don't mean to say that there's anything wrong with it, of course, but it's just in that category.

Now, let's suppose for a moment for reason's sake that this doctrine as taught by the President of the Seventies and the present President of the Church, and an apostle is the truth, is God's truth. Then that being so, they can change the application of celestial plural marriage and say that Charles W. Penrose was wrong when he said that plural marriage is an essential part of marriage for time and all eternity. You cannot have one without the other, the one cannot exist without the other. Of course that was only true in his day. It's not true now. That being so, let's carry it another step further.

Baptism is an ordinance instituted by the Prophet Joseph Smith as a necessity to enter into the gates of celestial glory. There were many people who believed in baptism, but the Prophet Joseph Smith said, "Only those who are baptized under the direction of the Priesthood can have a baptism that is acceptable unto the Lord." "I will not receive your old covenants," said the Lord through the Prophet Joseph. Well, that was true in Joseph Smith's day. But it is not true today, brothers and sisters. If the presiding brethren of the Church tell you that you don't have to be baptized anymore, then that's the word of God.

I remember that Brother Matthias F. Cowley came into our home when we lived on 16th Street in Boise, Idaho. I was just a youngster at that time, and he had been talking with Father and Mother. He loved to visit among the Saints who had lived the patriarchal order of marriage-and I understand he believed in that principle-and I just, came in and I felt of his sweet spirit. Of course he believed in it and he was out of order. He was cut off from the Church. It ' was because he didn't obey the word of God to the prophets in our day. But he asked me a question. He said, "Brother Rulon, (I was introduced to him by my father) we've been talking about the gospel. We want you to know that you should do all that the leaders of the Church tell you to do if it is in conformity with what the prophets of God have told you in times past. Now, if the leaders of the Church should tell you that baptism is no longer necessary, that you can be sprinkled with water or put a little salt on your tongue and that's good enough for today, would you believe that?" I said, "No, I wouldn't believe it." "Well, you'd get cut off from the Church, maybe, if you didn't." I said, "Well, I wouldn't believe it." He said, "Well, that's all I'm going to talk to you about now, but don't ever forget that, because in some future day that promulgation, that principle is going to be taught

to you, that whatever the president of the Church in your day teaches you to do is right. What the Prophet Joseph Smith and the Prophet Brigham Young or the Prophet John Taylor told you, doesn't apply anymore." I have seen that day, and you see it today.

I want to bear you my solemn testimony, brothers and sisters, that the principles of the gospel are unchanging and unchangeable, just as unchanging and unchangeable as Almighty God is. They do not vary in the least degree. Principles of the gospel may be taken from us, it is true. But when they are and we cannot abide them, we are robbed of the blessings predicated upon them.

Paul, in speaking of this very principle, said, "The gospel which was beforehand taught to Abraham our father, was taken from our brethren in the wilderness under Moses. The law of Moses was given to them, being added to the gospel to bring them up as a schoolmaster that they might understand and accept the gospel. But there is no salvation in the law of Moses." Now, if that is so, if we can abandon today the gospel restored to us by our Prophet who sealed his testimony with his blood, as the children of Israel did under Moses-and if Moses wasn't a prophet of God I don't know who was-and the children of Israel under Moses could not be saved by the law of Moses, then how are we going to be saved under the principles of a new, modern revelation that says these things are no longer necessary?

The gospel is the same yesterday, today and forever. God repeats that to us again, again and again. We must abide by its principles if we are to be saved in the celestial glory. "There is a law irrevocably decreed before the foundations of the world upon which all blessings are predicated." No blessing can be received of God except by the conditions of the law, the conditions upon which it was predicated.

Joseph Smith taught that the gospel must be preached by servants of God who went out and traveled without purse or scrip, that they were to take no money with them, that they were to trust in the Lord, and that wheresoever they went, whatsoever city or to whatsoever house they came, that they would feed them and they would clothe them and supply their wants, "And by this you may know my disciples from now until I come, saith the Lord." Gradually this principle has been changed with ample justification from every source. But I want to testify to you, my brothers and sisters, that you are not living up to your responsibilities as a servant of God unless you travel that way. You may receive many blessings from teaching the gospel traveling with purse and scrip, for having money furnished you. But you are going to lose the blessings that will build you a faith in God that is unshakable.

Joseph Smith teaches us in the Doctrine and Covenants that neither teachers nor deacons may administer the sacrament. That, too, has been changed. The new law interprets that it doesn't mean what it says. It's perfectly all right for the deacons to administer the sacrament, because "administer" doesn't mean passing it around. We've got a new definition even in the dictionary today by modern revelation. It just means to say the prayer on it, and that's all right. But it isn't right.

Joseph Smith taught, Brigham Young taught, John Taylor taught, the Doctrine and Covenants teaches, the Book of Mormon teaches, that you cannot have the Priesthood unless it is conferred upon you. But modern revelation says that you don't have to have it conferred upon you. All you need is an office in the Church. So maybe that's all right, brothers and sisters, but I don't quite go along with it.

The Prophet Joseph Smith said that a certain garment should be worn by those who receive their endowments, that it would be placed upon them in the house of the Lord, and that they would be placed under covenant that they would not change it, nor alter it, nor take it off except for purposes of cleansing the body. But modern revelation says that the Prophet Joseph Smith didn't know what he was talking about. Or if he did, it isn't applicable today. You don't have to wear it anymore. You can put on a street garment and get all of the blessings, that that was just meant for the temple. It's too bad the Prophet Joseph Smith didn't explain that, because it would have saved an awful lot of trouble for many of our sisters who find the garment so terribly hard to wear.

I could go on indefinitely. Modern revelation has brought us many wonderful things. I'm reminded of a sister's statement in the temple just a few days ago. One of the sisters was going through, and she had forgotten, purposely, I think, to bring her street garment. She was told, "You can't wear this holy temple garment out on the street." The little sister reasoned with her and said, "But I promised that I would." "Well, that doesn't hold anymore. You can't go and wear that garment out on the street." "Why can't I go out with it, why did they change the pattern of the garment? Why did they change it to a street garment?" The sister said, "Well, they changed it in order that we might be more popular with the world." Now, I don't know whether the present Church President believes that or not. But that is the kind of doctrine we are receiving, and it is in perfect conformity with some of the other things that are coming from the stand.

In our last conference we listened to a number of very wonderful addresses. They were dictated by the Spirit of God, because God was with them because they taught truth. Those addresses were predicated upon the fact that those brethren were living the truth that they were teaching. God will always bear witness to a truth that you or I teach, if we're living the principles we are teaching and they are the word of God to us. But the moment we raise our hand against the doctrines of the gospel, no matter what they are, we are opposing our Father in heaven, and the Spirit of the Lord withdraws from us.

It is written by Isaiah that in the last days gross darkness should cover the earth and gross darkness the minds of the people. "For they have transgressed the laws, changed the ordinances and broken the everlasting covenant." If we as a people, speaking of us collectively, have not done that in our day, I don't know who ever did, because we have changed the gospel to meet our daily requirements. We have made it a fly-by-night principle and a thing that can be changed by every whim of our leaders. That's what the leaders had done with the gospel when Christ came in the meridian of time. That's the reason they could not receive His message, because they had changed it so it could no longer be recognized by the Son of God.

Brothers and sisters, let us live up to the principles of the gospel. There is not one, single principle of the gospel that we can change or alter. You cannot change the principle of faith, for hypnotism. You can't replace the principle of repentance with pretension. You can't change the principle of baptism with transubstantiation, which is salt on the tongue. You can't change the bestowal of the Holy Ghost without the laying on of hands by the Priesthood. You can't be saved in your sins. You can't renew your covenants and be forgiven of your sins without the righteous partaking of the sacrament. You can't violate the Sabbath day without displeasing God. You can't break the Word of Wisdom willfully without losing the Spirit of God. You can't rob your neighbor without robbing yourself of blessings. You can't go into the house of God and receive a portion of the principle of celestial marriage and anticipate receiving all of the blessings predicated upon obedience to the fulness of the ordinances which you there promise to keep and obey. President Joseph F. Smith told us that in no uncertain terms. We have the same unchanging, unchangeable gospel that God has revealed unto the children of men since the days of Adam, with the promise that that same unchanging, unchangeable gospel would be upon the earth when He came in His glory. It is up to you and to me to see that it is fulfilled, if we anticipate remaining upon the earth when He is here.

That's my testimony to you, brothers and sisters. I pray Almighty God to help us to be wise enough not to be deceived by the sophistry of men and to know that God does not change, that He is the same. He tells us that. He tells us that since the beginning of the world, "I the Lord God do not change, neither doth my word change, neither doth it vary in the least degree." And when I see our brethren taking the scriptures and twisting them to make us believe otherwise, my soul cries out in protest and grief. Brethren and sisters, do not be deceived by these things. I pray God's blessings upon you in the name of Jesus Christ, Amen.

20 October 1974. General meeting. Pinesdale, Montana. CONDUCT TOWARD WIVES.

Our time is gone and I am always reluctant to extend the time beyond that which is appointed to us. I've heard it said by Brother Musser, that the angels are appointed to attend our meetings. If we start them on time, the angels are there to bless us. Lots of times we keep going so long that the angels have all gone when we quit. Now I don't want to conduct this meeting or be a part of the conducting of a meeting where we have so much time allotted that all of you are worn out. I'm not going to do that, but I am very pleased with the remarks that have been made by our sisters today and by our brother. They have been along a line that has been entirely in accordance with my own feelings. I feel the Spirit of God has directed this trend of thought.

Our sisters lament sometimes because they don't hear all that you brethren hear in the Priesthood about what we're going to do about the united order, etc. It is proper that they should be acquainted with these things, and a number of you have said you wanted me to talk upon these subjects and tell you what I have told the brethren. I talked 45 minutes to the brethren upon living united order and priesthood responsibilities and our duties and our negligence and so forth. I think I about wore some of the brothers out. I'm going to let them talk to you about these things, and I'm going to talk about something else for a few minutes. That topic that I'm going to talk about is a continuation of this subject that we have been speaking about today.

The Lord told Jacob in the Book of Mormon to rebuke the Nephites. I want you to notice it was the Nephites and not the Lamanites, because they justified themselves in committing abominations and whoredoms because of that which was written concerning David and Solomon and others of His servants. He took from them the right of celestial plural marriage because of their wickedness and because the cries of their wives had ascended unto God against them because of the things they were do- ing. He said, "If I will raise up a righteous seed unto me, I will command my people."

In this day and age we are living in a time when God has commanded His people to raise up a righteous seed unto Him, and for that purpose celestial plural marriage was instituted, along with other purposes. It is particularly adapted to the requirement of this dispensation and is as much a part of the gospel and as essential to this dispensation as is salvation for the dead. Now when we know these things, we can compare them and know that this principle was revealed to this dispensation because it was adapted to it as much as salvation for the dead was, we can know that it is necessary and that we should live it.

But if we don't live it in righteousness with the express purpose of raising up a righteous seed unto the Lord, then we're falling entirely short of the reason for its establishment and of the responsibilities that are ours. Too many of us as brethren live the law for our own selfish purposes, not for lust perhaps, not because we wish to gratify the impulses of the flesh, but we forget that the commandment was given to us of God for the purpose of raising up a righteous seed unto the Lord. If we fall short one whit in being righteous ourselves so that we can stand as a god to our family in an exemplification of all that is just and merciful and true, we are not living that law according to the commandment of God, nor for the purpose He instituted it. The condemnation that will come upon us defies description because it must be lived in righteousness for that purpose.

Today, too frequently-and I tremble to think of this and say it-we are conducting ourselves as Priesthood holders in such a manner as to bring condemnation upon ourselves-to break the hearts of our wives, and to be poor examples to our children. When we have given to us a law that is as holy as this and we abuse it, our condemnation will exceed the condemnation of the unbeliever and the heathen, because it is only when there is light in the world that we are condemned by that light. If we walk in darkness, we have no condemnation. That is, we cannot be punished for laws we did not know; commandments cannot be kept that we know nothing about. But when the

commandments are here, the purposes for them at our hands, then we must receive the blessing which is predicated upon the righteous obedience to that commandment, or inevitably receive the punishment for the unrighteousness that we have exemplified in our lives in perverting it, in misrepresenting it, and misusing it.

I am astounded to note that the cries of our womenfolk are, in many instances, ascending to God against us as a people. Constantly good women are coming to me and saying, "My husband's conduct is such that I wish I could be released from him; I can't stand it any longer. I only hear criticism; I never hear praise. I only hear correction; I never hear 'thank you.' I only am told what a heathen I am, that I don't know the gospel, that I don't know how to raise my children, that I don't know how to keep a home. I'm never told, 11 love you,' I'm never shown that love that I thought I married this man for; I'm only a tool for his exaltation. I am not a living soul any longer. I'm just a woman." I hear this every week of the world.

Brethren, these women are your glory. You have the power of the Priesthood, but the glory of God is in your womenfolk. "This is eternal lives, to know me." And what is eternal life? An eternal seed that runs down through the world that is mixed with the seed of Christ and shares in its honors and glory. You have the power of the Priesthood, you have the rights of the Priesthood, you have the government of the Priesthood, yes. But with all of that dominion and thrones and principalities and exaltations, if you do not have the glory of the woman, her progeny, her love and her appreciation, you have nothing! "Though I give my body to be burned and I have not charity, I am nothing."

Too many of our men rule with an iron hand and do not let their women know by their actions that they love them. This is an area where, if you have one wife or many, if you fall short, you will bring the condemnation of God upon you as surely as you live.

Brethren, your wives are your glory. They are everything that is tender and sweet and holy and beautiful. Your children will never amount to a tinker's dam without them. They are the ones that bring your children up in light and truth, and how can they do it if their hearts are broken and they have no love in their hearts for you because you haven't earned it by your conduct? Live your lives so your wives can honor you. God bless you. I think sometimes I'm doing pretty well, but I've got wives that are counselors. Every once in a while they tell me where I'm falling down and where I think I amount to something, I learn that I don't. The moment I begin to pat my back and break my arm in the attempt, I find that the moment that I think I'm succeeding best, that I need most humility and a prayer to God to forgive me my weaknesses and my sins and help me to be the kind of husband that I ought to be.

Now brethren, I pray Almighty God to help each of us to remember that we have the Priesthood in its power, but our wives are our glory. They are our eternal increase. They are our worlds without end. They are eternal lives to us, and the man is not without the woman nor the woman without the man in the Lord. Priesthood is in its rightful place, but motherhood is its essential glory. Let us remember this in the conduct we have toward our wives. Let them not go their

way any longer in bitterness because we never let them know by our conduct that we love them, I earnestly pray, Amen.

26 October 1974. Sacrament meeting. Place unknown. THE STORY OF GIDEON. THE NECESSITY OF LIVING AT THE PRINCIPLES OF THE GOSPEL. INTERMARRIAGE WITH THE LAMANITES.

I will only say a few words. It has been stated by the Prophet Joseph Smith and recorded in at least three places that the so-called "Witch of Endor" was the wife of Samuel the Prophet, that because of her spiritual attainments she still had a close affinity to her husband, and it was through his voice and appearance to her that Saul was condemned and told of God's rejection of him, and his ultimate doom.

Gideon was a noble man, called of God because of his worthiness. He lived the principle of celestial marriage-or I believe he did because he had 70 sons. He magnified his office and responsibilities to such an extent and was such a wonderful general that God chose him to lead the Israelites. He did want approval for what he did, and he wanted to be sure he was directed of God. He asked for signs and received them. I remember that John W. Taylor asked for signs once when he was called to the apostleship. He said, "Lord, I don't want to be a doubting Thomas, but I am the son of the prophet, the president of the Church. I don't want people to think 1 was called because of my father, that he is trying to favor me. I don't want to think I was called because of that reason either. If my call is from God please give me a sign. Let it rain all around me, but let my body not be touched by it." The sign was given to him, and then he knew he was called of God.

Gideon and the children of Israel were prone to exalt themselves. The Lord told Gideon, "Now you take this army of 10,000-you've only got 100,000 Syrians to fight-and you go down there and you whip those fellows." Gideon said, "Okay, Lord, now that you've called me by the voice of an angel, I'll do it. When they got to the brook, Hedron, that they were to cross over, the Lord said, "Lest you take honor unto yourself and say, 'We, a few, have routed the Syrians,' I want you to take your men and tell them to drink from the brook. Those who lie down and are unafraid, drinking from the brook, send them all home. Those who are so frightened they don't dare do it, they just cup the water in their hands and lap it up like a dog, they are a bunch of cowards, those are the guys I want."

So he took 300 of these men with dark lanterns and went into the camps of the Syrians at night with lamps so they could see where they were walking, with staves, crying, "Gideon and the sword of the Lord!" and the Syrians were awakened and they arose from their tents. Every man raised his sword against his neighbor, and only a few escaped with their lives to tell the story. The Israelites didn't have to do anything to slay them, they slew one another. This is rather remarkable.

Relative to the Lamanites, I would just like to offer a few words. We have a revelation given to the Prophet Joseph Smith in the year 1831, that most of the Saints know nothing of. William W. Phelps, Brigham Young, Parley P. Pratt, Oliver Cowdery, were preaching the gospel among the Indians on the then border of the western part of the U. S. A. Revelation was received from the Lord in which these brethren and the Mormons were commanded to marry among the Lamanites, taking wives among these people in order that the promise of the Lord concerning them may be more rapidly fulfilled, in that they would become a white and a delightsome people. Brigham Young asked the Prophet, "How can this be? We are already married." The Prophet said, "It will be made known to you by revelation, and this purpose of the Lord will thus be fulfilled." I thought it would be interesting for you to know about this revelation. We have copies of it, or at least I have a copy of it, and it is a wonderful thing.

So the hastening of the day of that promise of the Lord to the Lamanites will be fulfilled, that they will become a white and a delightsome people, will be brought about in measure by the fact that the Latter-day Saint people will marry among them. The Lord said in that revelation that the womenfolk among the Lamanites were more chaste and pure than those among the gentiles.

Brothers and sisters, the gospel is a beautiful thing. Every law that we obey brings its blessings, and we cannot be saved except by obedience to the fulness of the gospel made known to us in this dispensation. We sometimes excuse ourselves for neglecting what we consider the smaller principles of the gospel. We justify ourselves in neglecting these cardinal, so-called smaller principles of the gospel. In a way there is no such thing as small and a great principle. But there are principles that bring blessings, and some blessings that they bring are of a different nature. For instance, if we keep the Sabbath day, we will gain the blessing of increased health and strength and retain the Spirit of God and may save our lives, because the day is going to come that those who do not keep the Sabbath day holy, will be executed.

If we keep the Word of Wisdom, we strengthen our bodies and lengthen out our lives and improve our bodies so that they are better tabernacles for the Spirit of God. If we pay our tithing, we receive temporal blessings with the windows of heaven open to us as promised, not necessarily in more money, but in increased temporal blessings and an outpouring of the Spirit of God, and we have paid our fire insurance which is that God promises that those who are tithed shall not be burned at His coming. It's a rather cheap fire insurance, brothers and sisters.

When we live the law of consecration, we rid ourselves of greed, which is one of the most damning sins, because we learn how to love our neighbor as ourselves and share with him what we have. When we live the law of celestial marriage, we assure to ourselves a family that exists not only in time but for eternity.

So all of these laws have their blessings, and any law that we neglect to obey, we lose the blessings predicated upon it, and we can't get into the fulness of God's glory, whether it be so-called lower or higher laws. For it was Jesus who said, "He who breaks one of the least of these commandments and teacheth others so to do, it is better for him to have never been born."

So there is not one, single principle of the gospel that is not more precious to us than our mortal lives, if we understood the principle correctly. Those of us who remain true to the testimony of Jesus and would lay our lives on the altar for Him, if we never had a chance to live long enough to receive all of His gospel and yet would never deny Him at the cost of our lives might, by the giving of our lives, gain the fulness of celestial glory. For he that loses his life in this manner, will save it. He who saves his life by denying the Christ and will not give all that he has, will lose it. That religion that does not require the sacrifice of all earthly things for the excellency of the Lord Jesus, has not power to exalt us.

Let us remember these things and learn to be Saints, I pray in Jesus' name, Amen.

24 November 1974. Seventies meeting. Pinesdale, Montana. STANDING FIRM FOR CORRECT PRINCIPLE.

While we were in jail, I found that it is one thing to know these things in times of peace and lack of contradiction and lack of trial, and it is quite another thing to know them when you face imprisonment or death or trial or contradiction. We cannot know until we have given literally all things for the excellency of the gospel of Jesus Christ. We can always say, "Well, I will be glad to do this." But in the daily doing we find ourselves falling short of doing it. "I will be glad to give my life for the gospel." But when your life literally is on the altar, if there is a way out, you will seek it because of this mortality, because one of the greatest, natural instincts of man is to preserve his life at all cost. Yet God requires the stability in us not to preserve it, that the sacrifice may be offered. That's the reason that the Prophet Joseph spoke as he did about the ancient Saints being willing to suffer death in the most ignoble and terrible ways in order that they might have a more glorious resurrection. They could have, by simply renouncing Christendom, which would still be retained, they could excuse themselves upon the basis that "God knows my heart, He knows I believe, He will justify me in saving my life." But rather than to take this position, they offered their lives. They gave their lives on the pyre, being burned at the stake or being thrown to lions, rather than to deny the gospel. Here is the real test. We can say we will; we can hope we will. But when the time comes, will we?

We have in times past, and I have even encouraged some of our weaker brothers and sisters, when they come up before their counselors, their advisors, their judges in the Church. "Well, you don't have to commit yourself. Hold your peace and make friends with mammon while you are at it, because maybe you can stay in the Church longer and preach the gospel and bring more souls to Christ." I still think this is good counsel. But there is a point where this ceases to be good counsel. That point is if they have to deny their testimony, if they have to pretend to be other than they are, if they have to sign concessions or confessions that they

cannot or have no intention of keeping. God will hold them accountable, and when that time comes, no matter what the opportunities, whether it is to save your life that you might provide for your family, whether it is to save your reputation that you may stay in the Church, whatever the excuse may be, if you can't accept the opportunity for making the sacrifice with full intent of sacrificing all earthly things, no matter what it is or the excuse you offer, then you are not worthy of the Lord Jesus. "He who fails to acknowledge me, I will fail to acknowledge before the Father," Christ said. I think the most beautiful example we have of this in modern times is the two humble Mexican converts down in Colonia Garcia, who had been seized by Villa's troops and were told, "If you will renounce Mormonism, if you promise that you will no longer be a Mormon or believe in Mormonism, we will spare your lives. But if you insist on being Mormons, we are going to shoot you in the morning." Their leaders urged them to say, "I will no longer be a Mormon," in order to save their lives. When I say "their leaders," there were some who did this, who sent word to them telling them to do that. Their wives, their parents, urged them to do it. "God knows your heart. Come and return to your families. This time will pass, then you can join the Mormons again." But they said, "No, we can't do that." They were shot at sunrise in the presence of their parents and loved ones and certain elders of the Church. They, did very definitely give everything they had for the excellency of the Lord Jesus, and this assured to them the making of their calling and election sure. Because if they would do that now, every ordinance of the gospel that they would have a right to receive, in times to come God will see that they could receive, because they gave their all. This is something, brethren, that we must remember.

In the quotation in Revelation that was read, where it says, "And I saw a little horn come out in the midst of these ten horns," well that little horn is the United States of America. All students of history, even sectarian students admit that this is the United States of America. Well, it made war with the Saints and overcame them just as literally as any scripture was ever fulfilled. The Saints succumbed and said, "We will not only deny this principle, we will cease practicing it." Now it is literally a sin in the Church to believe in the principle; and to practice it is adultery. So here is the situation we are in. What a glorious opportunity we have to remain faithful to our testimonies and to do so at all costs.

There was a man who had weaknesses and who manifested them to us while he was here. We had quite a little bit of trouble with him. But he was basically a good man, and he had a testimony of the gospel. They brought him up yesterday for his final trial to see if he could retain his membership in the Church. He came to me, "What will I do, Brother Rulon?" I said, "What do you want to do?" He said, "I would like to remain in the Church, if I can make these concessions without offending God." I said, "Well, what concessions are you going to have to make?" "Well, I am going to have to deny that I have faith in anybody but the President of the Church; I am going to have to deny that I believe in plural marriage; and I am going to have to deny that I believe in the Adam-God doctrine, that I believe in the united order. If I do this, I can stay in the Church." I said, "Do you want to do that?" He said, "No, I don't want to." I said, "Well if you prize your salvation, don't do it, because you will never be happy again." So he went to

that trial with the conviction that the only thing he could do was to stand by his principles. If they cut him off from the Church, fine. Now, this has happened in a score of cases in the last month or so. So these things are very important, brethren. We will come to a time-and many of us have reached that time-when the Church has meant more to us than life. I know that I would gladly have given my life for the Church as such, but it can't mean more to me than principle.

I am led to a statement made by the Prophet Joseph Smith. He said, "If you have a wife, can you commit adultery with her if she is given to you by the law of the land or by any other way? Can you commit adultery with her? No, she is yours. Then if you have two wives, can you commit adultery with them? No, you can't because they are yours, and they belong to nobody else. But the principle is that the gospel has been restored, the Priesthood can give you more wives than one, and it isn't adulterous." Joseph made that statement in a contest of words with John C. Bennett. He made that very clear in just that way. Bennett was excusing himself for his adulterous relations, and Joseph said that these relations outside the marriage covenant are adulterous, and if they are with your wives and you honor them and marry them to raise up seed unto the Lord, it cannot be adulterous. He called Brother Bennett some unsavory names and told him what he was, an adulterer and a dog.

Yet today, leaders in the Church insist that you can't live plural marriage, have more than one wife, or you are committing adultery. So we have got to stand faithfully to the premise that principle is principle, in the Church or out of it. We have to abide by it, and we have to be willing to give our lives for it.

17 November 1974. Pinesdale, Montana. DEFEND THE ACCUSED. (excerpts)

I brought this example up because it throws us into an entirely different area where we as Priesthood holders and servants of God are fighting a warfare against the world and its wickedness eternally. We will defend our brethren to the death. And these placed themselves in a position where they would defend the Prophet Joseph with their lives, and they were placed in the greatest of jeopardy. In a number of instances they were just little boys. But the Prophet Joseph Smith knew beforehand what was going on, and when they reported that his life had been threatened, he asked them if they felt they could risk their lives again by going and listening to these reports, which reports he had already had and which accusations he had personally presented to these brethren, because he knew they were seeking his life. These men, you will remember, had sealed their oath as the Gadianton robbers did, with a covenant that they would not eat or drink until the Prophet's life was taken. They nearly succeeded in that. Some of them were so

vehement in their determination to destroy him that they did kill him in a very short time after these oaths and covenants had been made.

But here you come right back to the same thing. We are brethren. We have in our midst no one who has threatened another's life or who is in a position where we have to risk our lives to defend a brother's life. These men were acting as defenders of the brethren who were being accused. They were going to listen to these accusations, that they might verify them and justify these men, if it could be done. Joseph would have been the happiest man in the world if the reports that came to him he had every reason to believe were true, had been proven false and he, could go and put his arms around Elias Higbee and William Law and Robert Foster and say, "Brethren, I'm sorry; I heard evil reports against you and I understand you have signed your names in blood, that you are not going to eat or drink until you take my life, and oh how glad I am this isn't so." It would have been the happiest thing in the world if that could have been done. You have a direct application of the law itself in this principle, that these men were willing to lay down their lives for the sake of a man who was being accused. These men whom they were going to listen to were not being accused. Their lives were not threatened; their reputation was not at stake. These men went in to defend the Prophet and any other good men whose life was then at stake.

* * *

I like to see these statements brought out, because they enhance our understanding of the gospel. In Christ we find a perfect individual. All of us, including the great prophets of antiquity, found it necessary because of their imperfections to be redeemed by the shedding of His blood. President Brigham Young, who was a stickler for authority, speaking about Joseph the Prophet, said that he found himself criticizing the Prophet in financial matters and said he knew he wasn't very wise in finances. But he realized when he did this that he would begin to question him as a Prophet if he was not careful, and he dismissed the thought in a moment. This is a marvelous thing.

But in another place, in commenting upon the same subject, he said, "As I contemplated this weakness in the Prophet, humbly did I thank God that he had such weakness, because then I knew there was some chance for me. If God could deal with him and talk with him and angels minister to him and he had a weakness, then maybe I, too, could be saved."

* * *

Paul the Apostle was faced with a situation of this kind in instructing the Corinthians, who had evidently been complaining to him about the weaknesses of their leaders. Paul said, "God hath placed high priests over us who have like weaknesses unto ourselves, that they might render us a righteous judgment, knowing that they, too, have imperfections." So I like to consider again President Joseph F. Smith's remark in Volume 20 of the Journal of Discourses. He said, "I often think how wonderful it would be if we just had a few of our brethren," and

here's a prophet of God talking, "who were perfect. What a wonderful thing it would be."

* * *

A good spirit has prevailed, and I hope we are all edified. I sometimes talk very plainly to my brethren in public and as plainly to you in private. We have that responsibility, for your salvation is in great measure in our hands. I know that God will hold me accountable for the instructions I give you, for the example that I set and the life that I live. It does not only concern myself, but my wives, this community and every Latter-day Saint with whom I share the responsibility of keeping alive and perpetuating upon the earth the fulness of the gospel.

Many years ago I had been called in by President Leo J. Muir for chastisement because I had been too publicly teaching certain principles that ought not to be taught, and I defended myself in his presence in his office. I am going to tell you this because it is a prophecy made by the president of a stake that was certainly literally fulfilled. He said, "Brother Rulon, you know that these things are true. But you ought not to cast your pearls before swine. I prophesy that the time will come when you will be called as an apostle and when you will be selected to go forth among select few groups among this people to teach this principle which you seem so desirous to teach." I marveled at the statement, but it has been fulfilled in a way that just dawned upon me recently as I was reviewing it in my diary. If truly a prophecy that was made has been literally fulfilled, that prophecy was fulfilled in the mission that I now have to perform. But I quake when my brethren refer to me as they do with a high esteem, with a high respect and exalt me in their feelings and in their statements. I feel it incumbent upon me to continually repeat to you, my brethren, that I do not want you to follow me, only as I follow Christ. If you can find that there are ways in my addresses to you or in my counsels to you or in the manner of my life in which I misrepresent God's Kingdom, God's work, or His commandments, then may God give you the strength and the wisdom not to follow my counsel. But if I can set an example to you, and you can safely follow it, and give you commandments that you may adhere to, then still do not follow me. Follow Christ. Then I will be happy. God bless you. Keep the Spirit of God about you; walk in His ways, be God's servants. His angels are constantly near you, and He is fighting our battles.

I do not know how long we will be permitted to be together, because unless we walk up to the line so that He can fight our battles, we will be whipped into the place we must occupy by persecutions that will be brought upon us daily. My position in leading and directing you is threatened because there are those who are determined to remove me, if possible, one way or another. I think they would be glad to get me in prison where I couldn't get out, if that will answer their question. But if they can't do it that way, they want to do it in another. This past week I was informed by a sister that a general authority of the Church had made the statement that this sister needn't worry about what I was doing in teaching her daughter plural marriage and leading her astray, because they were going to take care of me. I know that this has been their design for a long time. But no matter what

happens, this work must go on, and you as individuals must promise to keep it going. It must be established in your hearts and in your lives in order to make that possible.

17 November 1974. General meeting. Pinesdale, Montana. THE BLESSINGS OF LIVING IN THE LATTER DAYS. WORK FOR OUR KINDRED DEAD. THE SECOND COMING OF CHRIST.

I sincerely hope that the time I occupy may be spent with the Spirit of the Lord resting upon me for your sakes, that I may edify you and counsel you and strengthen you. That is what I am here for, and that is the desire of my heart. My heart is filled with thanksgiving for the privilege of knowing you, of knowing every individual in this congregation. It was once said that greatness is not determined by how many people know you, but it is determined by how many people you know. Whether greatness is attained upon that premise or not, I do not care. I do know that happiness is dependent upon that factor, and that when I have the happiness and the joy of knowing so many of my brothers and sisters with whom I associated in the spirit world and with whom I have the privilege of associating now, I know that happiness is dependent upon knowing you and sharing your joys and your sorrows, in helping you, in working with you and in loving you and lending a helping hand to get you back again into the presence of a loving Father and Mother in heaven, who sent us here to work out our exaltation and gave us the opportunity of being gathered as we are here today.

We are blessed beyond measure. What a wonderful thing it is to have tabernacled our spirits in this dispensation of time when the fulness of the gospel was restored upon the earth. The prophets of God, living in past dispensations, saw in vision this time and wished with all their hearts that they might have the privilege to be upon the earth which we now have. The Dark Ages that preceded the coming of Christ when the Spirit of God was taken from the earth and gross darkness covered the earth and the minds of the people, saw billions of people come and go, God's children, who did not have the light of the gospel.

We must have somehow merited, before we came here in the flesh, some wonderful privileges which we now enjoy. In my own mind we were among the children of God who wished, while we were in the spirit world, that we might come in this time, and our wishes were granted to us. Perhaps in having them granted to us we have merited and inherited some special gifts and blessings that will be carried on from this mortal existence into the countless worlds of existence and exaltations that shall follow. That depends upon how we take advantage of the opportunities that are now ours, since we have already had the blessed request granted that we might be here now.

There were men like Abraham and Isaac and Jacob, who lived in the days before Christ came, who saw in vision His advent in the flesh and wished that they might live when He was upon the earth. Yet when Christ came, Judah and Jerusalem and Israel had been scattered over the face of the earth. The Jews had been gathered back to Palestine. They were in a state of apostasy and of wickedness that had known no equal since the beginning of time when Adam was upon the earth. Christ came as King of Kings and Lord of Lords to give His life for all of the children of men. Of the millions who lived upon the earth then, there were a mere handful who had the privilege of knowing Him, of seeing His face and realizing that He was the Son of God. Even His apostles were not aware of the great and divine mission that He came to fulfill. Judah at Jerusalem, with Benjamin and some of the tribes of Levi, out of all the tribes of Israel, a handful of God's people at Jerusalem who had been looking forward to Him since the prophets of olden ages had predicted His coming. When He came, they did not know Him, and their wickedness was such that they themselves crucified Him and said, "Let His blood be upon our heads and upon the heads of our children and our children's children!" They were numbered among the elect of God who came upon the earth while Christ was in the flesh and who did not understand His mission. Though He was there with them, they never knew Him.

The prophets of God came when the gospel was not upon the earth, when, veritably, as the father of the family who knew God and who loved Him, they wandered over the face of the earth as strangers and as outcasts in order that they might keep alive the Priesthood upon the earth and preach the gospel and be a light to a benighted world that never knew them and their mission.

Now you and I are here. Our requests have been granted. The Prophet Joseph Smith has restored the fulness of the gospel. The Church has been established, and the Kingdom of God prophesied by Daniel that was to come forth, is here. For wherever there is a man of God who holds the Priesthood and who magnifies that Priesthood and his responsibilities, wherever such a man is, there is the Kingdom of God. It is not organized as it was in the days of Joseph and Brigham and John Taylor. It died as far as an organization was concerned "with a whimper," when the Manifesto was signed and the Church departed from its higher principles as a body. But the Kingdom of God and the Church of God are here. They will be organized in all of their fulness and perfection when Christ comes in His glory. Christ cannot come in His glory until He has a people who will live the fulness of the gospel, because He says He will not come to those who are not living celestial law. We have the privilege of living celestial law. We are trying now to prepare ourselves for His advent. While we are here in the flesh in this most enlightened day when the Holy Ghost has rested upon more people than in any other period of time, when knowledge is burgeoning into every area of science and understanding beyond that which was ever known to the world before, here we are, half awake to the blessings and the goodness of God bestowed upon us.

We strive from time to time when we partake of the sacrament to think of the Lord Jesus and what He died for. We as a people perhaps strive more from day to

day to put our lives in order so that we can be prepared for His coming and to live His laws. That's why we are here, to try to prepare a people who can greet Him and who, when He comes, will know Him. It is our glorious privilege, brothers and sisters, to prepare ourselves now to see the face of our Lord and Savior and to know Him. I have told you this before, but it is such a glorious message it needs to be repeated again and again and again. For Brigham Young said that before Christ can come in His glory, a people must be prepared who love the gospel so much that its saving principles, emanating in their lives, will prepare them to behold the face of the Savior. He will come and be among them and rule as Lord of Lords many years before He appears in majesty as King of Kings to destroy the wicked and to rule upon the earth.

A careful perusal of history and the study of science and of the prophets of God relative to the history of the world which has been given 7,000 years of temporal existence, tells us that Christ came in the meridian of time. A lot of us wonder how Christ could come in the meridian of time when he came about 4,000 years after Adam was formed. Some say 4,000 and some say 4,004 years. We say, "Well, that isn't the meridian of time; meridian means the middle, and 4,000 years had passed when He came. Now we've got 3,000 years, and He's going to come again any old day. That isn't the meridian of time." But did you ever stop to think that 7,000 years terminates in 8,000 years, when you have lived a full 7,000 years that you are on the eighth thousand year, that you have to be here for a year before you are a year old?

So Christ did come in the very middle of time. When the millennial reign is ushered in, we are going to have a thousand years when this earth will enjoy paradisiacal glory and Christ will be among His people. He will visit them from time to time and instruct them personally. Temples will dot the face of the North and South American continents like diadems. The principle work of our creation will be the redemption of our dead who died without a knowledge of the gospel. One of the great works that we have now, and our salvation is dependent upon it, for we without our dead cannot be redeemed and enjoy the fulness of celestial glory. For they received promises from us which we, if we came when the gospel was here, said we would fulfill, that we would do their work. If we leave this existence and have not done the work for those who were worthy of exaltation and glory, who came before this time that we might live, then you and I may wait for hundreds or for a thousand years to come forth in the glory that we thought we had attained, because we neglected to do the work for them that we promised we would do. It is only fair that a God who loves all His children should say to us under such circumstances, "They lived and waited for a hundred or two hundred or five hundred or a thousand years for their redemption, and you didn't pay any attention to them. Now you wait for a hundred or two hundred or five hundred or a thousand years until someone else does the work you could have done." That's going to happen, brothers and sisters.

Though we have all of the glorious gospel here, all of its saving principles, we are so burdened with the cares of the world that we neglect our responsibilities in great measure as they relate to our own personal salvation in keeping the commandments of God, and certainly as they relate to our personal salvation in

the redemption of our kindred dead. I cannot urge upon you too vehemently the responsibility that lies upon this body of people in relation to the fulness of the gospel. For the fulness of the gospel comprehends the redemption of the dead. This principle has been pushed back in the lives and in the work of the people who have the restored gospel, to a point that is desperate in God's economy.

God would have redeemed Zion in the year 1890. God would have redeemed Zion in the year 1843. God would have redeemed Zion about the year 1918. But always God's people were not prepared, and He has put off the time of their redemption until now. He is going to put it off for a few more years. How many more years He puts it off depends upon you and me, because, as I said, we have 7,000 years before He comes in His glory. We will live upon the earth for a thousand years. Lucifer will be loosed for a small season thereof to tempt the children of men again, and if all the time is used up, that small season can mean only 23 years. That's speaking after the manner of our time. Christ's coming is so close, even speaking after the manner of men and not after the manner of the Lord who predicted it through the countless ages and spoke to John the Revelator, and he spoke to the Saints. Speaking to John the Revelator, Christ said, "Behold, prepare my way and keep my commandments, for I come quickly." How many years have passed since then?

Brigham Young and John Taylor expected the redemption of Zion and kept their wagons greased and their horses ready so they could go back any time. Paul in the meridian of time said, "I would not have you ignorant, brethren, concerning the second coming of Christ. For when He comes, behold, they that are in their graves shall first be caught up to meet him, then we who are upon the earth will meet him in the clouds of glory." Paul looked for His coming in his time. As far as the world is concerned it has been put off for ages. But as far as you and I are concerned, the time of Christ's coming is right now.

God has told us that every man and woman who has sanctified their lives and call upon His name and keep His commandments, "shall see my face and know that I am." So Christ's coming as far as you and I are concerned is now. Why haven't we beheld Him? Is it His fault? Is He putting off the time? No, there must be something wrong with us. Somewhere we are falling down. Now Christ has appeared many times to individuals in this dispensation, and to many individuals personally and semi-privately. He appeared to the Prophet Joseph and Sidney Rigdon; He appeared to Oliver Cowdery; He appeared to Brigham Young and to John Taylor and to Wilford Woodruff and to Lorenzo Snow and to Joseph F. Smith in the temples. He has appeared to others whom I will not name, and they have enjoyed His countenance and basked in the light of His love and the unspeakable joy that such an appearance will bring. God wants a people that He can appear to, and we can be that people. God give us the determination to sanctify our lives so that may be possible. If God appears to Joseph Musser, if God appears to Rulon Allred or any other man and you and I have not the privilege to be there at that time, do we have the ineffable joy of beholding His face and knowing that He lives personally?

The Prophet Joseph Smith said that the Saints will be in congregations, and they will hear His voice, and He will speak to them and edify them. But then he brings another thing to our attention, which is that it is one thing to hear the voice of the Lord and to behold Him and see the holes in His hands and in His feet and in His side and to feel Him. But it is quite another matter, says he, to have His hands laid upon our heads and hear His voice say, "My son, thou shalt be exalted." This is the kind of people that God expects His Priesthood to be, who have forsaken their sins, who have laid their all on the altar to such an extent that God can prove them in all things and come and say, "My Son, thou shalt be exalted."

So Christ's coming is a very personal thing to you and to me. He can come at any moment. He, as He depicts Himself, is knocking at our doors. If we will open to Him, He will open that door and He will come in and sup with us. As that applies to us personally, it applies to us in a broader and a more comprehensive sense which I wish to draw to your attention.

His coming cannot be more than 23 years away. When that time comes, He is going to rule for a number of years as Lord of Lords before He rules as King of Kings. Who are the Lords? Why the Priesthood, husbands who stand in their Priesthood right as lord to their wives, as father to their children, as representatives of God to the children of men. For a number of years He will rule as Lord of Lords before He comes to destroy the wicked and rule as King of Kings. How many of those years can we enjoy before the millennial reign is ushered in and the righteous are transfigured and caught up to meet Him in the clouds, the righteous dead are caught up from their graves, and we rejoice with Him at His coming. How many of us, I wonder, are going to be numbered among those who sleep in their graves for a thousand years because we did not take advantage of the opportunities that are ours today and prepare our lives through the saving principles of the gospel to stand upon the earth when He comes to rule in glory, and when He is personally here, and when His light as the light of the sun fills the whole face of the earth and when His voice can be heard as the rolling of mighty waters and all men hear it together, when the Spirit of God covers the earth as the waters cover the sea. What a glorious age to live in, to look forward to these things, to know that they are inevitably at our doors! What a terrible thing to contemplate that we didn't take them seriously enough.

... We have our televisions, we see things that are happening in Europe, on satellites that go to the moon. We see wars and rumors of wars and chaos in the streets of foreign countries. We see things that are going on all around us on this earth because of our televisions and our wonderful discoveries today. These things have come to us through the outpouring of the Holy Ghost upon enlightened men who applied their minds and got the gift and the answer to their questions, who studied these things out in their minds and God revealed to them so they could use them. The day is at hand when everything that ever transpired upon the face of the earth can be seen just as literally and just as truly as we see these things on television today. We will see Adam and Eve in the Garden of Eden, just exactly as they were in the Garden of Eden. We will see how they fell.

We will see the murder of Abel by Cain. We will see the building of the Tower of Babel and its destruction by God. We will see Jared and his brother who left from that destruction to cross the waters in the vessels built by the inspiration of God, and the Savior touching the stones with His finger. We will see everything that ever transpired just as vividly as we see a movie or a picture of things transpiring upon the earth now in distant places just exactly as they happened. We will communicate with the resurrected dead. We will live for hundreds of years and not die. Then when the time for our death comes, we will not be buried in the earth, but we will be transfigured in the twinkling of an eye and be caught up, and our rest will be glorious. That is the day that we are at the door and knocking upon. Whether or not we live to enjoy it in all its glory and beauty is dependent upon no one but you and me.

I invite you, brothers and sisters, to remember these things, to live your lives so beautifully now that they can break into the dawn of that day and rejoice in the presence of the Lord Jesus when He comes.

The new and everlasting covenant of marriage invites the husband and wife to multiply and replenish the earth, that they may have joy and rejoicing in the day of the Lord Jesus. That day is at our doors. God grant that we may receive it. I love you with all my heart and ask God to bless you.

There is one thing I would like to say to the sisters today. Sometimes your husbands treat you abominably, and I know it. I know that your cries have gone up to God against them because of their treatment of you on many occasions. I know that He weeps because we as Priesthood holders do not magnify our responsibilities and are not as godly as we should be. But we are calling upon our brethren to repent, to be more loving, to be more kind, to be more considerate, to not harbor grudges. Particularly have I spoken to the brethren in Priesthood and warned them that they are not to pit wives against one another by inviting them to tell stories about their sisters....

These few things I would like to say to you. I have talked with the brethren at great length upon it. There is one other thing that I would like to say to you sisters. I know you are often offended, and you are often hurt. But don't be hurt so bad that everybody knows it. Don't let the countenance of your face witness against you and your husband and your sister-wives. Happiness is not a time or a place. It is something that is in here, and nobody can give it to you but you. Let your life be filled with the Spirit of God, with the spirit of happiness, and let that happiness radiate from your eyes and your mouth and from your being. if you are being hurt again and again and again, just say, "Well, I am living as a prisoner in a condition that I can't understand. But men and women have lived for 14 years who didn't even know the gospel in concentration camps and were happy because they knew that the Lord lives. They praised His name and sang songs to Him. They led hundreds of thousands to a knowledge of Christ because they lived a life of happiness. I am going to let my light shine. I am in prison; I am trampled into the dirt; I am beaten down; I am- misunderstood; I have been treated, but I am going to be happy in spite of it. I am not going to let everybody know by the countenance of my face and my demeanor, that I am being abused. I'll at least do

this much for my husband. I'll let people think I'm happy. I'll think I'm happy long enough to become happy, and that's possible for you.

This is my message for you, and I say God bless you. May His Holy Spirit be about us; may His angels minister to us; may we live as the angels of God in our lives. I close with this remark from Brigham Young: "The Latter-day Saints were chosen to be the ministering angels of God to the world." Let us be those angels, I pray in the name of Jesus Christ, Amen.

25 November 1974. Sacrament meeting. Place unknown. THE EVERLASTING PRINCIPLES OF THE GOSPEL.

I am grateful for the opportunity of addressing you today, brothers and sisters. I pray that the Spirit of the Lord may attend me, that I may give to you that message that He would have you receive.

I have been deeply touched in reading a book on the seventies. It is a condition with which I have been familiar, in part, for many, many years. To have it rounded out and fully explained better than in any other text of its kind, to me, at this time, has been something that has touched me very, very deeply.

There are a number of things that I would like to draw to our attention as it relates to the responsibilities that the seventies bear, and the responsibilities that we bear as servants of the living God. President Brigham H. Roberts, one of the finest men I ever had the privilege of knowing, a man who bore personal testimony to me and others that angels had ministered to him and that the hands of the Lord had been laid upon his head, says that it is not an unsingular thing that after Christ's resurrection and after He had appeared to the Twelve and had ministered to the children of men for 40 days upon the earth, to the Nephites and then to the Lost Tribes of Israel, that as He visited them from time to time, this whole thing was culminated-and now I quote from President Roberts-"... in a visitation where He bade them good-bye and commanded them, 'Go ye into all the world and preach the gospel unto every creation. And he that believeth and is baptized shall be saved, and he that believeth not shall be damned.' Having given them this commission, He was taken into heaven, and He was seen by some 500 brethren at once, as He ascended into heaven."

The Quorum of Seventies is comprised of 70 souls who are the servants of God and those who were sent, two by two before His face, to declare His name in all the world into whatsoever place they should go. You multiply that 70 by 7, and you have 490. You add to that the Quorum of Twelve, and it brings you to about 500 brethren. I am firmly convinced that what Brother B. H. Roberts said concerning this is true. That these witnesses of the Lord who saw His face and who knew that He was Jesus the Christ and saw Him ascend into heaven, were the apostles who were sent out to preach the gospel in all the world in that day and age. This is a very marvelous mission.

In the Church, the Quorum of Seventies has in large measure been done away. I would like to reemphasize that they comprised 92% of the missionaries in the fields of foreign labor around the year 1900. Now they comprise less than one percent, and they are outnumbered three to one by the ladies in the mission field. Don't you think it would be a rather wonderful thing if we had seventy times seven spoken of by the prophets that God said He wanted to raise up and preach the gospel, numbered in the Church today, going out not just as people who were being set in order-and were sent out to reform themselves-but people who knew that Jesus was the Christ and were personal witnesses of His name, to preach the gospel in all the world? For the seventies are apostles, just as the Twelve are apostles. When they were set apart by the Prophet Joseph and Brigham Young and John Taylor, they were set apart as seventy-apostles. To have such witnesses to the world is going to bring about a change, my. dear brothers and sisters. But until things are set in order, and God has promised us that they will be set in order, our first responsibility is to set ourselves in order and to be in a position where we can honor our Priesthood as servants of the living God and know that the gospel is true because we keep the commandments of God. We can have the Holy Ghost as our constant companion because our lives and our thoughts are pure and holy, and we can have the angels come through the veil and minister to us from time to time as necessity requires and as avenues where we cannot get information at the present time are open, that we must have additional information. We are entitled to this gift.

The Aaronic Priesthood entitles us to the ministering of angels. And if we were to magnify it through the responsibilities that we ought to, we could have instruction from the Lord through them.

But those who hold the Melchizedek Priesthood and stand in their office, magnifying their responsibilities, have the positive promise from God many times in ancient days and in our time now, that if they call upon His name and seek His face and keep His commandments, that they shall see Him and know that He is.

We are told again and again, and I reemphasize this nearly every time I talk to you, that in 13 or 14 different modern scriptures, from the apostles of the Lord in our day, that there is a time, somewhere in the near future, where God will choose a people out of the midst of this people called Latter-day Saints, who will push spiritual things to the fore and keep all of the commandments of God and form a nucleus for the millennial reign. Christ tells us that He cannot come, that we cannot have our heaven on earth until we keep that portion of the gospel that has been restored and revealed to us through the Prophet Joseph Smith, and for which he shed his blood and sealed his testimony. We know what that gospel is. It is plainly recorded in the word of God to us in the Book of Mormon and in the Doctrine and Covenants and in the Holy Bible in the words of the prophets of God in this day and age. We are not going to be held responsible for not obeying some of the gospel or any of the principles of the gospel that God has not made known to us. Less than half of the gospel given to the Prophet Joseph Smith has been made known to the Mormon people as a body. What a glorious thing it

would be to know the other half, and what a terrible responsibility, because the half that we've got we're doing so poorly with.

But the Lord has told us that we now live in the dispensation of the fulness of times, when all former laws, ordinances and commandments given to the children of men will be restored. You'll have a hard time going through the Holy Bible or any holy writ anywhere, and finding many things that were not restored by the Prophet Joseph Smith to us in this dispensation of time.

There is a law of sacrifice, in offering sacrifice of animals and birds, etc., that was a part of the law of Moses. It was a part of the law of the gospel in Adam's time, that the Prophet reinstated and made known slightly to the Saints and was withdrawn from them because they abused it. There was a law of circumcision that was an everlasting covenant that was revealed to Abraham as an everlasting covenant, where they might place a mark on their flesh, that they were the children of God. It is a part of the everlasting gospel. These things are a part of the everlasting gospel. But it was fulfilled in Christ and not reinstituted in the meridian of time. It has not been reinstituted in our time. I can't imagine all of the chaos we would have in that simple little law alone if it had been. Because it is not reinstituted in our time, we are under no obligation to keep it.

But there is a peculiar thing about the everlasting principles of the gospel. Any law that is given to us that has a blessing attached to it must be lived in order for us to obtain the blessing predicated upon that law. If we do not know a law and we do not keep it, then we can't obtain the blessing. But if we do 'know laws and we do keep them, then the Lord says He will give unto us line upon line and precept upon precept, here a little and there a little until we come to knowledge of all things. In keeping the commandments of God now given to us, we may open the door eternally to new laws, new commandments, new blessings, and in this life, progress from one exaltation or state of intelligence and capacity to another, and in the life to come, extend from one position of glory and exaltation to another through endless worlds, because never at any time have we rejected the light that God has given to us.

As I talk upon this subject I am reminded of a discussion we had law of celestial plural marriage was reinstituted by Smith, lived my him, exemplified by him and his lived by the Priesthood for 21 years before it was the Church that they were under the responsibility of the Church for 14 years after the Manifesto, and lands and abetted by the leaders of the Church and as an evidence that the Manifesto was not the word of God in stopping it. At that time the leaders of the Church, and for that matter Almighty God, had a wonderful opportunity to say, "I no longer require this of you. I won't condemn you, I'll just take it back now, and you don't have to live it." God had a wonderful opportunity to do that in the 14 years that the Church kept it alive after the Manifesto. But nowhere did we ever receive a revelation, no time was there ever a revelation published that indicated for one minute that God had withdrawn it. In fact, repeatedly we find the prophets of God saying, "This law will ride triumphant over all the prejudices and priestcraft of the day," that the Saints had to live this law because it was as much a part of the restored gospel as was baptism for the dead, that no man of God this morning. The Prophet Joseph apostles in his day, ever made known to living it,

lived by practiced in foreign perpetuated by them could enter into the fulness of exaltation and have the perpetuation of his family unless he lived the law of celestial plural marriage.

Now, we have endless quotations stating that this principle would be perpetuated until Christ came in His glory. God didn't take advan- tage of the fact that He made a mistake in instituting it in those early times. He didn't take advantage of the fact of realizing that the government was more powerful than He, and that it was time to say, "Well, it's an everlasting covenant, but you don't have to live it anymore." He has given us these commandments, and He expects you and me to live up to them in very detail to the very best of our ability.

You know, we have changed so much in the passing years. In talks that I have listened to by Brigham H. Roberts and J. Golden Kimball and Joseph F. Smith, I can see the gradual decline of the gospel as it was implanted in the hearts of the Mormon people. Now, if we don't want to be critical of ourselves, and we are the Mormon people, then we could say, "You don't have any right to pick on me or to say I am out of line. I'm just as good as the ancient apostles were. Brigham Young, John Taylor, Lorenzo Snow, these people were no better than I!" In fact we have it taught from the pulpit today that the greatest prophets that ever lived, including the Prophet Joseph Smith, are now among us, and we are to realize this. But isn't it a singular thing, my brothers and sisters, that the blessings of the gospel, in the Book of Mormon which contains the gospel to us, seem to have been somewhat less evident in recent years than it used to be in times past?

Do we hear so much of the visit of the Three Nephites among us as we did 50 years ago? Do we hear so much of the ministering angels visiting us as we did 40 or 30 years ago? Do we see so much of the healing of the sick, or the raising of the dead, or the speaking in tongues and prophesying? Do we see the missionaries traveling without purse or scrip, borne up and carried across the waters to England, as they were in the days of the Prophet Joseph? Are the fruits of the gospel so evident among us that we know that we are just as good today, as they were yesterday? This is a criterion by which we ought to be able to judge ourselves. I want to bear solemn testimony to you, my brothers and sisters, that until these fruits are manifested among us as evidence of our true faith in God, we are not the kind of people that God wants us to be. We cannot bear the message to the world that God wants us to bear, because the fruits of the gospel are not in our midst. When the fruits of the gospel are there, then that testimony will bear fruit in bringing out the honest in heart more abundantly.

It is true that never before has the Church advanced in numbers as rapidly as they are doing today. Because of the great missionary force we have in the field, thousands of people from among the Lamanites and elsewhere have heard the first principles of the gospel taught. But as has been stated before from the stand, they go into the field with a memorized recipe, and they gather out who will ever receive the gospel upon the basis of that. The Spirit of God is not there as it once was and as it must be. But the Spirit of God is going to be among this people and in the Church in the power and the majesty that God intended it to be there, in the very near future.

And what are the circumstances that are going to bring it about?

Well, I'll give you a little insight into some of those circumstances. "As it was in the days of Noah, wherein eight souls were saved from death and drowning by water, so also shall it be in the days of the coming of the Son of Man." There shall be few men left. I wouldn't want to see eight of us left, or eight of somebody else left because you and I were not fit to be numbered among them. That's a pretty small number. We are now approaching the day when God's judgments are going to be poured out upon this nation in which we live, without measure. You will see starvation, and you will see civil war, and you will see stagnation because of the forces of evil such as you have never dreamed of in all your life.

The Six Day War of Israel with the Arabian countries was only a preliminary to the wars that will broil in the East in the next few weeks again. These wars will spread abroad until every nation under heaven is in chaos. God's judgments will be poured out upon the people by earthquakes and by famine such as you haven't read about yet.

Are you reading your Readers' Digest? Are you hearing of the stories in upper Africa where 11 nations there have suffered famines and starvation, where millions of people have died in the last year and a half from starvation? You don't hear much about it, but it's there, the report of the people who were there. The United States and other countries sent 760 million tons of grain into that country, and the people still starved to death so fast that they just couldn't get it to them in time to save their lives. They couldn't get in over the roads; they couldn't get in with airplanes in time to save them. The situation is getting worse every year. It's getting worse all over the face of the earth, because gross darkness is covering the face of the earth and gross darkness the minds of the people. The servants of God who were to bear witness in warning to the world that these things were coming, have not fulfilled their mission. Like the ancients, they have turned to the world and become breakers of the new and everlasting covenant, and transgressors of the laws and ordinances of the gospel.

The gospel will be preached. The honest in heart will be gathered out. The great and terrible day of the Lord is at our doors. It is great for those who love God and keep His commandment. It will be terrible beyond description for those who give no heed to His warnings and who break His commandments. Those of us who know the laws of God today and trample them under our feet, shall be as salt that has lost its savor, and we will be trampled under the feet of men as surely as God lives.

In the Inspired Version, the Lord in speaking to His apostles, made this statement: that after He had been crucified and had been lifted up upon the cross, because that Israel to whom the gospel message had been borne did not live up to their responsibilities and had crucified their Lord, they should be scattered and driven into every nation under heaven and would become a hiss and a byword. Then in the latter days the gospel should be given unto another people, and they should have the opportunity that Israel had to receive the gospel and to declare it to the world for the salvation of all who would believe it. But when those people gathered out from among the gentiles in that day "reject my gospel as Israel has done in this day, it is going to be more terrible for them than it is for Israel.... For

Israel," said He, "shall fall upon me, and they shall be broken and scattered abroad into every nation under heaven. And in that day I shall fall upon those miserable, wicked men, and they shall be ground into powder."

Now, I am not simply exaggerating. I am not telling you something that is not true. I am bearing you a solemn testimony that the judgments of God are at our doors and will come upon this nation in a very short time to our sorrow and their sorrow, and our destruction and their destruction, if we are not standing in holy places and walking in the ways of the Lord.

I bear you this testimony, brothers and sisters, and ask you to prepare your hearts for the judgments of God, to prepare your lives for the blessings of God. For as you sow today, so shall you reap tomorrow. When that day comes, the reward will surely be yours that you will see the face of God and live. Or, the punishment will surely be yours that you shall not rise from the dead, but shall wait during the time when God is upon the earth and walks among the children of men.

I do not bear you this testimony as one who does not know. I know that Jesus is the Christ, the Son of the living God, that He gave His life as an atonement for our sins, that Joseph Smith was a prophet of God, one of the greatest men who ever graced the face of the earth, that he sealed his testimony with his blood in giving to us the opportunity to make our calling and our election sure. That God lives I truly know. For I have heard His voice. I bear you that testimony in Jesus Christ's name, Amen.

13 October 1974. Seventies meeting. Salt Lake City, Utah. JOSEPH MUSSER HAS VISITED TWICE. TESTIMONY. (excerpts)

... Brethren, we have a marvelous job to do. The work is pushing on. The devil and his cohorts know it. The presiding brethren are meeting and planning and scheming as to how they can stamp us out of existence. And we have only met with the fringe of the hard-core resistance that is going to be imposed upon us. The devil, the government, the Church, and all the forces of this world will be arrayed against us. And we are going to be given the opportunity to show just what kind of mettle we've got.

I want the seventies to magnify their responsibilities, because it is a glorious responsibility. They represent the apostleship. They are apostles. They need to magnify this calling, to preach the gospel, to reach out, and to help us in perpetuating this work. Since Joseph died, it has grown tremendously. I want to assure you brethren that the Council is united. I thank God that I have men sustain me in this work.

We have had differences in the Council, doctrinal differences at times, procedural differences at times. But this is inevitable among strong men working together. I wish to thank the Lord publicly, before the seventies, for the sweet humility that my brethren have offered in conceding to my wishes. And when I

say "my wishes," I mean my interpretation of how things must be done. When it comes to a drawdown, there has never been a time that they have not supported me.

... I want to tell you brethren that I know that God lives, as I know that Jesus Christ is our Savior. I know that Joseph Smith is God's prophet, that he brought that portion of the fulness of the gospel that the world and his people could receive, and that God saw fit for him to restore it. I know that more than half of the gospel that he did receive, he was unable to give to the Priesthood and to the Church, because they were still not ready for it.

I know that that one-half is waiting for you and for me to show our faithfulness to receive more; that the unpublished portion of the Book of Mormon could be in our hands today, if we had the integrity to receive it. God said in the Book of Mormon that He would first reveal unto them the lesser things to see if they could receive and obey them. If they did receive and obey them, then the greater portion would be given to them. So that is yet to come to us.

There are revelations that draw us so close to God that they almost draw us into His presence-if we could receive them today-that are just waiting for us to prove ourselves.

I know that Joseph Musser was a servant of God, properly called, not only by Lorin C. Woolley, but by President Joseph F. Smith, to perpetuate this work. We have dual proof of them, in the Priesthood and in the Church.

I know that we are engaged in God's work and have a marvelous and beautiful opportunity to serve Him. Joseph has visited me twice since his departure. I thank God for the encouragement he has given me. We have tremendous responsibility, and I pray that God will give us the courage and strength to bear that responsibility off, and that we will love one another, and that we will leave worldly things behind us and get close to God, because He is waiting upon us. The time is past when we should have redeemed Zion as far as the Church is concerned and God's people are concerned. God has lengthened out the time for us to the uttermost extremity, and we are still unworthy. Brigham Young said if we have a heaven on this earth, we will have to make it for ourselves. We are going to have heaven on this earth, and we are going to make it for ourselves, brethren. We have that responsibility. God can't make it just all by Himself; in spite of the fact that when He comes and does do the work, it will have proved one thing conclusively. And that is that man, in and of himself, could not do it. He has to have somebody to work with Him. You and I are that people, if we will live up to our responsibilities. I want to bear you that testimony, in the name of Jesus Christ, Amen.

1 December 1974. Sacrament meeting. Place unknown. BAPTISM. CULTIVATE SPIRIT OF GOD FOR GUIDANCE.

It's a wonderful thing to be gathered together on such occasions where we can feel the outpourings of the Spirit of the Lord, and grow and improve. This short mortality is so beset with so many contacts that are degrading, that drag us downward, that destroy our character and deprive us of the Spirit of the Lord, that we cannot realize, unless we stop and contemplate it, how little of our time we spend in the building of steppingstones toward godliness and perfection.

It is for this reason that God has instituted certain principles for us to dwell upon, certain ordinances for us to obey, certain rites for us to renew, as many times as occasions will permit. He has told us that out of the abundance of the heart the mouth speaketh; it is not that which goes into a man but that which cometh out of him in his words and in his thoughts, that defiles. We are all because of our physical nature born into a wicked world, carnal, sensual and devilish. We are surrounded by the traditions of our fathers which are generally evil and degrading. We need to be constantly aware of this and repent and turn our hearts toward God.

When we are eight years old and have enough training and influence upon us, we begin to formulate our own characters. I've talked to a considerable number of Mormon children, who have consented to go into the waters of baptism, who have blamed their parents for the antagonistic spirit they have because they forced them to be good. I find in most of these instances that it was not the forcing of the parents, but that the parents in loving kindness perhaps insisted, because the responsibility rested upon them that their children be baptized.

Then in this condition of renewed covenant with Father in Heaven, the Spirit of God can communicate with our spirit, and the Holy Ghost is given to us by the laying on of hands. Then we were taught when we become this old to partake of the sacrament as often as we can and think upon the Lord and how He hung upon the cross, His body broken and His blood spilled to atone for a wicked and a sinful world, among whose people we are numbered. When we get old enough to be married, we are taught that there is a proper place and proper circumstances for that ordinance to be performed. In the ordinances of the temple our thoughts are turned to the holy endowment and sacred things and sacred covenants and sacred promises and responsibilities and ritual, that if we always remember them it will help us and make it easier for us to keep the Spirit of God about us.

Latter-day Saints have the added joy and blessing which, when we are in our childhood we do not prize too highly, we cannot prize it too highly, and that is to have godly parents who set a good example to us, who teach us to remember our prayers and to call upon the Lord and to listen for the whisperings of the still, small voice.

This reminds me of a little story. When Morse code first came in and S.O.S. could be tapped out on the keys, and we could send messages before the telephone came, it became a very marvelous thing. It was a very necessary thing for people to study and know something about it so that they could be hired and taught how to use it.

One day in a big city, an advertisement went out that they needed people to come and be taught how to use the Morse code. The office of the company was filled with young men and young women waiting to be called in for a good-

paying job, where they could be taught. Suddenly one young man who came in a little late, jumped up and just boldly went in through the door where they were employing. He was gone for just about five minutes, and he said, "Well, you folks can go home now; the job's been filled!" They said, "How do you know?" And he said, "Because I got it." "How did you know how to get it?" "Well, I've been studying Morse code, and as I was listening there, I could very faintly hear the ticking of the key. It said, 'Do you understand this? Are you listening? If you understand what I'm typing, come in. The job is yours.' So I went in and I got the job, and you folks can go home!"

That's the way it is with the Spirit of God. If we will listen, if we will learn the scriptures, if we will abide by the rules, the job is ours to be the servants of God and carry His message to the world and to exemplify it. It's the greatest, most holy, most wonderful job in the world. Let's listen and hear the still, small voice that will always tell us what is right and what is wrong, unless we are so dull and asleep that we can't hear the ticking of the keys. I hope we will do this.

29 December 1974. Sacrament meeting. Salt Lake City, Utah. SOME SELF APPOINTED MEN SEEK LIVES OF THOSE IN POSITION OF AUTHORITY. BLESSINGS PREDICATED ON LIVING THE LAW. PLURAL MARRIAGE GIVEN UP BY CHURCH BECAUSE OF PERSECUTION AND PROSECUTION. THOSE LIVING PLURAL MARRIAGE DO SO ON OWN RESPONSIBILITY.

There are some who have placed themselves under covenant to kill all the authorities of the Church who are standing in their way and all of the fundamentalist leaders who are standing in their way and who are preventing them from coming into their rightful, self-appointed offices. There was the terrible death of Joel LeBaron who was killed by his brother and associates some time ago, and they were arrested and imprisoned. The Supreme Court reversed the decision and turned them loose. I have been told that this was the result of a $20,000 bribery in which they paid this much in order to get this decision. I do not know whether that is true.

In any event, they are free. A few days ago they vowed that they were going to go into Mexico and kill any of those that stood in their way there and "clean them up," as they put it. Then they were going to come back here and take care of fundamentalist leaders here, and Ezra Taft Benson and President Kimball, because they were threatening their presidency. Of course this sounds a little short of absolute madness. Nobody in the world but an imbecile or a madman tries to set himself in his self-appointed position on that kind of basis.

We have received garbled reports of what has taken place. My sister, has received calls from her daughter who is down there, who, with her children, hid in the orchard all night to prevent being shot down. My latest report about 15 minutes ago is to the effect that there are paper reports of the killing of one

woman and of three others mortally wounded, and a total of 14 being injured, which is somewhat at variance with the last report received from the police and called in to my sister which she reported to me 15 minutes ago. There were 14 people injured. The woman reportedly dead, did not die. There were two of the four whom they considered mortally injured who did die, a young man of 16 or 17, and another young man, 19 years of age. These two men are dead. The others who were sent to the hospital, including the woman reported dead are recovering, and all but two of them are released from the hospital today. That is our latest report. The fact that they have sworn to do these silly and asinine things is true. I don't think that we need to become alarmed about such things. There are things I would like to draw to the attention of our people, including our brethren who are so deeply concerned about those whom they love, and the Council.

Though they have sworn that they are going to kill the Council-they have particularly mentioned two of that Council-I have the firm assurance that we are in the hands of God. No man is going to take our lives unless the Lord wants us to be killed, and I don't think He wants that to happen. I haven't the slightest fear of any of us coming to harm. I do think that sensible precautions can be made. But outside of those sensible and conservative precautions, like watching this meeting while we are in attendance and seeing that nobody comes in that we don't want here, is in order. I think that anybody that comes down that road and into this parking lot and into this building, if they are not known by us, should be willing to give their name and why they are here. And we should take their name and license number. I do not think that we should allow people to come into our homes that we do not know. We have received a number of crank calls. Molestation out here at the school has been very evident twice during the last week. We have had to call the police out to intervene, and they have come to our assistance, arriving so late that it didn't do any good. But we have been assured that the police are vitally interested in this thing. The sheriff's office is cooperating 100 percent. Bodyguards have been placed around the Church authorities, we have been told. And that is fine. Let's not be troubled about it anymore.

* * *

We have a wonderful opportunity, and a tremendous obligation. We have the opportunity of believing all of the gospel and doing everything in our power to live it in an acceptable manner before God. As a people we believe that the Prophet Joseph Smith came and restored the fulness of the gospel, never to be taken from the earth again. We know that all of the revelations necessary for the fulness of exaltation were not revealed by him to us. But all of the gospel that God felt in His mercy and love for us we could abide and live by was revealed. He established His Church, and we believe that the Church of Jesus Christ of Latter-day Saints is God's Church, that its leaders are prophets, seers and revelators to that Church, to give them the gospel to live by according to the best of their ability, that it was and is their responsibility to reveal to the Saints every law and ordinance necessary for their salvation.

We believe, "There is a law irrevocably decreed before the foundations of the world upon which all blessings are predicated, and when we receive any blessing from God, it is by obedience to that law upon which that blessing is predicated." We believe among these divine laws is the law of repentance, faith in the Lord Jesus Christ, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. We believe there are ordinances like the administering of the sacrament essential to our salvation, which we should meet together often and partake of; that there are temple ordinances and endowments, rites and privileges which we may receive in the house of God; that we cannot be saved without our dead; that as a people living in this last dispensation when the keys of the gospel were restored, we have the responsibility of looking after the redemption of our dead because our salvation is dependent upon it. We believe that the Church has been forced into a position by persecution and persecution over the years where they were obliged to give up the principle of celestial plural marriage. The United States of America with priests of modern organizations of Christendom dissolved the Church of Jesus Christ of Latter-day Saints and destroyed it as literally as any legal organization could possibly be destroyed. And they referred to it as the "Late Church of Jesus Christ of Latter-day Saints." The Church finally bowed its knees to this unjust demand and gave up a law which all their lives they were taught was necessary to their salvation. The Church agreed to abide the law of the United States, the unconstitutional revision of the United States Constitution, prohibiting them from living the law of celestial plural marriage. This they did as a Church. But the leaders of the Church and Priesthood holders resolved and did keep alive this holy principle in spite of the covenant of the Church, doing it upon their own responsibility. This is something they did and that history records they took the responsibility for doing. President Joseph F. Smith stated that he knew that he was violating the law of the land and the rule of the Church by living plural marriage after its official prohibition. Heber J. Grant did the same thing. Lorenzo Snow did the same thing. Countless members of the Quorum of Twelve and of the Council of Seventy did the same thing. It is a matter of record.

But because of our covenant with the government, we have adopted in the Church of Jesus Christ of Latter-day Saints the policy to abide by the law which we agreed to abide by, but is an unconstitutional law, and keep our covenant with the government. This does not refer to those who have not made such a covenant and who have no intention of keeping it. There are many of the leaders of the Church who have no intention of keeping it.

We cannot be saved in the fulness of exaltation without abiding the laws upon which that salvation is dependent. We are making clear to our congregation and to the world wherever the gospel is preached that we are willing to stand upon our own responsibility for living these laws and keeping them alive.

We are not a bunch of fanatics. We resent being identified with the Church of the Firstborn or any other church. Though excommunicated from the Latter-day Saints' Church, we consider ourselves members of it and are trying to live as Latter-day Saints. And we are constantly striving to impress this upon your minds.

With this message to you, I am going to open the meeting to you to bear your testimonies.

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